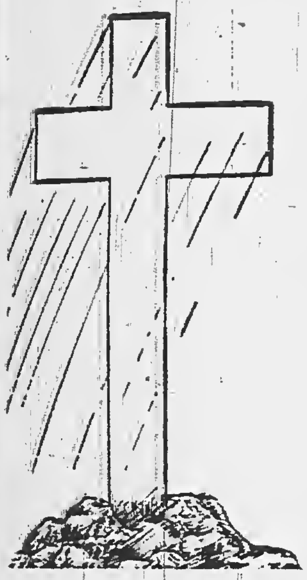
New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

The Meaning of Life

A man's life means
Tender teens
Teachable twenties
Tireless thirties
Fiery forties
Forcible fifties
Serious sixties
Sacred seventies
Aching eighties
Nodding nineties
Shortening breath
Death
The sod
GOD.
—The S. S. Times.

THE PRAYER-ROOM TODAY

Suffer not that which Thou hast given me, O God, to be lost through any stress of temptation, or through any carelessness of mine. Quench not the poor spark that remains, but raise it to a flame. Love's fire Thou art, however cold I be; let my coldness feel afresh the glow of Thy great love. And then teach me to guard the holy fire. Or rather stay Thou nearby, that my love may daily be kindled afresh from Thine. Amen.

Vol. 89. No. 27.

NEW ORLEANS, LA.
THURSDAY, JULY 2, 1942.

Freedom

By Marion Franklin Ham

O Freedom, vainly striving
To fend the tyrant's blows,
The will of God is bringing
Confusion to your foes;
And inward blight shall wither
Their purpose in its flower,
And, ever slowly spreading,
Destroy their evil power.

The might of unseen forces
Shall break the tyrant's rod;
They fight a losing battle
Who flout the laws of God;
Their days are quickly numbered,
The triumphs of their hands
Shall pass like words of boasting
Inscribed in shifting sands.

The men who bear your standard
In God have placed their trust;
They win the final triumph
Who know their cause is just;
And all the valiant free men,
In lands that still are free,
Have pledged their lives to safeguard
Their cherished liberty.

O Freedom, yours the future—
The lasting victory,
The age of nobler manhood,
When all men shall be free!
The power of God is moving
To make your triumph sure,
That man may build with justice
The peace which shall endure.

—Exchange.

WALLET OF THE WEEK

THE MAORIS, about whom Dr. Boreham has told many entrancing stories, were the first settlers of New Zealand. Many of them still live in the idyllic haunts of that far-away land of the South Pacific. Individuality is said to be such a highly developed trait of Maori character as to have preserved their culture from the sweeping inroads of western civilization. The Maoris are a Polynesian people, tall, vigorous and brave, and with a language as well as a culture all their own.

* * *

THE HARBOR OF CALCUTTA, under ordinary circumstances, has been an insignificant port, as have other Indian ports. They were not great rendezvous for ships engaged in world trade. Since the war began, however, nearly four thousand ships have been repaired in Indian ports and the native craft have been overshadowed by the great ocean-going liners which have either docked for repairs or for the discharge and taking on of cargo for war and other uses. The importance of Indian commerce has received a temporary emphasis at least.

* * *

THE LAND OF PALESTINE has today a population of approximately a million and a half. More than nine hundred and forty thousand are Moslems, and four hundred and fifty-six thousand are Jews. Since the days of Abraham it has been referred to as the homeland of the Jews, but the race to which it was promised has been dispossessed again and again. Practically every great empire in history has held it, and today it contains the shrines of three major religions. What its future may be when the present war clouds lift, no one can foretell.

* * *

FARM FISH PONDS, when fertilized, have been found to yield from two and one-half to three times as many pounds of fish as ponds which have not been fertilized. The reason for this is that the fertilizer increases the growth of aquatic vegetation upon which the fish feed. A mixed fertilizer containing six per cent nitrogen, eight per cent phosphoric acid, and four per cent potash is recommended. The quantity recommended per acre is one hundred pounds. Under suitable conditions, this quantity should increase the fish yield from two hundred pounds to five or six hundred pounds.

* * *

METHODIST MEMBERSHIP DECLINE in England seems to offer an annual opportunity for the apologists for failure. One writer offers three factors which he thinks may be at the root of British Methodism's membership decline. 1. The people have grown to love a good homily. 2. They have developed a strong musical taste. 3. They have become church conscious. He says "these combined have obscured the real function of the Methodists—to make men's hearts burn." One thing is certain, we must come to grips with sin and we must deal with it in the uncompromising manner of Christ, or our membership recession must continue. This is true of both Britain and America.

THE NEW JERSEY SUPREME COURT is reported to have outlawed "bank night" as being the modern version of bingo, which became a feature of theater entertainment in that State about twelve years ago. A commission of the Brooklyn church and mission federation has set itself to the task of securing denominational commitments of all churches against bingo and similar games of chance as the beginning of a drive to wipe out lottery practices which have been corrupting influences in circles which should never have permitted the use of such things.

* * *

NATIVE AFRICAN DIALECTS have been enriched by the recordings of Christian songs, says an exchange. The Family Bible League of Chicago is sponsoring this enterprise. The records are distributed in African villages nearly all of which have secured a phonograph from some Arab trader. These gospel song records are played night after night in the villages, and they have become of wide-spread interest, not more for their novelty than for the exalted sentiment which is more or less new to the African mind.

* * *

AMERICAN MOTOR VEHICLES in operation in 1940 were estimated to be more than one for every four of the population of the country. It is said that under normal driving conditions, twenty million of them will disappear from the roads in the next twelve or fifteen months and that eight million will be left rolling in 1943. In the past, American cars have used one-half of the world's output of rubber. The tire situation and the rationing of gasoline will greatly change the habits of our luxury-loving age and will slow down the speed of American life.

* * *

PROSTIGMINE METHYLSULFATE added to morphine sulphate is said to double the pain-killing effect of the morphine. Drs. Donald Slaughter and F. T. Wright, of Baylor University, reported that the prostigmine alone had no pain-killing effect whatever, but a mere speck of the coal tar derivative in effect doubles the power of morphine. This discovery was reported to the American Medical Association at Atlantic City, and its immediate importance is in conserving the morphine stock in these times of national emergency.

* * *

SOCIAL DIFFERENTIATION even among those engaged in the most primitive forms of industry seems to be a characteristic of all lands. In the Orient the push-cars on which passengers ride through the valleys propelled by the power of coolies, the wicker chair and canopy indicate first class. The platform without a canopy or chair indicates third class. It is the oriental version of that which we observe in America by Pullman cars and coaches with numbered classification. In certain Mediterranean countries, third class railway passage is little better than a pig pen.

New Orleans

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EDITORIAL

LORD HALIFAX PAYS TRIBUTE TO MR. WESLEY

Lord Halifax, the British Ambassador to the United States, speaking recently at Ohio Wesleyan's commencement, found fruitful suggestion for his address in the name of the hundred-year-old institution. Much of what he said was statistical and historical, as was to be expected; but two thoughts of his interpretation gave it a touch of freshness and originality not always found in such efforts. In his estimate of Mr. Wesley's contribution to English history and the religious trends of the past two hundred years, his brief references to the Wesleyan dynamic and the Wesleyan technique reveal a discriminating estimate of the Methodist movement.

He passed by the cultural attainments of Mr. Wesley, but he paid high tribute to the manner of his stirring "the public conscience of England to active Christianity." This he attributed not to any ecclesiastical formula or novel social program, but to his taking "the spark of old-fashioned piety" and fanning it "by his tireless zeal into a flame that was to spread far and wide." Many elaborate analyses of the Wesleyan dynamic can be found in our voluminous Methodist literature, but we doubt that in any of them can be found a more true and graphic statement of the source of Wesleyan power and success than is to be found in this single brief sentence. Here, too, one may believe is to be found the clue to the lost dynamic of a Methodism grown fashionable and great.

His striking appraisal of Mr. Wesley's technique is found in the statement that he gave "to English radicalism a religious background." Mr. Wesley succeeded in influencing the economic and industrial struggle of the nineteenth century, not by entering the lists with the ominous looking portfolio of an industrial and social crusader, but by making religion first. By that technique, he anchored his cause in divine wisdom and thereby lessened the corrupting influences of human selfishness and unwisdom which play so large a part in modern social and industrial reform movements. Again it seems legitimate to observe that the Church never needed more than it does now a leadership with a daring religious technique—a religious background instead of the clanking mechanism of social and industrial programs. For these two suggestions alone, Lord Halifax's address would deserve to be ranked as a memorable utterance. In these two suggestions are to be found a workable method for stemming the tide of Methodist losses in both England and America. We never needed more the "spark of old-fashioned piety," nor the recovery of confidence in religion as a factor in the wholesome revolution of life in all its aspects.

HAVE MINORITIES ONLY RIGHTS?

We have felt for a long time that the one-sided emphasis of the rights of minorities was such as to justify the question, "Have minorities only rights?" Day in and day out we hear a never-ending harangue about the rights of minorities. From Cape Cod to San Diego and from Duluth to New Orleans, the Semites and the slaves, with the frills of "Ku-Klux Klanism," "anti-Semitism," "Negro-baiter" and "Hitlerism," form the many strands in the rope of unresisted argument about the rights of minorities.

The discussion reminds us of what we heard a speaker say some thirty years ago about the then popular pastime of glorifying pagan saints. He said the champions of these pagans made a lot of noise, but when one analyzed what they were saying he discovered that they were using only two or three names. When one gets beneath the oratory concerning the thirty or more minorities welded into our national life there are really two primary groups and the others are largely supporting incidentals. We desire it to be understood that we believe in according minorities the rights which are properly theirs, but we do not believe that any minority group has rights without responsibilities. The monotonous insistence upon the rights of minorities is often such as to make one feel that such minority groups are divinely exempted from the unromantic factors upon which rights rest.

Another thing which irks us is the unsung ambitions of these same groups. About a year ago a church of one of our minority groups, holding its convention in New Orleans, passed a resolution asking that the recognition of that racial group be made by appointing one of its number an Associate Justice of the Supreme Court of the United States. We have seen in publications representing two of the most vocal minority groups, statements concerning the formulation of their demands for presentation at the peace table. It begins to seem that both inside and outside such minority groups only rights are recognized. Even the rights of the majority seem to be a secondary matter.

Radicals North and South have seized upon the opportunity offered by our national extremity to force arbitrary concessions. As for the Negro in the South, we sincerely believe that ill-advised and unwise counselors are making his way difficult at the most hopeful hour of his long struggle. It seems to us that a casual study of the last three-quarters of a century of American history ought to convince anyone that the practical and workable factors of social relations cannot be created by statute, nor can freedom be implemented by imperial rescript.

If over-zealous champions would do more to inspire minorities with the idea of sacrificial service instead of creating the expectation of unearned uping into swivel-chair jobs, judicial ermine and social recognition, it would help to turn the minds of all to friendlier thoughts. It would be vastly better than the damaging course indicated by the slogan of the moment, "All or nothing." We are saying these things in all sincerity and good will, but with deep conviction.

A BY-PRODUCT

By Dr. H. T. Carley

A man seems to be busier some weeks than others. For example, last week was a drive from Sunday morning to Saturday night. There were certain things to be done that needed to be done at that particular time, and it was a question which would give out first—the man, the time, or the jobs. As it turned out, they all made it by the skin of their teeth—if time and jobs have skin and teeth.

I am not sure just what I had in mind when I started to write—but I'll try to think of something. Maybe it was this: Here it is, almost the last of June and I have been fishing one time. There are several good reasons—very good ones, I assure you—for that unfortunate situation. In the first place, a man who is declared by reputable physicians rather less well than well is not supposed to go fishing; in the second place, the weather and the water have joined in a conspiracy to make the doctors' injunctions stick—they have been highly unfavorable to the exercise of the piscatorial art; in the third place, when other obstacles might not have been insuperable, some task has bobbed up that could neither be denied nor delayed. So, thus far, the fishing season is in the red.

Perhaps, to be perfectly frank, I should explain what I meant when I said that I had been fishing only one time this year. I meant that I had made only one honest-to-goodness fishing trip—planned in advance, lunch arranged, place selected, boat engaged, tackle inspected, reel oiled, etc. I did not mean that I had wet a hook only once this year. To continue to be perfectly frank, I should add that the one trip was a complete failure so far as fish were concerned—not ary a one.

Oh yes—I remember now what I had in mind when I started out. I had several calls to make one day last week. I knew that in the course of my journey I should have to cross a small bayou that is known to contain green trout. With no other thought than that I might make a few casts at the bridge if the water looked good. I put my rod in the car. When I got to the bridge, the water **did** look good. I glanced at my watch and decided that I could spend fifteen minutes trying it out. In that quarter of an hour I caught one under the bridge that weighed about a pound; about ten yards above the bridge I caught another that weighed one and three-quarter pounds; about twenty yards further I caught another pounder, and a few yards further I lost a big one. Maybe I asked for and received a slight extension of time—but I didn't stay long; and I completed in good shape the work I had set out to do.

I hadn't even gone fishing—but I'd caught a nice mess of fish!

If we are on the lookout for it, we can find a lot of fun mixed with the serious business of life.

Others Say. . .

A PLEA FOR UNITY

"I don't like him."

"Why?"

"Because he is a K. A." (or a Kappa Sigma or a Lambda Chi Alpha).

"I don't like her."

"Why?"

"Because she is a Zeta" (or a Chi Omega or an Alpha Xi Delta).

Although the above conversation might not be often audible around school—yet it governs the actions and thoughts of many of the students as gravity governs the fall of an apple. It is a very unobservant person at Centenary College who does not daily note the deep, festering wedges that have been driven between him and his fellow students. It is not unusual for rivalry to exist between certain groups in a school—but the bitter and hostile attitude that fraternities and sororities hold toward one another should never exist. Organizations have been formed on the campus to bring the students closer together—yet the members of each fraternity and sorority have developed an altogether unreasonably prejudiced attitude toward the members of other fraternities and sororities.

It is next to impossible for a student entering Centenary to be on the same friendly terms with all of his fellow classmates. Each freshman must choose a limited group with which to fraternize and in so doing makes enemies of others he has never met and may never know.

The existence of sororities and fraternities is justifiable in that a closer bond of friendship is knit between the members in each group. In other words, fraternities and sororities were created principally to develop friendships. It is an inconsistent and backward step, therefore, to become, because of one's membership in a sorority or fraternity, an enemy to the members of the others and with whom under ordinary circumstances one might be the best of friends.

There is a distinct difference between friendly rivalry and antagonistic competition. The first should exist here—the second does. The fraternities and sororities, instead of all pulling together toward some noteworthy goal, are all pulling in different directions, each one nullifying the efforts of the others—the result being agitated stagnation.

In the few remaining weeks of school all should endeavor to remember that we are after all the members of a common institution and that our country is engaged in a conflict that makes our controversies here at school seem infinitesimal. In that conflict we are pledged and resolved to give all that each possesses to defend the rights and lives of our fellow students—regardless of sorority or fraternity membership. **There is no reason why we should live apart when we are willing to die together.**—Editorial in the Centenary (College) Conglomerate, April 24, 1942.

THE ARCHBISHOP OF CANTERBURY'S ENTHRONEMENT SERMON

In response to many requests from home and overseas, we are publishing the full text of the Archbishop of Canterbury's sermon at his Enthronement in Canterbury Cathedral on St. George's Day, 1942.

"The nations shall walk by the light thereof."—Revelation xxi. 24.

"At such a moment as this it is inevitable that we should have in our minds the background against which our day of dedication is set. For, of course, the real meaning of this day is dedication—the dedication of the Church, of the nation, of ourselves, to the service of the Most High God. It is fitting that it should be held on St. George's Day and that with the martyr who is patron saint of our country we should here, in the mother church of the Anglican Communion, re-affirm our loyalty to Jesus Christ as alone entitled to our absolute allegiance. My chief desire is to enter on my office as His bondman and His witness; and I ask of you all to hold me to this by your own steadfastness and by your prayers.

"The world is learning its helplessness apart from God, though not yet is it on any great scale turning to Him for direction or for strength. The secular movement of the world is not towards peace or mutual understanding and appreciation; rather is it towards more intense and fiercer competition, conflict and war between larger and ever larger concentrations of power. That power may be economic or military or both; but the movement towards greater concentration of power and keener tension between them is the mark of our period of history.

"If that were all that could be said, the Church could do little else but work below the surface, morally if not physically returning to the catacombs, preserving the Gospel in its purity and potential might, until it again confronts the world as the one coherent fellowship which can alone give stability and peace to a world relapsing into chaos. But there is another side to the picture. As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last hundred and fifty years. Neither the missionaries nor those who sent them out were aiming at the creation of a world-wide fellowship inter-penetrating the nations, bridging the gulfs between them, and supplying the promise of a check to their rivalries. The aim for nearly the whole period was to preach the Gospel to as many individuals as could be reached so that those who were won to discipleship should be put in the way of eternal salvation. Almost incidentally the great world-fellowship has arisen from that enterprise. But it has arisen; it is the great new fact of our time; it makes itself apparent from time to time in World Conferences such as in the last twenty years have been held in Stockholm, Lausanne, Jerusalem, Oxford, Edinburgh, Madras, Amsterdam.

"The New Testament bids us hope for a City of God whose gates are ever open to the four points of the compass so that all may enter, and that the nations shall walk by the light of it. That City in its perfection is of eternity, and not of time; but, as the central doctrine of our faith assures us, it is God's will that the things of time should as far as may be, represent to us the eternal realities. We may not hope for the Kingdom of God in its completeness here, but we are to pray for its coming and to live even now as its citizens. And here we find ourselves actually belonging to a fellowship which is an earthly counterpart of that City of God, though many of us are hardly aware of it and all of us are frequently forgetful of it. The City of God, which has sometimes appeared as a beleaguered fortress, again stands before us with gates wide open so that citizens of all nations may enter, but also that its own citizens may ride forth to the conquest of the nations, following their Captain as He goes forth to judge and to make war.

"Yet here is one great ground of hope for the coming days—this world-wide Christian fellowship, this ecumenical movement, as it is often called. And that is part of the background of this day's act of dedication as truly as the conflict of nations and the war which for the moment, till victory is won, claims our utmost energy.

"This is not the moment to say much here about the war; but a German victory, in Germany's present mood, would mean the end of that ecumenical Christian movement and all the hopes connected with it. This is no guess; it is the declared policy of the German State, and follows of necessity from its principles. It is our duty as Christian citizens to do our utmost towards winning the war that we may keep open the possibility of a Christian civilization and maintain the hope of a fellowship pervading all nations under the allegiance of Jesus our Lord. Of this hope itself more may be said, because it is so near the heart of those here today.

"St. Paul saw the Church as the fellowship, in which all earthly divisions are abolished; neither religious tradition, nor education, nor economic status, nor even sex, can make division there; 'there is neither Jew nor Gentile, neither Greek nor barbarian, neither bond nor free, neither male nor female; but one man in Christ Jesus.' No doubt the members of the Church have in the course of history failed signally to manifest to the world this unity which always marks the living Church itself. And the reason is not chiefly lack of good feeling among themselves, for this is the symptom, not the disease. The reason is the incompleteness of our self-surrender to the one Lord.

"But now, out of the great missionary movement with its proclamation of the Gospel of the love of God and its call for self-surrender as our response to that Gospel, is arising on a scale never before seen in the world the Christian fellowship which corresponds to St. Paul's description. It is of urgent importance that we become aware of it, that we further it in every way open to us, and that through it we take our part in providing for the Spirit of Christ the agency by which He may transform the world.

"But we, who are assembled here, are not only individuals offering our service to the world-wide fellowship of Christian disciples; we are—with some honored guests representing that wider fellowship—members of the Anglican Communion, met in the mother church of that Communion, to set in St. Augustine's seat one more in the long line of his successors. We shall impoverish our service of the wider fellowship if we let our membership of our own Communion become hesitant or indefinite. Rather we have to make strong the bonds of our own unity, with gratitude for our splendid inheritance so that we may bring to the universal Church a life strong in faith, in order, in corporate devotion—maintaining all that we have received but recognizing also God's gifts to His people through traditions other than our own.

"So let us set ourselves to gain a deepening loyalty to our Anglican tradition of Catholic order, Evangelical immediacy in our approach to God, and Liberal acceptance of new truth made known to us; and let us at the same time join with all our fellow Christians who will join with us in bearing witness to the claim of Christ to rule in every department of human life and to the principles of His Kingdom.

"Thus we come back to our starting point. We are representatives and trustees of that light which more than anything else the world is needing, and which can guide our feet into the way of peace. But we can be effective representatives and faithful trustees only in proportion as our hearts and minds and wills are given to Him who is Himself the day-spring from on high. To dedicate ourselves afresh to Him and to His service in our own time is the real purpose of our presence here.

"At almost any other moment in the history of the world, I should have wished my words at such a service to be concerned with this alone—God's call to us and our answering dedication. At this moment it seemed right to recall the state of the world in which our service must be given. Yet let not this obscure the primary need—hearts open to the love of God, minds nurtured by the truth of God, wills devoted to the purpose of God.

"As I try with you so to open my heart, to nurture my mind and to devote my will, in face of the task entrusted to me, you will forgive a few personal words expressing my sense of complete inadequacy to perform that task or worthily to follow those whom I have known as the occupants of this See. The first was Edward White Benson, deep and subtle scholar, wise statesman and true priest. Then came my own father, of whom I say nothing except that he was, and is, among men, the chief inspiration of my life; and I like here to recall two sayings at his own enthronement; one a quotation from his predecessor and former college tutor, Archibald Campbell Tait: **nobis apostolorum vindicamus non honores, sed labores**—We claim for ourselves the Apostles' labours, not their honours; the other his own words: 'I would rather that my intimate friends knew me as one who thought nothing of himself in comparison of the work that he had to do than that they should know me as a great scholar or a great saint.' He was followed by Randall Thomas Davidson, a man of comprehensive wisdom illuminated by direct and simple faith, who became almost at once a second father to me and whose vast influence upon the whole Anglican Communion is a priceless treasure in our inheritance. Lastly, Cosmo Gordon Lang who, since I first knew him 41 years ago, has been to me a most wise elder counsellor and ever more intimate friend. His high sense of duty has led him to lay down an office in which he was still giving great service to a Church and nation, but we rejoice that his store of wisdom is still available for our guidance.

"To follow such men is daunting. If even what is obvious of the task in prospect did not fill one with a sense of helplessness, the memory of those in whose place I stand would abolish all self-confidence. Yet that is gain and not loss. Our chief need is an ever-revitalized apprehension of the com-

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

Request for change of address indicates that Rev. T. A. Ferguson was changed from Homestead to Pahokee, Florida, at the recent session of that conference.

Mrs. D. F. Gibbs, who has been receiving her paper at 810 Lindamood Apt., Columbus, Miss., requests a change of her address to Headland, Ala., until further notice.

Rev. Dan P. Yeager reports progress in his work on the Williamsburg charge, in the Mississippi Conference. He begins his revival campaign the first Sunday in July, to continue until the middle of August.

Rev. D. T. Ridgway reports a good revival at Kingston church recently, in which he had the assistance of Rev. Seth W. Granberry, of Mt. Olive, doing the preaching. The services were well attended and there were nine additions on profession of faith.

Mrs. S. C. Stone, Belen, Miss., has our sincere thanks for her cordial word regarding the Advocate and for a copy of the Methodist Handbook, 1908, which she sends us from the library of her late husband, Rev. S. C. Stone.

Rev. D. T. Ridgway and family, of Kingston charge, in the Hattiesburg District, are vacationing with home-folk in Pulaski, Tenn., according to information reaching the office a few days ago. They expected to be back at their home this week.

Rev. H. W. Rickey, who had an operation in the General Hospital at Baton Rouge, a little more than a week ago, is reported to be getting along well and hopes to be able to return to his home before very long. This will be good news for his many friends in Louisiana.

Twenty-four of the thirty-five pastors of the Corinth District, in the North Mississippi Conference, attended the Pastors' School at Wood Junior College, at Mathiston, the first week in June. That is just a little better than two of every three in the district.

Many interested friends will rejoice to learn that the storm-wrecked church at Baldwyn, Miss., is being rebuilt. Rev. A. C. Bishop, the pastor, reports that the people have entered enthusiastically into the program of restoring the building. The restored auditorium is to have ten beautiful memorial windows.

Mrs. T. O. Ellis, a friend of many years, says that she has been a reader of this paper since she could remember. When she married it was adopted from her father's home and is now like a member of the family. Mrs. Ellis was formerly of West, Miss., but now makes her home in Greenwood.

Rev. and Mrs. H. S. Spragins, who make their home at Buena Vista, Miss., are now sojourning at Senatobia, Miss. According to notice received from Rev. C. T. Floyd, D. S., he is taking care of that appointment which was left vacant by the death of Rev. J. W. Robertson.

Rev. William Fulgham has been appointed associate pastor of Main Street church, Biloxi, effective July 1. Bro. Fulgham was changed from Saucier, Miss., by Bishop Decell, and his task will be to take care of the soldier program sponsored by the Biloxi congregation.

Rev. A. M. Martin writes that his meetings for the Clay-Ansley charge have been arranged. For the meeting at Clay, La., July 13 to 19, he will be assisted by Rev. Sam Nader, and at Ansley, August 2 to 16, Rev. James V. Reid, evangelist, will do the preaching.

Rev. M. E. Scott, pastor at Eupora, Miss., sends us a list of ten subscriptions from his church, and his own subscription is the only renewal on the list. All reports that Bro. Scott is doing a splendid work there. His building program has been carried forward under great difficulty on account of the war situation.

Announcement by Mr. and Mrs. Whitman Davis, of Oxford, Miss., of the marriage of their daughter, Jennie Featherston, to Corporal Charles L. J. Bussey, of Jackson, Miss., on June 11, is of interest to Advocate readers. The marriage took place at the home of the bride's sister, Mrs. S. G. Mounger, in Yazoo City, and Dr. C. W. Crisler, pastor of the Methodist church, officiated.

Camps for Intermediates and Young People at Bluff Creek, in the Baton Rouge District, are reported to have been off in attendance, but otherwise as having done good pieces of work. The Intermediates were led by Rev. Ira Flowers, and the Young People by Rev. W. E. Trice. Rev. R. R. Branton was business manager for both camps.

Rev. Blanton Doggett and Miss Madeline Long, both of Kossuth, Miss., were married on June 19. Rev. Caxton Long, brother of the groom, who lives in Orlando, Fla., performed the ceremony at First Methodist church, Corinth. The bride and groom will make their home in South Carolina, where the groom is pastor of a Methodist church.

It is with sincere regret that we have learned of the painful accident which befell Mrs. J. D. Rumph, of New Orleans, recently. It seems that she was either boarding or getting off of a street car when she fell and broke the small bone in her ankle. Naturally she suffers quite a little pain, but she appeared to be doing as well as could be hoped for according to our latest report.

Dr. W. P. Buhrman, who is pleasantly remembered for his brief ministry in the North Mississippi Conference, is now living at 413 N. W. 46th Street, Miami, Florida, according to request for the change of his paper from Sanford to that address. The new address indicates that he was changed to Tarboux Memorial church, Miami, at the session of the Florida Conference, which met at Lakeland, June 10.

It is with sincere regret that we report a serious accident to Rev L. W. Cain, of Denham Springs, La. The accident occurred on Sunday afternoon, June 21, as he was on his way to Lottie, to conduct a funeral. According to information, some Negroes reported to be under the influence of liquor, drove a car across to his side of the road causing a serious accident. Bro. Cain was badly bruised and suffered a broken knee cap. He is now in the General Hospital at Baton Rouge, and it is not certain just how long he will have to remain there.

MONROE DISTRICT YOUTH CAMPS

The Monroe District has planned two youth camps for this summer. The camp for the intermediate boys and girls (ages 12, 13 and 14) will be held July 6-11. Rev. J. H. Midyett, of Rayville, is the director. The camp for the senior young people (ages 15-23) will be held July 13-17. Rev. A. C. Lawton, of Mer Rouge, is the director.

These camps will be held at Chemin-A-Haut State Park, Morehouse Parish, ten miles north of Bastrop, on Highway 204. Chemin-A-Haut is a beautiful camp site with splendid accommodations, costing over $30,000.

The Intermediate camp will offer the following courses: "Like Jesus Did," taught by Rev. R. L. Cooke, of Mangham; "We Live Together," taught by Mrs. R. L. Cooke, of Mangham; "Finding God in the Out-of-Doors," taught by Mrs. V. S. Garnett, of Monroe; and "Ways We Worship," taught by Rev. Lea Joyner, of Grayson. In addition to the courses of instruction, a number of interest groups (nature lore, etc.) will be provided. Programs of recreation and worship will be provided. Opportunities will be given for learning local church methods of planning and organization.

The senior young people's camp will offer the following courses: "How to Read the Life of Jesus," taught by Rev. R. L. Cooke, of Mangham; "We Methodists," taught by Rev. I. L. Yeager, of Monroe; and "Into All the World," taught by Rev. James Stovall. A well-planned program of recreation and worship will be provided.

Rev. J. F. Stone, of Newellton, is director of recreation for both camps. Rev. Webb Pomeroy, of Bastrop, is the worship leader for both.

The cost per camper for each camp is $7. Further information may be had by writing to either one of the two camp directors.

The world has become a neighborhood and unless it becomes a brotherhood it will remain a battlefield.—Pearce.

LUZIANNE
COFFEE
100% Good

REV. J. W. ROBERTSON

When the Holy Spirit calls a man to preach He gives him gifts for the work. John Robertson came to the North Mississippi Conference, at Winona, Miss., in November, 1916, to seek admission on trial. Then others came for the same purpose. The conference admitted seven. This past yaer he and I were the only two of the seven admitted on the effective roll of the conference. Through these twenty-five years we had felt a close bond from the fact that we were of the class of 1916.

He regretted that he fought the call for so many years, but when he gave himself to the ministry it was a complete surrender with all his heart. He was definitely evangelistic in his preaching and pastoral ministry. From the first year he was sought by his brethren for evangelistic meetings, for he was effective both as singer and preacher. He preached to large congregations of people. By nature he was endowed with an attractive personality and a definitely winsome, interesting and persuasive manner, which added much to his ministry. He was master over the emotions of people, thus his influence was great. He stirred people to action with his preaching. He preached a dynamic, positive, redeeming Gospel. He had fervency in his very being. He was never lukewarm on any subject of vital truth.

We of the conference will miss him. He labored well among us in every position the conference assigned him. I enjoyed his companionship and friendship. He loved the church and gave his life for it.

W. R. LOTT.

HISTORICAL SOCIETY—MISSISSIPPI CONFERENCE

The Mississippi Conference Historical Society met in the tabernacle at the Pastors' School, Biloxi, Miss., at 2 p. m., Tuesday, June 17, with J. L. Neill, President, in the chair.

The Methodist Room of Archives and History was reported as having been opened in the Millsaps College Library Building at Jackson, and ministers and laymen are urged to cooperate in depositing books, records and relics of Mississippi Methodism in this room. Such materials are to remain permanently in the room unless recalled by the donors, who will be receipted for whatever they deposit. All persons having materials that will make a worthwhile contribution to this room are urged to correspond with the secretary of the Society, stating what the materials are.

The Society urges "the continued cooperation of our pastors in depositing with our Society the historical sketches of the churches that are prepared for anniversary, dedicatory, and other historical occasions. Many such historical sketches and reminiscences are pigeon-holed in churches, parsonages, and also in our people's homes. In these days when it is patriotic to turn over all possible scrap paper for defense projects and purposes, we call upon our people to take care not unwittingly to destroy valuable historical materials and papers, but rather to search them out and turn them over to our Society."

The request was made that the district superintendents sell a copy of J. B. Cain's, "Methodism in Mississippi," either at a quarterly conference or at a preaching service in each charge, and turn the funds over to W. B. Jones, treasurer of the Hawkins Foundation.

For the approaching Centennial Celebration, at Franklin, La. (which church was in the Mississippi Conference about fifty years), W. M. Sullivan and J. B. Cain were appointed official representatives of our Historical Society.

W. B. Alsworth, J. B. Cain and Geo. H. Jones were appointed a Committee to plan for, the Fiftieth Celebration of the Annual Conference that met in Natchez, December 14-19, 1892, the proposed celebration to honor those who were received into the conference on trial at that time.

It was urged that each church appoint a layman as church historian, responsible for the preservation of records and the depositing of valuable materials with the Society for safe-keeping and for recording in the future volumes of conference history.

It was urged especially that all former Methodist Protestant churches write historical sketches of their organization and file them with the Society.

By resolution the Society requested W. B. Jones to prepare a volume on "Mississippi Conference Methodism, 1870-1900," with the assistance of J. B. Cain, the author of the volume from 1846-1870.

The president of the Society was requested to plan with the Program Committee of the ensuing Annual Conference the annual anniversary of the Society at the opening session of the conference.

Officers for the new year were elected as follows: J. L. Neill, President; T. J. O'Neil, Vice-President; Geo. H. Jones, Secretary-Treasurer; and J. B. Cain and W. B. Jones, Historians. Seven curators were elected as follows: Otto Porter, M. L. Smith, L. D. Haughton, J. W. Sells, J. L. Carter, G. F. Winfield and O. S. Lewis.

GEO. H. JONES, Secretary.

Newton, Miss.

A DAILY PRAYER IN WARTIME

To Our Fathers' God

God of our fathers, Who hast led our nation until now, we pray that still Thy protection and providence and power may be mercifully granted unto us. Make stout and serene our spirits, that we may endure and achieve as those who have unshakeable faith in Thee. Intensify our understanding of what our country means to us, and to the world. Purify and ennoble our lives by an ever-fresh consciousness that we have a Divine destiny to fulfill, in humble obedience to Thy will. Make us equal to this hour; so that we may emerge from this war a people fit to be citizens of Thy Kingdom. Give victory to our arms; and save the souls of our sons from stain. Amen.—W. T. E.

LAKE ARTHUR CAMP MEETING WILL OPEN ON JULY 9 WITH SERVICES

The forthy-seventh annual interdenominational camp meeting will open at Lake Arthur July 9 to 19, with Rev. E. R. Overley, D. D., of Lexington, Kentucky, as the evangelist; Rev. Robert J. Kennedy, of Dallas, Texas, as evangelist, song leader and young people's worker; and Mrs. Claude Mayo, of Lake Charles, and Miss Ruth Thomas, of Roanoke, Louisiana, pianists, it was announced at Lake Arthur on June 17, at a special called meeting of the board of directors of the Lake Arthur Camp Meeting Association. The following board members were present: Sidney W. Sweeney, president, of Lake Charles; Rev. Lastie N. Hoffpauir, secretary, of Indian Bayou; J. C. Mack, treasurer, of Lake Arthur; Rev. T. J. Holladay, of Lake Arthur; F. H. Helms, of Sweetlake; and Howard M. Clayton, of Roanoke. Absent: Robert Lyons, of Lake Arthur.

Services will be held daily at 10:30 a. m., 3 and 7:45 p. m., by the evangelists. Also other meetings daily.

Dr. Overley's record stands with 18 years as pastor, 8 years as district superintendent, 9 years as general evangelist, and serving as president of Union College at Barbourville, Kentucky.

Rev. Mr. Kennedy is also an outstanding evangelist, singer and young people's worker of note, and his efforts, combined with that of Dr. Overley's, should be a great inspiration and consecration to the work of the Master. There will be special singing at all of the services, accompanied by the two pianists.

About 25 of the cottages on the camp grounds are owned by people who attend the camp meeting each year, while other cottages may be rented for a few days at a time—or bring your tent or trailer. Dormitories for both men and women are on the grounds and splendid dining hall services are maintained for benefit of those desiring good and wholesome meals right on the grounds, at a very nominal price. The Tabernacle is now well screened.

Sindey W. Sweeney, president of the board, today said that from June to September the Lake Arthur camp grounds are in constant use—with this as the 47th years' use thereof. People from Texas, Missisippi, and South and Central Louisiana visit the Lake Arthur camp grounds, and since it is interdenominational, all churches avail themselves of the privilege. Young people's societies use the grounds for camps and training courses during vacation.

The memorial service, he said, will be held at 3 p. m., July 17, and will be followed by the annual business meeting. Those persons desiring any further particulars about the camp meeting or other meetings may communicate with the president, secretary, or any other members of the board as hereinabove named, Mr. Sweeney stated.

Yours truly,

LASTIE N. HOFFPAUIR,
Secretary.

Indian Bayou, La.

DEATH OF MRS. EMMETT ELIZABETH JONES

Mrs. Emmett Elizabeth Jones, 78, died at 3:15 p. m., Saturday, June 6, 1942, in the home of her son, Rev. J. A. Jones, of Gold Dust, La.

She is survived by three sons: W. T. Jones, of Pineville; Rev. J. A. Jones, of Gold Dust; and J. B. Jones, of Pineville; three daughters: Mrs. Mildred Bryant, of Pineville; Mrs. Mattie Hemphill, of Rochelle; and Mrs. Lucy Acker, of New Mexico; twenty-nine grandchildren and nine great-grandchildren.

Funeral services were held at the Pleasant Grove church, with the Rev. H. B. McCann officiating.

She is greatly missed by friends and loved ones.

Every social problem is the result of un-Christian conduct.—Arthur T. Pierson.

PERSONAL NOTES AND INCIDENTS

Mrs. J. M. Sinclair, Rt. 1, Braxton, Miss., places us in her debt for a good word concerning the Advocate. We trust that it may continue to be a source of joy and profit to her for many years to come.

Friends of Mrs. Poole, wife of Rev. D. W. Poole, of DeRidder, La., will be glad to know that she had so far recovered from her recent operation as to be able to return to her home last week.

Rev. O. S. Lewis, pastor at Broad Street, Hattiesburg, is very enthusiastic about the type of work done by Dr. Rapking at the Seashore Pastors' School last week. We understand that Dr. Rapking had a splendid class.

Rev. E. B. Emmerich, pastor at Parker Memorial church, New Orleans, had an accident last week which threatened to be very serious. At Bogue Falaya Camp, where he was dean, a boat in which a score or more of the campers were on an outing capsized. Fortunately all were rescued. His many friends rejoice that the accident was not attended by more serious results.

Rev. Frank C. Collins and his people began a union meeting with the Baptists on June 22, which is to run through to July 5. Rev. W. W. Shannon is doing the preaching, and Rev. M. A. Guido is leading the singing and conducting the young people's work. At the time of Bro. Collins' writing the revival had got off to a good start under the leadership of these men, who are from the Moody Bible Institute.

Rev. J. H. Jolly, Waynesboro, Miss., reports encouraging progress in his work on that charge. A goodly number of members have been received into the church, and at the third quarterly conference salaries were paid up to date and ahead of schedule, and four-fifths of the benevolences for the year had been paid. We appreciate a splendid list of 22 subscriptions for the Advocate, credit for which will be found in the campaign report.

DREW, MISSISSIPPI

Dear Dr. Duren: It isn't my custom to write to my paper, but believing Drew charge has more subscribers to the Advocate than it has ever had, they may want to see something from our church in it.

These are fine people, have been most gracious to us since we came to the charge, and are very loyal to the church.

We have just closed a good meeting here. Rev. S. M. Butts was our evangelist, and Mr. P. L. Cooper had charge of the young people's work and singing. They make a mighty good troupe. Bro. Butts is a good, sound thinker and preacher. I do not hesitate to recommend him to those who need a clean-cut Christian preacher for revival services. He has open dates, too, I think. Our people were well pleased with his work.

We are trying mighty hard to carry on in these dark days. Our church here has most 50 boys in the service of our country. We are trying to keep in touch with them, and get many letters of appreciation from them for so doing. Having four sons in the service myself, I guess that makes me try harder to stay in touch with these boys. Our church never had a bigger task or opportunity.

The Advocate is putting out some very good thought for us. I shall miss terribly the contributions from the young lawyer at New Albany.

I hope your personal health is good, and that the joys one has who does a good job may always be yours.

Most cordially,
H. H. WALLACE, P. C.

APPOINTMENT CHANGES IN MISSISSIPPI CONFERENCE

Bishop J. Lloyd Decell authorizes me to say that the following changes in appointments have been made in the Mississippi Annual Conference:

Jackson District

Chaplain in the U. S. Navy—Phil H. Grice.
Terry—Thomas A. Carruth.
Lena—Harmond Dillard.

Hattiesburg District

Clara—J. W. Courtney.

Meridian District

Vimville—J. H. Maw (Assistant).

Seashore District

Biloxi, Main Street—W. C. Fulgham, Associate pastor.
Saucier—E. W. Scott.

OTTO PORTER,
Secretary of the Cabinet.

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

Vaiden, A. L. Davenport	1
Shannon, G. R. Meaders	1
Eupora, M. E. Scott	10
Sidon, W. S. McAlilly	2
West Point, V. C. Curtis	2

DISTRICT REPORTS

Aberdeen District	233½
Columbus District	279½
Corinth District	386½
Greenville District	135
Greenwood District	179
Sardis-Grenada District	170

Mississippi Conference

Hattiesburg, B. M. Hunt	1
Walnut Grove, J. W. Loudenslager	6
Hattiesburg, J. T. Weems	7
Waynesboro, J. H. Jolly	22

DISTRICT REPORTS

Brookhaven District	121½
Hattiesburg District	212
Jackson District	138
Meridian District	111½
Seashore District	219
Vicksburg District	129½

THE REPORT OF WORLD SERVICE

By Bishop A. Frank Smith

Receipts for the year ending on May 31, are most gratifying. The grand total of $4,324,150 is an increase of $157,888 over the receipts of the preceding year. Thus Methodism not only holds steady but registers an appreciable gain in the midst of confusion and war. This is an achievement of the first magnitude, and reveals a devotion and a steadfastness upon the part of the Church that cannot be over emphasized. It is true that more money is flowing now than ever before in the history of American life, but it is also true that no period of our national life has ever seen such dislocations in industry, trade and social life as today is witnessing. Join with this dislocation the increased cost of living, buying of bonds, support of the Red Cross, U. S. O., and other war agencies, pyramiding taxes, and the removal from civilian life of millions of men, and there is revealed a condition that would inevitably make for falling income for the Church were it not for a vision and a consecration that rises above all obstacles. The Church has come through in glorious fashion—for which we all may well give thanks unto God and take courage.

The comparative figures of receipts for this year and last are interesting enough, but when an analysis of the general situation is made, the results are startling.

Let us go back to 1939—the year before Unification. In that year the three churches raised $4,280,000. In 1940, the year of union, the three churches raised $4,300,000, a slight increase. In 1941, the Methodist Church raised $4,166,000, a decrease from the preceding year. The $4,324,888 raised this year is not only an increase above last year's total, it is also more than was raised by the three uniting churches in the last year before union, and also in the year during which union was being consummated.

Let us look now at the breakdown in these figures. Before union the Methodist Episcopal Church, South, included Episcopal and superannuate support in the benevolences. These funds are now raised in a different fashion. Before union the Methodist Episcopal Church had no conference benevolences; every dollar raised for such purposes was sent to a central treasurer as World Service Funds. The General Boards then made allocations for sustenance and maintenance of charges and institutions in the various annual conferences. Since union every annual conference in the former Methodist Episcopal Church has set up a conference program, and is keeping at home from ten to fifty per cent of all benevolences raised. Only that which is sent to the World Service treasurer is credited as World Service receipts. Thus when the Methodist Church raises more for World Service with the Episcopal and superannuate items of the former church, South, and the conference benevolences of the former Methodist Episcopal Church eliminated, than was formerly raised when these items were included in the total, it at once becomes evident that we are not only holding our own, but that American Methodists today are giving at least twenty-five per cent more for the benevolences of the church than they gave through the three uniting churches the last year before union.

Let our district superintendents and pastors tell this story in every quarterly conference and from every pulpit in the church. Our people have done a magnificent thing. Let us tell them so, and rejoice together.

METHODIST YOUTH CARAVAN AT DURANT

Last night we closed out a week's program put on by Youth Caravan No. 1. This group is composed of Miss Catherine Carlton, of New Albany, Miss.; Miss Mary Smith, of Bainbridge, Georgia; Miss Louise Guffey, of Danville, Kentucky; Miss Dorothy Kirkley, of Easley, South Carolina; and Mr. Carlton Carruth, of Statesboro, Georgia. It is a very choice group and they gave us great inspiration and help.

Considering the number of our young men

off in the service, we had good attendance and very fine interest. These young people give eight weeks of hard service to the church without remuneration, save their expenses. They taught classes in Worship and Evangelism, World Friendship, Community Service, and a class for the adults. Each evening there would be in addition to the classes a period devoted to a forum which the young people greatly enjoyed. Then a worship service was held for everybody, in which the young people were shown how to conduct a helpful worship service. Then an hour of wholesome recreation was enjoyed by all under the direction of Carlton Carruth, the director. He is a student at Emory University and is preparing for the ministry.

The ladies of the church gave us a most refreshing social half hour, at which time they furnished cookies and drinks. The young people are being shown that they don't have to go to questionable places to have lots of fun, but that the church is able to supply every wholesome thing they need. We enjoyed these young people and bid them "Godspeed" as they go to the other places assigned to them.

E. S. LEWIS.

Durant, Miss.

HAYNESVILLE REVIVAL A HUGE SUCCESS

The Haynesville church has just closed a week's revival meeting. Rev. Louis Hoffpauir, at the unanimous request of the Board of Stewards, held his own services. His messages were deeply spiritual and inspiring. His popularity as a pastor was proved by the large crowds which attended. At the morning sermons there were over a hundred at each service, and at night the auditorium was filled. At the two Sunday night services the church was so crowded that chairs were placed in the aisles, and the balcony was filled. The Baptist church cooperated, and their pastor dismissed his congregation on these two Sunday nights. These were the largest crowds the church has had in a number of years.

Twenty new members joined the church; sixteen on profession of faith. This brings the total to forty-eight since conference; thirty-eight of these were by profession of faith.

During the meeting Bro. Hoffpauir received all the courtesies due a visiting preacher. He and Mrs. Hoffpauir were entertained at dinner in the different homes.

The music was conducted by local members. Mrs. J. R. Bevill and Mr. J. H. Hearne led the choir, Mrs. Burt E. Hoopes directed the Junior choir, and Prof. M. J. Nygarrd, the orchestra.

REPORTER.

P. K's.

In the City of Shreveport, where I now live, there are several preachers with sons following in their fathers footsteps as far as a choice of work is concerned, namely: Wilson Watson, whose father is pastor of Wynn Memorial; Dana Dawson, Jr., First Church; Roy Mouser, living here, son of E. M. Mouser, of Hall Summit; Wade H. Boggs, Jr., First Presbyterian church; John Caylor, Jr., Highland Baptist church; Robert M. Smith, son of a former pastor of First Presbyterian, now pastor of Cedar Grove Presbyterian.

I have found 24 members of the Louisiana Conference to be the sons of preachers. There may be others of whom I do not know. I wonder if any other one calling or profession has nearly so many. Dr. Duren, my hobby has always been "Statistics." Now that I am unable to do much of anything, I want to gather some along the line of P. K's (preachers' kids), and if anything interesting develops, which I am sure will, will report to you.

It would please me greatly to have every son or daughter of a Methodist preacher in Louisiana write me a post card, giving their own name and address, their father's name, and any other information that you think would be of interest. You preacher fathers that think your children will not see this request, will you send in the names of your children? (Of course, every preacher and preacher's child takes the New Orleans Advocate, if they live in Louisiana. Do they?) I have never seen but one preacher's son that was ashamed for any one to know just who he was. He is dead now.

If I have success in getting information from Methodists, I may ask some of the other denominations for P. K. information.

I thank each of you very much.

Sincerely yours,

W. F. HENDERSON.

206 East 67th Street,
Shreveport, La.

REV. MATTHEW GUILD MATHENEY

Rev. Matthew Guild Matheney, a local preacher for forty years, died in his home in Meridian, on Wednesday, June 17.

Bro. Matheney was born in Cookesville, Tenn., April 26, 1861, and moved to Meridian early in the year 1907, and placed his membership in the Poplar Springs Methodist church, where it remained until his death.

Bro. Matheney was a public school teacher in Tennessee and at the same time served as a supply pastor in the bounds of the Tennessee Conference. His interest in the Church and in the Kingdom of God led him to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Bro. Matheney was ordained a local deacon while in Tennessee and ordained a local elder at the session of the Mississippi Conference held in Philadelphia in 1928.

Bro. Matheney possessed that quality of faith in and loyalty to the cause of Christ, that made him an outstanding Christian, known and loved by all who had any contacts with him.

At the time of his death he was the teacher of the men's class of the Church School, president of the Board of Trustees, honorary chairman of the Board of Stewards, and honorary charge lay leader. These offices he filled in an active capacity until his health began to fail with the weight of over three score and twenty years.

At the request of his brethren of the church, Bro. Matheney delivered the special Layman's Day address last year. This message was enjoyed by all who heard it, and it was filled with faith and hope.

His loyalty was never affected by the heat of summer, the cold of winter, or the rains in their season.

Bro. Matheney was conscious that the end was near several days before his going, but he held no fear, saying many times, "The Lord is my Shepherd."

A small son and daughter preceded him in death before his coming to Mississippi. His wife passed away in Meridian on December 25, 1932. He was the last of his immediate family.

Surviving Bro. Matheney are four daughters and three sons: Mrs. Baily Farmer, Jr., Mrs. C. L. Covington, Miss Alpha and Miss Nancy, all of Meridian; Leo. L., of York, Ala.; Sherod C., and W. B., of Meridian; and fourteen grandchildren.

The funeral services were conducted in the Poplar Springs Methodist church, on Friday, June 19, by his pastor, the Rev. G. E. Allan, and a former pastor, the Rev. H. J. Moore, of Long Beach.

The floral offerings, bearing silent messages of sympathy, taxed the capacity of the pulpit and the front of the church. The large crowd of friends who loved and respected him filled the church to its capacity. His body was laid to rest in the Magnolia cemetery, but his spirit heard the call, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

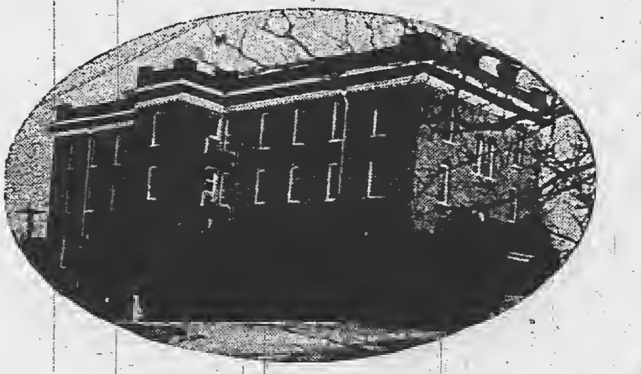
He shall be greatly missed. His place will be difficult to fill.

Written by his pastor, whom he loved, and who loved him.

G. E. ALLAN.

Happiness consists not in possessing much, but in being content with what we possess. He who wants little always has enough.—Selected.

MILLSAPS COLLEGE SUMMER SESSION



Enter Millsaps July 6, and you may still acquire 9 semester hours of college credit this summer.

Millsaps, situated in Jackson, Miss., is an excellent place to spend the remainder of the summer. It offers beautiful surroundings, high scholastic rating, an excellent faculty, a wide range of courses, and varied recreational facilities. Come spend an enjoyable but worthwhile summer at Millsaps.

For Additional Information, Write
RAY S. MUSGRAVE, Director
Millsaps College Summer Session, Jackson, Mississippi

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Pastors' School, 1942

The 1942 session of the Mississippi Conference Pastors' School, held June 15-20, on the Seashore Methodist Assembly Grounds, in Biloxi, exceeded the expectations of those in charge. The attendance came within seven persons of the number attending in 1941, and the class work was excellent.

One credit course and two seminars were arranged especially for members of the Woman's Society of Christian Service, and ten women received credit in other classes.

Conference officers attending were: Mrs. W. F. Mahaffey, Mrs. E. V. Perry, Mrs. J. B. Cain, Mrs. E. E. McKeithen and Mrs. Stanley Wilson. District secretaries: Mrs. John Cirlot and Mrs. J. C. Porter.

Leadership of Mission Study Groups

The course in the leadership of mission study groups was taught by Mrs. Paul Arrington, of Waynesboro, a member of the National Board of Missions and Church Extension, and 30 women received credit in this class.

Mrs. Arrington used as the text, "On This Foundation," by W. Stanley Roycroft, which will be used in the fall study. Beginning with the first week in September, we will give on this page some of the helpful suggestions worked out in this class for the study which will begin the new study year, **October, 1942—October, 1943.**

Miss Clara Chalmers, who has spent many years in Colegio Irene Toland, in Matanzas, Cuba, and who is at home on furlough, was the guest speaker one morning, giving interesting information concerning our work in one of the Latin-American countries.

Since this fall study will be an "effort to provide a comprehensive study of the Evangelical Witness in Latin America outside the United States," our women should begin now to collect material which will be of assistance.

Seminar on Christian Social Relations and Local Church Activities

With the use of the seven-pointed star, the seven areas of work under the department of Christian Social Relations and Local Church Activities were discussed in the seminar led by Mrs. Stanley Wilson in the afternoons.

Under "International Relations and World Peace," 30 minutes were given each afternoon to a discussion of the Christian Social Relations study course, "Planning forPeace," which is to be **used during the third quarter,** with the text the Peace Packet. Plans developed for this study will be mailed to each society during the week.

Following the recommendations of the 1942 annual meeting that we "continue our study of domestic service" under "Economic Relations," Musette Christian, who directs a Domestic Service Training School in Vicksburg, led the discussion.

Mrs. Paul Arrington, who is co-chairman in the Woman's Division of the area of "Minority Groups," was present when this was discussed, and Mr. R. P. Neblett, Jr., of the Commission on Interracial Cooperation, contributed valuable material.

Under "Alcohol and Other Narcotics," Miss Ethel McKeithen, state director of education and church groups in this area, gave a convincing presentation.

"Local Church and Community Cooperation," "Christian Citizenship," and "The Christian Family" were tied in with the total study.

Forty women and one pastor participated in this seminar.

Spiritual Life Groups Seminar

Just preceeding the platform hour each evening, Mrs. E. E. McKeithen led a seminar for leaders of Spiritual Life Groups.

Besides helps for these groups, plans were made for the Spiritual Life Retreat to be held at Hinds Junior College, in Raymond, August 24-27, 1942, at which Mrs. W. M. Alexander, Secretary of Spiritual Life of the Division, will be present.

Children's Play Hour

During the hours when the classes were in session, Mrs. H. L. Lazarus, of Vicksburg, conducted a play time for the children whose mothers were in the classes.

Art Exhibit Tea

On Wednesday afternoon, Mrs. E. V. Perry, Conference Secretary of Missionary Education and Service, on behalf of the Mississippi Conference, served as hostess at an art exhibit tea, honoring Mrs. Paul Arrington, Mrs. E. E. McKeithen and Mrs. Stanley Wilson, of the school; Mrs. Lloyd Decell, wife of Bishop Decell, and Mrs. W. F. Mahaffey, newly elected president of the conference. She was assisted by Mrs. John Cirlot, secretary of the Seashore District.

A beautiful exhibit of Latin-American art was on display, contributions from every Latin-American country being included.

Assisting in serving a delicious punch with wafers were; Mrs. Van Miller, Mrs. H. L. Lazarus, Mrs. Stanley Wilson, Jr., Miss Ethel McKeithen and Miss Catherine Ezell.

Noted among the guests were: Misses Sallie Ellis and Sophie Kuntz, of the Moore Community House; Mrs. J. H. Hicks, of Southern Methodist University; Mrs. M. L. Smith, of Millsaps College; Mrs. W. L. Duren, of the New Orleans Christian Advocate.

Moore Community House

On Friday afternoon Misses Sallie Ellis and Sophie Kuntz kept open house at the Moore Community House, when the visitors were privileged to inspect the boys' work shop, an addition since last year.

Delicious refreshments were served.

* * *

In Appreciation

To Doris Miller and Mary Frances Fairchild, who graduated from Scarritt recently, the Mississippi Conference Woman's Society of Christian Service sent brief cases. Following are excerpts from their letters:

Doris Miller writes:

"There are some things that cannot be expressed in words; such as beauty, love, appreciation—and there are no words to express my appreciation to the entire conference for all you have done for me. The brief case is lovely and is something that I had wanted for a long time. Thank you all for it and for the thought which prompted the giving.

"It would be hard to tell you how much these two years at Scarritt have meant to me, and you have made the last one possible. I shall not say more than that I hope the quality of service I shall do will be proof of my deep appreciation and that mine shall be a life of 'thanksgiving.'

"I don't believe I have told you where I am going to work next year. I didn't know myself until late. I shall be doing what is classed as industrial work, or work with mill village churches, in LaGrange, Georgia, next year. I am looking forward to beginning in September.

"With the exception of the time we shall be in New York for the commissioning service, I shall be here at Scarritt the first six weeks of the summer quarter. On Thursday last I received my diploma for the A. B. degree and shall not be taking courses during this time, but I can work on the campus and have access to resources here that I haven't had a chance to make the most of before. I can get my files in order, add to my materials and make plans for the beginning of my work in the fall.

"My deepest appreciation to each member of the conference and may God bless you in all you undertake for him."

Mary Frances Fairchild writes:

"About a week ago Doris and I had the nicest surprise you can imagine, for at the switchboard we each found a lovely brief case, something we had both wanted for a long, long time. Neither of us had one, and, therefore, we doubly appreciated your gift. Then too, these are nicer than any we could have bought for ourselves. From the very bottom of my heart, I thank you!

"Our school work all had to be in last Saturday morning at eight o'clock, so, of course, we all worked like Trojans getting it finished. Since that time our graduation activities have been keeping us pretty busy. Saturday afternoon the faculty entertained the seniors with a picnic; Sunday morning we had the communion service and installation of new officers. In the afternoon for tea we had Stanley Jones as our special guest. Today we were invited to the Scarritt alumni meeting, which was held here.

"It was great to have Dr. Stanley Jones right here on our campus with us. He is such a challenging person to all of us. Every morning he is in our chapel from nine to twelve, leading a retreat, and then at night he speaks at Belmont Methodist church. We feel like this is a wonderful portunity that we are having—this year when Scarritt is celebrating her semicentennial anniversary—to have such a person to help us in our spiritual lives as we go out into His service.

"Our commissioning service is to be in New York on the 17th of June. Of course we are all getting quite excited over this trip. It hardly seems possible that our two years can be over, and that we are ready for that long looked-for diploma. They have been two glorious years, filled with opportunities of all types. I want you to know that I deeply appreciate the trust that you

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

SECOND QUARTER'S REPORT IS DUE JULY FIRST. Perhaps you are ahead of time. If so, fine. If not, hurry.

* * *

THE WOMAN'S DIVISION OF CHRISTIAN SERVICE ASKS THAT DURING THE MONTH OF JULY SPECIAL PRAYERS BE OFFERED THAT IN THE NEW INDIA WE MAY FIND NEW WAYS OF PREACHING THE OLD GOSPEL.

* * *

Seminar on Rural Work

Deaconess Sarah McCracken will conduct a Seminar on Rural Work at Mount Sequoyah, Arkansas, July 8 through July 15, to which all rural workers and conference presidents in whose conferences rural work is conducted in the South Central Jurisdiction, are invited and urged to attend. All persons interested are invited. For further particulars write Mrs. J. W. Downs, 150 Fifth Avenue, New York, N. Y.

* * *

PAYMENTS ARE STILL NEEDED ON PLEDGES TO FOREIGN AS WELL AS HOME MISSIONS BECAUSE:

1. More than three-fourths of all Methodist missionaries are still on duty and need support.
2. The United States Government has made arrangements to transfer funds for maintenance of its nationals (including all of our missionaries) interned in foreign countries.
3. Missionaries home on furlough (regular or advance) need maintenance.
4. Funds are being held in reserve to be used for rehabilitation when the war is over.
5. New work is opening up and the opportunities for service are greater today than ever before.

* * *

Third Quarter—Program of Work

1. Business meeting.
2. Make contribution for furnishing supplies to the Lewis Memorial Hospital in Africa, and send to Mrs. D. H. Hall, Conference Treasurer.
3. Monthly meeting with items from The Methodist Woman.

* * *

Item Taken from the Sessions Committee Report of Annual Conference, Oxford

A more intensive study program.

A. That the program of one of the zone or group meetings during the year be devoted to the study of some area of Christian Social Relations.

B. In local societies: (a) The third quarter be designated as the time for special studies in the various areas of this department; (b) Whereas, the current study courses are definitely in the field of Christian Social Relations, we urge the secretary of this department and her committee to cooperate with the secretary of Missionary Education and Service in her promotion of these study classes; (c) That 10 or 15 minutes of each circle program, or one entire circle program a month, be devoted to the study of some topic on Christian Social Relations, the topic to be provided by the secretary of C. S. R. and L. C. A., following as far as possible the prayer objectives on the calendar of the Spiritual Life Committee.

If you are taking any of this summer work, will you please write me how well you are getting along. Most of us have only one meeting a month during these summer months. We might get out of our lethargy if you inspired us to do better and bigger work.

* * *

Spiritual Life CULTIVATION CALENDAR FOR JULY, Summer Assemblies, Institutes, etc.

* * *

Melvina Community Center

We are glad to report that Mrs. Dorroh is back from the hospital and able to be at the Center part of the day. Yesterday four little boys stopped by to play and stayed to weed the flowers and water the beds, with Mrs. Dorroh watchfully advising. The shrubbery and new annuals are making the Center more home-like.

* * *

Sent Out by Elizabeth M. Lee

Bible School,
Mexico City,
April 18, 1942.

Dear Friends:

Our opening service this year was very simple and private. Miss Chagoyan told the girls, who had heard rumors outside that the school was not to continue, that we were to run for one more year while the matter was being studied. Later she let the girls give testimonies, tell what they did during vacation, etc. Some of them helped themselves to two or three turns apiece, for it was very informal and spontaneous. The over-age girl we have in the course for volunteers is now in fourth grade and is both disconcertingly stupid and astoundingly keen. She understands things her own way. When she spoke, she nearly convulsed Miss Chagoyan and me by saying, "Well, I certainly thank the Lord that the Seminary was not united to the Bible School this year!!" If only dear Bro. Davis could have heard that one! Miss Arbogast thought it a grand joke when I told her!

Even though our family is smaller this year, we have discipline problems enough to keep life interesting. The other day the youngsters in the pre-deaconess course had a general falling out, insulted each other rather generously all around, and then came to have Miss Chagoyan straighten out the kinks for them. She helped them see how they were failing to use the grace of God for daily living. The little girl from the country who last year was like a scared kitten, spoke out in meeting, "Now, I want E. to tell me in what sense she thinks I was responsible for this trouble." At the end, when they all prayed it out, the ring-leader said, "Lord, you know I'm the rotten apple of this group." But looking back we realize that in spite of all their misdeeds they have really grown in grace and in the formation of Christian character.

We often feel deeply touched and humbled at the way the girls of former years come back to their school for help—methods, teaching material, and especially personal problems. Next week one of them is going to be married here. She has a home, but I guess her family are not specially interested in helping her. We do not say no to their requests.

Recently one of the girls called Miss Chagoyan on the phone. She was in anguish because her year-old baby was dying, of meningitis, so the doctor said. At the same time she was in the home of her husband's family and since they are Catholic, they were making life miserable for the young mother because the baby was going to die unbaptized. "I know, senorita," she said, "that it doesn't make any difference, but they can't understand. Won't you ask the pastor to come and baptize the baby, and you come as witness?" The doctor had told them there was no hope. When Miss Chagoyan arrived, the child was evidently almost gone. Then as she knelt to pray, the mother began to cry, "Oh, my baby's gone, my baby's gone." True, they could no longer detect her breathing, though Miss Chagoyan found her tiny racing pulse. Just as she finished her prayer, the pastor arrived and they proceeded to baptize the baby, dead or alive. But after the baptism, she opened her eyes and began to move her hands and feet. In a few moments she was able to sit up long enough to take her medicine. Within a few days she was entirely well, and the little mother called up to say that she felt an added sense of responsibility to take good care of her, now that God had given her back to her. There seemed no doubt at all that God had touched the tiny baby, perhaps as a witness to the room-full of relatives.

A few years ago one of our girls who had married said to her husband before the baby came, "Now, if anything goes wrong, the school is the only place where they will do anything for me." And they did call us in the hour of need, although neither baby nor mother survived.

Recently another girl who lived in the country realized that she was dying. "All I regret is that we are here like sheep among wolves," she said to her husband, referring to the Catholic relatives in whose home she was. "And then the baby. I'm praying that she may go at the same time I do, but if she doesn't, take her to the Bible School, or to M. (a preacher's wife)." Then she said to the relatives, "Go to bed and go to sleep. I'm going to sleep now. too." She turned her face to the wall as she lay on a mat on the floor. Long afterward they realized that she was gone. We lamented the circumstances which had abandoned her to the care of those ignorant people; then we wondered whether God might have ever ruled it to let them see how a Christian dies who knows she is saved and is at peace. The father declined to give up the baby and turned her over to an ignorant sister-in-law. We pray for her, that the tiny thing may be protected or taken Home.

This week I had a new experience—trying to distribute New Testaments to Jewish people. In three hours we placed five, in Hebrew and Yiddish. The eagerness with

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Join the Fight Against Slot Machines

Telegraph Your Protest

The House of Representatives of the State of Louisiana has passed a bill placing an excise or penalty tax on slot machines. This bill now goes to the Senate for its consideration. Immediate action is necessary if this bill is to be defeated!

The Constitution of Louisiana declares gambling to be a vice, and the Legislature is directed to enact legislation to suppress it. This proposed legislation is directly contrary to the provisions of the Constitution of Louisiana and is likewise violative of the fundamental principles of decency and morals. All Christian women deplore the suggestion that the State of Louisiana might seek to legalize vice and immoral conduct in the effort to raise revenue at the expense of the individual citizen. In this time of national stress, it is all-important that the moral fiber of our people be strengthened and that no action be taken which will tend to destroy from within the strength of character which is essential to ultimate victory.

The women throughout Louisiana should wire their State Senators and other officials of the State protesting this proposed vicious and unwarranted legislation, which seeks to place the protecting arm of government around vice and lawlessness. Send your telegrams immediately, urging your Senators to vote against this attempt to undermine the morals of our people.

* * *

Highlights of the Year with the Wesley Foundation at Southwestern

(Miss Betty Glassom, Counsellor)

September—A good send-off with the program-planning Council. One whole day spent in looking into year's activities. First project: The workshop center in classroom of church.

October—Opening party for freshmen and old-timers. Theme: "School Days.' Timely topic for weekly meetings during October: "How to Make Good in College." Presented through plays and skits.

November—Organization of interest groups—Music, Dramatics and Study of World Affairs. To be continued until other interests replace them.

December—On the home front: Presentation of the Christmas play: "Peace I Give Unto You."

In Urbana: The National Conference for Methodist Students with four of our delegates among the hundreds present.

January—At home: Weekly meetings to study "This is the Victory," and in Monroe: The State Executive Council of Student Work, with a good delegation from Southwestern. Our Wesley Foundation president was elected to a state office.

February—Religious Emphasis Week, with two guest speakers of National Reputation, Murray Dickson and DeWitt C. Baldwin. During the week a Fellowship Dinner was enjoyed with guests from every other religious group on the campus.

March—Moved into Protestant Student Center! A red-letter day. First services were early morning devotion during Holy Week.

A pre-Easter service was held at the church—planned and presented by members of Wesley.

April—Mailed books to Prisoners War Relief, to be given to students in concentration camps.

Prepared a devotional booklet for use in our own group.

May—Open House daily at center. Brief worship services weekly with good attendance. Picnic and soft ball in Girard woods.

June—Our delegates returned from the Regional Conference with fine reports, and a new title for our song leader, who is now vice-president of the Mid-West student conference. The summer term has begun with a small but enthusiastic group of Methodist students. Activities center around the College Class and church service on Sundays; a weekly Fellowship Hour; and Open House at the center.

Two members of the group are teaching in the Church School. One is giving a summer to Youth Caravan service, and others are helping in local churches and in other communities with the work of the church.

* * *

Columbia W. S. C. S. Entertains at Silver Tea

On June 3, Circle Three of the W. S. C. S., of the Columbia Methodist church, was hostess to the society in the home of Mrs. L. R. Adams, for program and Silver Tea. The following program was rendered:

Devotional

Quiet Music—Mrs. V. M. Mouser.

Song—Jane Jarrell, Bettie Traylor, Addie McGinis, chorus girls.

Opening Statements—Mrs. W. R. Wendt.

Hymn—Miss Bertha Pierce.

Scripture, Mark 10:15—Mrs. R. M. Irwin.

Meditation—Mrs. Nina Redditt.

Poem—Margaret Ann Wooten.

Hymn—Miss Vivian Wendt.

Prayer—Mrs. H. B. Prewitt.

Program

Schools for Children—Mrs. John Fridge.

Hospitals for Children—Miss Ida Lee King.

The program closed with a prayer led by Mrs. Nina Redditt. During the social hour we were favored with a reading by Miss Myra Nell Myers. The silver offering was $23, which is to be applied to the Organ fund.

Those present or sending donations were: Mrs. H. B. Prewitt, Mrs. R. R. Redditt, Mrs. Earl Harris, Mrs. Clifford Chapman, Mrs. Loraine Turner, Mrs. R. M. Irwin, Mrs. Vinson Mouser, Mrs. A. J. Butler, Mrs. May Butler, Mrs. Lilla Gilbert, Mrs. John Fridge, Mrs. L. R. Adams, Mrs. B. O. Cummimgs, Mrs. H. W. Blanks, Mrs. W. R. Wendt, Mrs. Gilbert Jerrell, Mrs. C. E. Myers, Mrs. D. O. Sherman, Mrs. J. M. Sassir, Mrs. Howard Woods, Mrs. Bernice Traylor, Mrs. Audie May Roland, Miss Bertha Pierce, Miss Vivian Wendt, Miss Mary Miller, Miss Sara McConell, Miss Myra Nell Myers, Miss Adele Redditt, Miss Marjorie Funderburk, Miss Vivian Wendt, Miss Jane Jarrell, Miss Bettie Traylor, Miss Addie May McGinis.

The Columbia W. S. C. S. is progressing nicely under the leadership of Mrs. J. E. McClanahan and her co-workers. We have completed a Bible study book, "Exploring the Bible," by Ernest G. Hoff," and will soon finish the mission study, "Christian Roots of Democracy in America," by Arthur E. Holt. We are taking up a study in Stewardship, using as a text, "I Have a Stewardship," by Ralph S. Cushman.

MRS. MAY BUTLER.

Columbia, La.

RESOLUTIONS OF APPRECIATION

Whereas, it has pleased the Heavenly Father to take from our midst our much beloved Mrs. Lillie F. Blanks, who passed away May 11, 1942;

Be it resolved, that we, the Woman's Society of Christian Service, of the Methodist Church, Columbia, La., take this method of extending to her loved ones and friends our heartfelt sympathy.

Mrs. Blanks, affectionately known to her friends as "Miss Lillie," was a Mother of the Methodist church here in Columbia in every phase of its work. She was a charter member of the first missionary society organized in Columbia; also a charter member of the W. S. C. S. She always stood for right against wrong, good against evil, in her church and community.

In her younger days she did a great work against the liquor traffic, using her influence, time and means to rid our country of that great evil. Her efforts in this respect were a major force in causing liquor to be voted out of this parish, and the repeal of the 18th Amendment was a deep sorrow to her.

Mrs. Blanks has gone, but her influence will live on. She had a love for her fellowmen which few possess, showing by her many deeds of kindness that in her way of life, we are all equal in the sight of God.

"Not passed away the love,
So rich, so true, so pure;
But perfected above,
Ever to endure."

To her loved ones and friends we would say, "Weep not as those who have no hope. Let no gloom dim thine eyes, but lift them up on High, where she is waiting for you. Her example is worthy of emulation. A brave soldier of the Cross has gone. If we follow her example the world will be better for our having lived."

Mrs. J. E. McClanahan, Mrs.
May Butler, Mrs. D. O. Sherman, Committee.

Well Enough Alone

Holowynge—It says here in the paper that they are now making shingles out of concrete.

Cryeng—Then I take back what I just said about wishing I was a boy again.—Ex.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JULY 5, 1942

By Rev. W. C. Newman

GOD, THE CREATOR

Lesson Text: Genesis 1:1-5; 24-31; 2:1

Golden Text: In the beginning God created the heavens and the earth.—Genesis 1:1.

When scientists first began to announce their marvelous discoveries about the physical universe and how it came into being, there were many people, both scientists and religious folk, who thought it meant the end of all religion. Religion is superstition, they said, and cannot live in a scientific world.

This so distressed some church people that they immediately made an attack on all science. They, too, thought religion could not live in a scientific world.

But the more thoughtful people remained undisturbed. They knew too well man's deep need of religion. And they reasoned that all truth is God's truth, and remembered that Jesus himself had said, "Ye shall know the truth, and the truth shall make you free." And they were not afraid of what the discovery of new truth would do to religion.

The More Wonderful the Universe, the More Wonderful is the God Who Made it

When little children used to recite that old rhyme about

> "Twinkle, twinkle, little star,
> How I wonder what you are,
> Up above the world so high
> Like a diamond in the sky,"

God seemed sure, and unquestionable though mysterious and awesome, dwelling in His detached heaven. And this first chapter of Genesis, interpreted with exact literalness, was a logical explanation of our little world.

Then science came along with the new truth to tell us fairly accurately what that twinkling star is—and that this planet on which we live is only one of many such, and a small one at that, and that the world is not just five or six thousand years old, as theologians had thought, but millions of years old and more. And that life, as we know it, has been millions of years in developing through a slow, patient process.

So some thought these new truths would drive God out of the universe! But they did not. We came to see that creation is vastly larger, vastly more wonderful than man had ever dreamed. Therefore, our conception of God was enlarged, and we came to see that He is much more marvelous than man had ever thought Him to be.

Thus has truth set us free from old, narrow, inadequate conceptions of God, and helped us to know Him a little better. May the discovery of new truth never cease, for it will surely lead us nearer to the Giver of all truth.

From Chaos to Order—God's Purpose

I doubt that there is a more eloquent passage in all of literature, sacred or secular, than these first few verses of Genesis.

> In the beginning God created the heavens
> and the earth.
> And the earth was without form, and void;
> And darkness was upon the face of the deep.
> And the Spirit of God moved upon the face
> of the waters.
> And God said, "Let there be light!"
> And there was light!

There, in the most lovely poetry, is the story of the universe and its long, slow, emergence from formlessness and lifelessness. We are still a long, long way from order and light. Confusion and chaos still mark man's blundering conduct. But running like an electric beam through all of history is the evidence of God at work in the world to bring order out of chaos, light out of darkness.

Man—the One Unpredictable Element in Creation

When I was a boy in school I was amused to the point of hysterics by the story of how Archimedes, lying in his bath tub, suddenly saw the truth about the displacement of liquids by a solid, and rushed out into the streets, undressed, crying, "Eureka—I have found it!" He had discovered one of the laws that control the universe.

Gradually man has come to see that the universe is governed by laws that can be discovered, and by the use of which the very actions of that universe can be predicted, and even turned to man's own use. The law of gravity is not capricious. It works every day in the same way.

But in this predictable universe there is one rebellious and unpredictable element—man himself. Most of all the chaos in our world springs from that rebellion of man against God. Angrily demanding the right to do as we please, we, the people of this world, have created our own disasters. For we refuse steadfastly to live by the laws of life, the will of God.

God Can Give Light and Order to Each of Us

"The Kingdom of God is in you!" Jesus said to his hearers. And that meant that the Kingdom was not only a new order that would come on earth, but a new life that could come to any individual in the world.

So creation is not just something that happened to the world centuries ago. It is something that can happen to any one of us, in our own minds, attitudes, motives, character. We have only to hear and heed the creative words of God to us, and light and order will come into our own lives.

ARCHBISHOP OF CANTERBURY

(Continued from page 5)

pleteness of our dependence upon God. I have spoken of the meaning of this service as being our dedication of the Church, the nation, ourselves to the purpose of God. But that, though true in its measure, does not go far enough. For dedication is an activity of our wills, necessary but not ultimate. The chief need of all is that we here and now let our dependence upon God become so living a fact of actual experience that we become from henceforth channels of His living energy.

"This, then is my call to you today, and, beyond you who are gathered here, to all whom my words may reach; just because our hope is set on that City in whose light the nations shall walk, let us abide in Christ that Christ may abide in us.—Spiritual Issues of the War.

MRS. W. J. WOOD, DECEASED

On April 30, 1942, a long and useful life ended as the weary body of Mrs. W. J. Wood fell asleep at Tchula, Miss. This day finished a journey of a little more than seventy-five years. Sister Wood was born Feb. 11, 1867, in Pontotoc county. Before her marriage to Bro. Wood, on Aug. 9, 1885, she was Miss Susie Purvine. She was of one of the most useful families of Pontotoc county. She was the mother of five children, four girls and one boy: William Eugene Wood, of Memphis, Tenn.; Mrs. L. R. Cole, of Memphis, Tenn.; Mrs. G. W. Sartor, Water Valley, Miss.; Mrs. R. M. Russle, Detroit, Mich.; Mrs. J. T. Howard, Tchula, Miss. She leaves to mourn her going four sisters and four brothers also: Mrs. W. B. Barkesdale and Miss Sallie Purvine, of Okmulgee, Okla.; Mrs. W. Beard, Mobile, Ala.; Mrs. Cosby, Newell, Pontotoc, Miss.; Mrs. Lena Roach, Shanwee, Okla; W. W. Purvine and G. A. Purvine, of Okmulgee, Okla; D. M. Purvine, Terrell, Tex.; A. S. Purvine, Muskogee, Okla. Sister Wood lived a rich life for her God, her children, and her family. A great part of her life was spent in Methodist parsonages. No one in our midst was better fitted for that great place than Sister Wood. Her deepest concern was to know her duty and then perform it. She gladly took the task that come her way as a work of pleasure.

Sister Wood leaves five Christian children who, through faith in God, look forward to the great reunion around God's Throne some day. Since the death of Bro. Wood, sister Wood has made her home in Tchula with her daughter, Mrs. J. T. Howard, where she died. The body was laid to rest in the Jernigan cemetery, in Pontotoc county. Funeral services were conducted by the writer, assisted by Bro. Buskirk, pastor Algoma.

W. W. BRUNER.

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THE CHRISTIAN FIRESIDE

THE FEAR

By Rev. Vivian T. Pomeroy, D. D.

As you may not know, the parsonage where I live was once a barn. Long ago the horses stamped and snorted in it, and the sign of their stable is still on the roof—a golden horse facing the wind. When the horses went the barn was used by a clever man who did wood-carving there, and the sign of the wood carver is outside and inside; the trellis full of stars where the wisteria grows, and the amusing lace fringes on the gables, and the golden stairway at the end of the parlor, all are his work.

But, before the horses and the wood carver, somebody else was there—somebody who made patterns in the wood and scampered where the horses could not go. In the dark little cellar and along the secret alleys under the floor there scuttled and gnawed the rats.

So it was clear that, when we were to live in the house which once was a barn, we must get the rats to move out. And there came to see us the nicest man called an exterminator. We expected that he would be fierce-looking, but he was not. He was one of the gentlest persons I ever saw; he looked as though he would hate to kill even the buzzing fly. And he gently told us to go away for a day. We did; and when we came back there was not a rat in the place. So we dwelt in peace and safety until—

One morning I began my work at five-thirty, when it was still dark. I worked until seven, and then decided to take a cup of tea. The house was very quiet. Then, as I sipped my tea, I heard a small sound. It grew louder. Scratch, Scratch. Tap. Tap. Horrors! The rats had come back.

I stood up, prepared for the worst. The noise came from the corner by the window. Yes, there it was. Scratch, Scratch. Oh! How rats spoil everything! I slid the curtains back to see more clearly. A thin streak of daylight came in. I stood stock still. Rats! What nonsense!

For there, just outside the window, on the tin tray fixed to the sill where the birds come to feed, were four goldfinches, pecking and banging away at the sun-flower seeds. Tap, tap, went their little beaks. Scratch, scratch, went their tiny feet. So that was what the noise was! Not rats, but goldfinches. There in the first daylight, goldfinches, their wings banded in black and white, having their breakfast.

Well, what do I mean by telling you this? I mean just this: When you are afraid of the worst, face it, face it; for very often indeed it turns out to be better than you feared.—**Reprinted by special permission of the author and The Christian Leader.**

He who reforms himself has done more toward reforming the public than a crowd of noisy, impotent patriots.—Lavater.

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THE TWELVE

They have no church. They have no organ. They have no hymn-books. As one of them humorously added, they have no collection. There are no pews and there is no minister. But He is in the midst, for the twelve gather together in His name.

Once a week they meet under a palm in a quiet spot somewhere in the Middle East. The desert is round about them—but did not our Lord Himself find strength in the wilderness? Tanned by the sun, weary of the sand, longing for home, these twelve young men meet as often as they can, holding an informal service.

Life is tough and rough out there. There is much to depress, and more to coarsen. Easy it is to let go one's hold on the precious things, the sweet things, the things that are highest and noblest; and hard it is to keep one's faith.

So (as I hear) these fellows, who look anything but saints, meet under a palm, read a few verses from a New Testament, sing a hymn or two, and pray together. Belonging to many denominations, they strive in this simple fashion to build each other up; and one of them tells me that sometimes there stirs in everv heart some Pentecostal power so that they rise up refreshed, strong, happy, sure that they have met with God.

Should not we who worship in buildings hallowed by the years remember this little nameless open-air church of God in the wilderness, praying that these young men may return with the flame of freedom in their souls and the light of knowledge in their eyes?—Methodist Recorder.

TREE OLDEST LIVING THING

After a world-wide search for the oldest living thing on earth today most authorities have agreed that the honor probably goes to the Tree of Tule in the State of Oaxaca, Mexico, says "Popular Mechanics." This cypress stands in a church yard of the village of Santa Maria del Tule. It has been estimated that it is between 5,000 and 10,000 years old.

In addition, it is still growing at the rate of about seven-eighths of an inch in diameter a year. The branches are very thick and extend outward for more than 100 feet. In height it is dwarfed by many trees still standing in this and other countries. Despite its age it is less than 200 feet high. A much younger tree, the sequoia known as "General Sherman," towers 280 feet above the ground. The extreme corpulence of the Mexican tree gives it a volume, however, which few trees can match. It is estimated that its wood alone weighs 1,208,000 pounds, the equivalent of 360,000 broad feet, or enough to build twenty-two American homes.

—Evangelical Messenger.

CHINA'S HERO—GENERALISSIMO CHIANG KAI-SHEK

One of the outstanding leaders of the world today is Generalissimo Chiang Kai-shek, of China. He is now well-known as a Christian general. But at one time he was the leader of those who used such slogans as "Down with Imperialism!" "Return All Concessions to China"; "Abolish All Unequal Treaties"; "Boost the Power of the Kuomintang (the people's party) Above All Else"; and he established a military academy for the training of a modern army and promoted a violent anti-foreign campaign.

What brought about the change in General Chiang? The remarkable story of the transformation in his life will be told in the July 4th issue of THE SUNDAY SCHOOL TIMES, Philadelphia, by the Rev. William Henry Webb, a missionary of the China Inland Mission, who on several occasions was invited by Madame Chiang Kai-shek to speak in their home to a group of China's government officials. "Ye must be born again," was the text provided for him.

Madame Chiang is a brilliant Christian woman, having been graduated in 1917 from Wellesley, where she majored in English Literature. In her senior year she was named a Durant Scholar, the highest academic distinction conferred by the college, and only this year was elected an alumna of Phi Beta Kappa. She is a member of the famous Soong family, which includes among its members one of China's leading bankers.

Mr. Webb will tell the story of the romance of General and Madame Chiang Kai-shek, which is closely related to his conversion. China's two leaders today are earnest, humble Christians, faithful in personal Bible study and prayer and in family worship, and praying continually that God will grant victory to China and the United Nations in this present terrible conflict. The General himself has given three Christian broadcasts to the nation, in which he spoke on these topics: What Good Friday Means to Me; What the Bible Means to Me; and What Jesus Christ Means to Me.

But to me preaching was a necessity of my being. I felt it as something wonderful that I was allowed to address a congregation every Sunday about the deepest questions of life.—Albert Schweitzer.

Although the manufacturing schedules of the American Bible Society for the Army and Navy New Testaments have been stepped up from 3,000 a day to 6,000 and then to 9,000, it has proven impossible as yet to overtake the demand, nor have the receipts in the Society's special Emergency Fund overtaken the expense. At least 50,000 Testaments have been ordered for distribution to service men. The Bible Society is continuing steadily its policy of supplying every chaplain with the Scriptures he requests as rapidly as it can get them from the presses.

20 Five-Minute Stories
to be read to children
By
V. T. Pomeroy
$1.00 At All Bookstores $1.00
The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

WESLEY GRAIE GOZA

The Tallulah Methodist church has lost one of its most faithful stewards in W. Graie Goza.

Mr. Goza was born in Indianola, Miss., Nov. 25, 1893. He joined the Methodist church at the age of 12. In 1922, he married Miss Annie Windham.

His father, T. H. Goza, was an active member of the Board of Stewards in the Methodist church for many years. His mother is a sincere Christian. He was reared in a Christian home.

Mr. Goza was a quiet, unobstrusive man, with many friends and no enemies. In his humble way, he had become one of the most useful citizens of Tallulah, working in the Masonic Lodge, the American Legion, the Boy Scouts, and in Civilian Defense.

As a loyal member of the Methodist church, he served as an active member of the Board of Stewards, attending church regularly, helping to keep the church equipment in good shape, and making himself useful in many ways in the church.

His personal life was a credit to the church. He had acquired a good name from his godly parents, and he kept that name unspotted.

He leaves his devoted wife, and two fine boys, Richard, a student in Louisiana Tech, and Jeff, a student in the Tallulah High School. He is also survived by his mother, Mrs. T. H. Goza; his sister, Miss Alma Goza; and three brothers, R. E., T. M., and Hurn.

His many places in the church and community will not be easy to fill. We miss him, and look forward to seeing him again, in the place God has prepared for those who love Him.

The funeral was held in the Tallulah church, Sunday, June 21, by the pastor, Henry A. Rickey, assisted by the Rev. C. K. Smith, of West Monroe, former pastor at Tallulah. The burial was in Silver Cross cemetery, at Tallulah, conducted by the Masons, under the leadership of R. C. Leeves, Grand Lecturer, and close friend of the deceased.

His pastor,
HENRY A. RICKEY.

MRS. LOU DAY CHANEY

Whereas, on May 25, 1942, God, in His infinite wisdom, called from our midst a friend and co-worker, Mrs. Lou Day Chaney; and

Whereas, we, the members of the Woman's Society of Christian Service, of the Clinton Methodist church, desiring to give expression to our deep sense of loss and our appreciation of the helpful life she lived among us; and

Whereas, she was active and keenly interested in every department of our church; and

Whereas, she was not content to merely "Live in a house by the side of the road, where the race of men go by," but her urge to serve, her ability as a leader, and her dynamic energy took her out on that "road of the highway of life," where she could better serve and "be a friend to man"; and

Whereas, her life, her devotion, her loyalty and faithfulness were and are an inspiration to us; therefore be it

Resolved, that we deeply regret her passing; that we will miss her counsel and service; be it further

Resolved, that a copy of these resolutions be spread on the minutes of our society, and that copies be sent to the members of her family, to the local press, and to the New Orleans Christian Advocate.

"Safe in the arms of Jesus,
Safe on His gentle breast.
There by His love o'er shaded,
Sweetly my soul shall rest.
Hark! tis the voice of angels,
Borne in a song to me.
Over the fields of glory,
Over the Jasper sea.

MRS. LEE IRWIN,
MRS. ZACH HATCHER,
MRS. FRED FLURRY.

Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 100 post cards, all from same picture, $3.00; 500 post cards, $8.50; 1,000 post cards, $15.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co. Spartanburg, S. C.

BISHOP LEE, FRESH FROM SINGAPORE, TO BROADCAST ON "CHURCH OF THE AIR"

Bishop Edwin F. Lee, whose Singapore Area he was forced to leave behind by order of the United States consul, is to be the preacher over the Columbia Broadcasting System's "Church of the Air," Sunday morning, July 12, at 10 a.m., E. W. T. He will speak from Pittsburg, but the service will be carried from coast to coast. The ship on which Bishop and Mrs. Lee escaped just before the Japanese close-in was attacked 27 times from the air.

In interviews with the press, Bishop Lee is reported as believing that there is one enterprise which cannot be seized by any enemy. It is the Christianity that has patiently been taught by missionary teachers for half a century. While the work is suspended, Bishop Lee is sure that the efforts have not been wasted.

Bishop Lee, an Iowan by birth and educated at Northwestern and University of Chicago, has been for thirty-two years in Malaya. He was a chaplain in the World War. His decorations include Officer of the Academy, Order University Palms, 1919, France; Cross of Mercy, 1921, Servia; King George V Silver Jubilee Medal, 1935.

—Methodist Information.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

have placed in me, and my prayer is that I may in some way repay this trust in the work that I shall endeavour to do at St. Marks, in New Orleans.

"I appreciate your thoughtfulness in sending the very useful and beautiful gift, and again let me say 'Thank you!'"

* * *

Mrs. Norman Taylor Goes Home

Very quickly and unexpectedly Mrs. Norman Taylor, formerly secretary of the Jackson District, slipped away to her heavenly home on June 12.

Recent news from her bedside at the Mayo Clinic had been most encouraging, and her friends were shocked when the news of her going came.

To her husband and daughters the members of the Mississippi Conference extend their deepest sympathy, for we loved "Bessie Taylor."

* * *

July 4—Christian Citizenship

According to our calendar of monthly events to be emphasized, we see: "July 4. Christian Citizenship."

Since the 4th comes on Saturday, why not plan to make Sunday, the 5th, a time when Christian citizenship is emphasized? Is there some condition in your community which Christian citizens should do something about? What is meant by Christian citizen? Let's work to make Independence Day mean "freedom of speech and expression, freedom to worship God in His own way, freedom from want and freedom from fear" for all of our people.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

which three business men received them was refreshing. Senora Garcia was with me. One of the men said, "But I still don't understand why you do this. One of you is Mexican and the other American. What makes you do it?" We told him it was the Book and the Savior which united us and that we wanted to recommend to him what was so precious to us. It was a delightful sort of recreation and I hope to follow up these cases, and we are praying that the Holy Spirit may lead us to prepared hearts. One's heart aches for Jewish people in this increasingly hostile world.

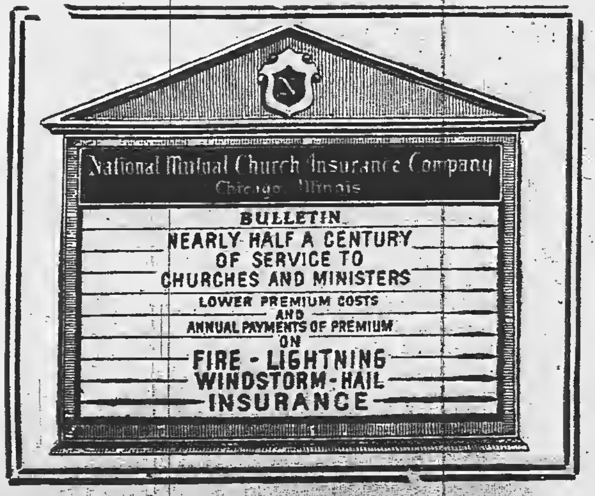
The girls are working five different churches this year. Miss Chagoyan visits the girls at their work and counsels with them during the week, in addition to the classes in religious education that she teaches.

With loving greetings from us both,
(Signed) RUTH V. WARNER.

Seashore District—Third Round

Picayune, June 14, 8 p.m.
Saucier, at Nugent, June 26, 8:15 p.m.
Ocean Springs, at Epworth, June 28, 8 p.m.
Mentorlum, at Alexander, July 5.
Poplarvile, July 12, 11 a.m.
Carriere, at McNeil, July 12, 3 p.m.
Bay St. Louis, July 12, 7:30 p.m.
Coalville, July 15, 7:30 p.m.
Brooklyn-Bond, at Maxie, July 19, 11 a.m.
Purvis, July 19, 3 p.m.
Lumberton, July 19, 7:30 p.m.
Biloxi, July 22, 7:30 p.m.
Logtown, at Pearlington, July 23, 7:30 p.m.
Columbia, July 26, 11 a.m.
Hickory Grove-Hub, July 26, 3 p.m.
Handsboro, at Burton, July 26, 7:30 p.m.
Long Beach, July 29, 7:30 p.m.
Escatawpa, at Big Point, Aug. 2, 11 a.m.
Pascagoula, Aug. 2, 3 p.m.
Kreole, Aug. 2, 7:30 p.m.
Wiggins, Aug. 6, 7:30 p.m.
Americus, at Roberts Chapel, Aug. 9, 11 a.m.
Moss Point, Aug. 9, 3 p.m.
Gulfport, Aug. 9, 7:30 p.m.
Leaksville, at Winburn Chapel, Aug. 9, 11 a.m.
Lucedale, at Shipman, Aug. 16, 12 noon
Vancleave, Aug. 16, 7:30 p.m.

J. F. CAMPBELL, D. S.


National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM - HAIL
INSURANCE

MRS. REV. W. B. TURNER

Monday morning, June 1, 1942, Mrs. Sallie Shannahan Turner ended her earthly pilgrimage, and went to her eternal home. She grew up in the Clear Creek community, Tippah county, Miss., and united early in life with the Methodist church at Paine's Chapel, now a point on the Dumas charge. There never was a doubt as to her preparation for the journey she has taken. She could say with Job (Job 19-25) and Paul (2 Tim. 1-12): "I know." Sister Turner was a patient sufferer. Was in poor health for quite a long while, and confined to her bed five months and one week before her departure. Her aged husband, who is a retired minister, was at her bedside continually through the trying ordeal. Now he is very lonely, and tells us he knows the separation will be for a short time only.

Bro. and Sister Turner were married Jan. 16, 1896. To them were born five children, four of whom survive. Besides her husband are: J. R. Turner, W. L. Turner, Mrs. Mack Nance and W. E. Turner.

The Turner home was a home for the writer, and he knew full well that an invitation was not needed, as the welcome had been extended, and did not need to be repeated. Her pastor, Rev. S. T. Ledbetter, had charge of the service, and was assisted by Rev. J. M. Spires and Rev. J. F. Mincy. She will be sadly missed, but earth's loss is Heaven's gain, and those left behind have an added attraction over on the love-lighted hills of "sweet deliverance."

J. F. MINCY.

MRS. ALLA WHITE NORWOOD

Whereas, on May 28, 1942, God, in His infinite wisdom, called from our midst a friend and long-time member of our society, Mrs. Alla White Norwood; and

Whereas, we, the members of the Woman's Society of Christian Service, of the Clinton Methodist church, desiring to give expression to our deep sense of loss and our appreciation of the kindly, helpful life she lived among us; and

Whereas, she was from early girlhood a faithful and devoted member of the Clinton Methodist church, and a good neighbor, and although she was denied parenthood, her motherly instincts found an outlet in the love and service which she rendered to her sisters, brothers, nephews, and to many others within the reach of her kindly hands and heart—"She hath done what she could"; and

Whereas, her life, her loyalty, her kindliness, neighborliness and friendliness were and are an inspiration to us; therefore be it

Resolved, that we deeply regret her passing; be it further

Resolved, that a copy of these resolutions be spread on the minutes of our society, and that copies be sent to the members of her family, the local press, and to the New Orleans Christian Advocate.

MRS. LEE IRWIN,
MRS. ZACH HATCHER,
MRS. FRED FLURRY.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

LOUISIANA CONFERENCE CAMPAIGN CREDITS

(Note: Charges having one credit are included under single subscriptions.)

Alexandria District

Boyce, L. R. Nease	2
Ferriday, T. T. Howes	5
Marksville, W. C. Mason	2
Melville, C. B. Powell	2
Natchitoches, C. F. Lueg	23
Pineville, R. M. Bentley	2
Pollock, Ruth Nuttall	2
Trout, J. E. Selfe	2
Single subscriptions	12

Baton Rouge District

Amite, A. T. Law	7
Baker, J. L. Beasley	16
Baton Rouge, J. H. Crowe	27
Ponchatoula, H. T. Carley	3
Istrouma, R. R. Branton	3
Clinton, F. S. Flurry	4
Covington, J. C. Rousseaux	2
Fisher, A. W. Coody, Jr.	4
Franklin, I. W. Flowers	5
Gonzales, C. J. T. Cotten	15
Greensburg, R. V. Fulton	3
Hammond, T. H. Trotter	20
Jackson, W. B. Hollingsworth	2
Kentwood, L. L. Booth	2
Lottie, L. W. Cain	2
Pearl River, W. B. VanValkenburgh	3
Pine Grove, Elmo LeBlanc	2
Plaquemine, A. P. Boyd	2
Springfield, M. D. Felder	18
Tickfaw, P. W. Sibley	13
Zachary, G. A. Galloway	5
Miscellaneous	12
Single subscriptions	11

Lake Charles District

Crowley, J. B. Grambling	7
Ebenezer, C. J. Thibodeaux	4
Gueydan, Don Wineinger	5
Kinder, R. T. Pickett	3
Lafayette, V. D. Morris	2
Lake Charles, J. H. Bowdon	33
Leesville, A. A. McKnight	2
Single subscriptions	3
Miscellaneous	18

Monroe District

Gordon Ave., W. A. Cross	10
Bastrop, C. E. McLean	12
Grayson, W. H. Carroll	4
Oak Ridge, J. F. Dring	2
Pioneer, J. C. Price	14
Rayville, Jack Midyett	5
Sterlington, J. W. Lee	10
Tallulah, H. A. Rickey	2
Wisner, J. M. Alford	2
West Monroe, C. K. Smith	8
Single subscriptions	3
Miscellaneous	20

New Orleans District

Morgan City, D. B. Boddie	5
Felicity Street, W. D. Boddie	3
First Church, N. H. Melbert	2
Gretna, A. H. Hoffpauir	2
Parker Memorial, E. B. Emmerich	7
Slidell, J. W. Faulk	8
Single subscriptions	5

Ruston District

Athens, B. P. Durbin	3
Chatham, J. T. Garrett	8
Clay, A. M. Martin	4
Cotton Valley, J. F. Wilson	2
Dubach, J. W. Ailor	16
Farmerville, W. O. Byrd	4
Gibsland, G. A. LaGrange	15
Haynesville, Louis Hoffpauir	7
Heflin, A. M. Wynne	13
Homer, W. H. Giles	4
Ringgold, E. W. Day	19½
Ruston, Guy M. Hicks	16
Sibley, Rex Squyres	2
Miscellaneous	12
Calhoun, J. A. Knight	3
Single subscriptions	5

Shreveport District

Belcher, J. W. Matthews	2
Ida, Thurmon Spinks	2
Mangum Memorial, P. W. Caraway	3
Pelican, A. A. Collins	18
Plain Dealing, L. A. Carrington	2
Broadmoor, Geo. Pearce	2
Park Avenue, S. A. Seegers	5
Single subscriptions	5
Miscellaneous	26

R. W. SHARP

In the death of R. W. Sharp, at Grenada, Miss., on April 12, a good citizen and a staunch Methodist layman finished a long and honorable career. At the time of his death, he was the Mayor of Grenada. His death came rather suddenly following a heart attack on the previous day. At his bier, a large concourse of people from over the State of Mississippi paid solemn and sincere tribute. The services were in charge of his pastor, Rev. W. L. Robinson, who was assisted by Dr. J. R. Countiss, Rev. C. A. Parks, and Rev. T. B. Thrower, long-time friends.

Bro. Sharp was the son of Dr. J. W. Sharp, originally of Wall Hill, and later of Grenada. He was reared in a Christian home and joined the Methodist Church at an early age. He was a church official for forty years, a trustee of Grenada College for twenty years, he often represented his district in Annual Conferences, and he rendered to his church a service in every way worthy of the confidence reposed in him.

Surviving him are his wife, Mrs. Marnie W. Sharp, and four children: Miss Bessie Phelan Sharp, secretary, Y. W. C. A., Monroe, La.; Robert W. Sharp, medical student, University of Mississippi; Mrs. Mary Ida Parks, Grenada; and Donald Sharp, post master at Grenada. He leaves also four sisters and a brother: Mrs. J. A. Roane and Miss Bird Sharp, of Grenada; Mrs. A. H. Howze, Texarkana, Ark.; and Dr. J. Sidney Sharp, Grenada.

In his going, his church and the little city which he served and loved have experienced a great loss. We are not disconsolate, however, for we sing with the assurance of its truth in the triumph of our friend:

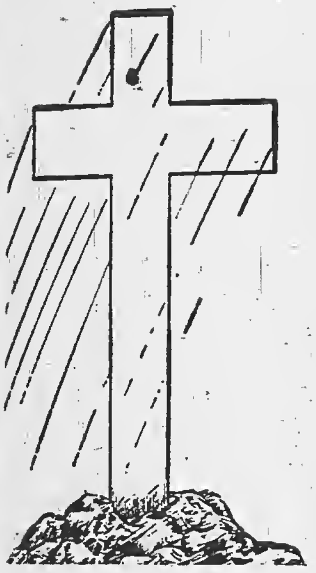
"Servant of God well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

PART OF GOD'S PLAN

What made us friends in the long ago
When first we met? Well, I think I know.
The best in me and the best in you
Hailed each other because they knew
That always and always, since life began,
Our being friends was part of God's plan.

—Anon.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

Spirit, proclaim in me today
Such of Thy wonder as I may
Articulate: fill up this span
Of manhood with that Son of Man
In whom my body hath a part,
Whom Thou, that art my spirit, art:
That splendour that continues dim
Divided beween me and Him—!

—Henry Bryan Binns.

THE PRAYER-ROOM TODAY

Abba, Father, I thank Thee for the spirit of sonship which Thou hast awakened within my heart, for that in me which longs to please Thee and to live in the sunshine of Thy face. I thank Thee for Thine own love shed abroad in my heart, for the love that meets me with ever renewed forgiveness when I come back to Thee. I thank Thee for the love that will one day make me less unworthy to be a son in Thy house, less unlike the perfect Son through whom I am admitted there. Abba, Father, I would commit myself now and always to Thy loving will. Amen.

Vol. 89. No. 28.

NEW ORLEANS, LA.
THURSDAY, JULY 9, 1942.

Preparation for National Prayer

We are grateful for any movement, such as America's Prayer Minute, which is calculated to turn the minds and hearts of our people to God. But it is my deepest conviction that we have no real right to try to use God and His power until we have sincerely given Him our love and our allegiance and identified our lives with His will and His plan for world redemption. God is not just a blind, impersonal force to be manipulated through the magic of the prayers of a superstitious and godless generation who suddenly face a world crisis.

If we are to appropriate God's almighty power and have His blessing, we must first of all meet His conditions and reciprocate His love. Jesus said, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." And what he said regarding worship is certainly applicable to prayer, which is a vital phase of worship. That is to say, we cannot really pray to God—not even for a minute—unless we are willing to start by being humble, truthful, and sincere about ourselves. Therefore, I do not hesitate to say that if we are really going to pray we must start with ourselves and get right with God.

Recognizing, as we must, that this war and the appalling world conditions that accompany it have been brought on by our personal and collective sins, the first and the only appropriate and acceptable prayer we can offer—in the beginning, at least—is the prayer of the humble publican: "God have mercy upon me a sinner!" When we have prayed this prayer in all sincerity and have met the conditions upon which God's blessings rest, then —and not until then—can we reasonably expect the fulfillment of the promise contained in James 5:16: "The effectual fervent prayer of a righteous man availeth much."—David Leon Woodward, in Watchman-Examiner.

WALLET OF THE WEEK

KOREAN SPEECH is said to be one of the Turanian family of languages, which includes Turkish, Finnish, Mongolian and Japanese. Ethnologists claim that a Korean verb may have a thousand forms. The Koreans are believed to have originated in northern India or central Asia, and they are sometimes called "the white men of the Orient." The fact that the Korean verb may have a thousand forms should increase sympathy for the people of the "Hermit Nation."

* * *

ST. LUKE'S GOSPEL has just been issued by the American Bible Society, a corrected edition in the language of the Mohawk Indians. It is designed for a considerable number of the Iriquois who are living on an Indian reservation in the city of Brooklyn, New York, and for their relatives in Canada as well. It is expected that the Oneidas in Wisconsin will be able to use this edition also. The most surprising thing about this announcement is that there is an Indian reservation in the city of Brooklyn.

* * *

AMERICAN PROTESTANT PREACHING, according to **The Public Opinion Quarterly**, has had two brief periods of optimism in the last thirteen years. The optimistic years were 1933 and 1937. In the period from 1929 to 1940, the analysis of the sermons preached shows an increase of pessimism from five to sixty-four per cent. It is easy to condemn the ministry for this abdication to the material aspects of our world situation, but the extreme gloom of radio commentators since the very beginning of the struggle should not be overlooked.

* * *

THE GENERAL ASSEMBLY of the Presbyterian Church, U. S. A., is threatened with a shortage of seminary students in preparation for their ministry. The shortage is threatened because of the subtraction made by the chaplaincy and the drafting of the young men who might otherwise be in preparation for the places made vacant by chaplaincy assignments. The Assembly advised presbyteries to seek deferment of ministerial students by local draft boards and advised ministerial prospects to register with the seminaries as early as their sophomore year in college.

* * *

ALL-INDIA RADIO RESEARCHERS seem to have made some discoveries in the study of meteorites and shooting stars which may add much to the general knowledge of those heavenly bodies. It is claimed that meteorites travel through the air at the rate of one hundred and seventy-five thousand miles per hour and only one in millions ever reaches the earth, the others being burned out by the heat generated through friction with the air. Researchers at Delhi, India, claim that the meteor in transit causes a whistling sound on the radio and that the longest heard lasted only three seconds. It is believed that the counting of shooting stars may soon be automatically recorded by radio.

THE PAINT BRUSH situation in the United States is approaching an acute stage on account of the impossibility of securing the large exports of bristles formerly furnished by China. It is said that the most of the bristles used in a sixty million-dollar brush business of the United States came from China, and it is now reported that there is an effort to revive the use of hog bristles which constituted a profitable industry in the central North a third of a century ago.

* * *

AERIAL MINE-LAYERS is an arm of the Royal Air Force Service which has been little publicized in official reports. Night after night, according to reports from Sweden, bombers sow mines in the coastal waters of Germany and occupied countries. Swedish freighters are said to have been hard hit in their efforts to transport materials to Rotterdam, and masters and officials of sixteen small ships have refused to make that port because of the losses caused by the mines in Dutch coastal waters.

* * *

THE ESKIMO KAZHIM is the place where the primitive peoples of the far north hold all their ceremonials. The large circular room in which the ceremonial festivities occur is reached by crawling through a long tunnel in which there are three doors and a guard keeps each door. Every person is examined by the guard before he is allowed to pass. The floor of the main room is covered with reindeer skins and seats usually about a hundred persons. One of the food delicacies served at the beginning of the ceremonies is Eskimo ice cream, made by whipping seal oil into masses of snow.

* * *

THE COAST GUARD SERVICE is reported to be seeking an addition of more than seven thousand pharmacists for that arm of the service alone. The yearly list of pharmacy graduates numbers around sixteen hundred, and ten per cent of them are women. The College of Pharmacy of Columbia University is seeking to aid in the emergency by training "pharmacist's mates" in an intensive twelve-weeks course, to be followed by a period of hospital duty. These emergency pharmacists will then be ready for either ship or shore duty, to act in emergencies or to give first aid.

* * *

THE ENGLISH FENLAND, a tract of swamp land about three and one-half miles square on the eastern seacoast, has been reclaimed for agricultural uses. This task was accomplished in a period of nine months, in the midst of war, by the aid of American engineers and American machinery. This first project is a part of a nation-wide movement to increase the domestic production of food. This tract of eight thousand acres has long been used as a duck shooting range for English sportsmen. Last year it produced forty bushels of wheat, twelve tons of sugar beets, and eight tons of potatoes per acre, and only required the use of three hundred pounds per acre of superphosphates for fertilizer.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

IS OUR GOD REAL?

There are two aspects of faith which we think need to be guarded against. The first is a too dogmatic certainty about the design of the infinite and the eternal expressed in specific incidents. We believe that it does not reflect great credit upon God for one to be sure that he has all the answers with reference to God and His movements in the universe. It tends to reduce the bigness of the infinite and to create a suspicion of fanaticism on the part of the interpreter. The second aspect is that of a hazy uncertainty about God and His relation to men. If the first aspect tends to ensmall God, the second makes the whole concept of His being and providence uncertain and unsatisfying. Either extreme makes the value of religion debatable if not unimportant.

In ancient mythologies, the pagan gods were gradually evolved out of life. They were first removed from the intimacies of the hearthstone to the mountain top, and from there the journey to the sky, to unreality and to meaninglessness followed as a natural consequence. Our God may not be so material and earthy as were the pagan gods, and the changes may not be so definitely localized, but that does not mean that changes are less radical and real. The effect upon faith is no less deadly and the recovery of its idealism is not less difficult.

There seem to us to be many evidences that our concept of God and religious values are undergoing just such a change now. We are thinking particularly of the speculative element in religious opinion and even in preaching. Sermon subjects lack a note of certainty and our very affirmations of faith often lack the ring of reality. Great texts are often studied in a tone of debating with one's self. We could give examples to illustrate our meaning, but our observations are not intended to be personal. Without a great concept of God, prophetic inspiration and authority are impossible. In the absence of a real grip upon God, there is a tendency to capitalize tragedy, to dramatize international disaster, and to play up every variety of emotional irrelevance as a substitute for the dynamic of the present and personal God.

We are too much disposed to fit God in the framework of human circumstance instead of subjecting life to the pattern of His perfect holiness and unquenchable love. Religion is changed into a kind of pious rationalism with the vital and transforming factors left out. In times of tragedy, our concept of God is a fatalistic tying-in with the worst in the past, without an accounting of the good factors, and ignoring altogether the fact of redemption.

THE "SKY PILOT" GETS A VOTE OF CONFIDENCE

Dr. Guy E. Snavely, a former president of Birmingham-Southern College, was a speaker at the recent "jubilee commencement" of Boston University. In the course of his address, he expressed the belief that in order to defeat demagogues and racketeers, it might become necessary for scholars and ministers to stand for public office, local and national. He was quoted as saying, "Not only must the educated layman, but also the trained clergyman participate more actively in public affairs" if "wrong in high places and low (is to) be fought actively and effectively."

Dr. Snavely is himself a layman and his views are in strange contrast with what has been the traditional attitude of the country toward the most consistently repressed groups in American society. It has been made to appear that professors and preachers were impractical and otherworldly mortals and that they have neither place nor value in such mundane affairs as politics. Dr. Snavely seems to think that there are now those in the ranks of the two groups who might be able to show demagogues and racketeers a thing or two, and he believes that they may have to consent to become political standard-bearers in the fight against official crookedness and public corruption.

We have no doubt that there are some who might qualify on the score of worldly acumen, but our observation is that the most of those who do offer themselves for immolation on the altar of sacrifice are also of the demagogical stripe. We are not sure that, as standard-bearers, the professor and the padre would be able to deliver a fair measure of the moral dynamic of their vocations even for such desirable political ends. Neither are we sure that such activity would help either religion or letters. Besides, taking the most optimistic view of what might result, just think what an exodus there might be beginning at Capitol Hill and reaching all the way down to "hizzonner" and the city hall satellites from ocean to ocean! We do not expect a great deal to come of Dr. Snavely's suggestion, but it is comforting to know that the "sky pilot" has at long last been accorded a vote of confidence.

EXPIRED SUBSCRIPTIONS

We have just sent out more than eight hundred expiration cards. Please take notice that subscribers who are in arrears will have to be cut off unless they are renewed promptly. This is required by postal regulations; but the cost of the paper at the present time is such as to make it impossible for us to continue subscriptions indefinitely on the assumption that they will be renewed. Examine your label and do not let your subscription expire. If you have remitted recently, your label may not have been changed as yet, but it will be set up just as soon as the mailing list is revised. If there are errors, we will correct them. By all means do not ignore your expiration notice, as it might mean a discontinuance of your paper at once.

A CHRISTIAN CENTER

For many years religious activities at Millsaps College have been housed in a "shack"—one of the temporary buildings which was a legacy of the first World War. This building never truly represented the interest which it housed and far less does it do so in a day like this.

Recently, Mr. R. L. Ezelle, a Methodist layman and a staunch friend of Millsaps College, proposed that a "Christian Center" be built in honor of the three hundred Millsaps men who are now in the Armed Service of their country. It is proposed that the families and friends contribute from $200 to $500 each for every Millsaps man in the service, in War Bonds, Series G, and that this money shall be used for the erection of the "Christian Center" when the war is over. Mr. Ezelle made the initial gift of $1,000, to represent his two splendid soldier sons in this worthy project. The fund has already reached the five thousand dollar mark, and we feel sure that it will appeal to the patriotism and the Christianity of those who have Millsaps sons or friends in the Service of their country.

DR. A. T. McILWAIN GOES TO IMPORTANT PENSION POST

At a called meeting of the General Board of Pensions held in St. Louis, on June 30, Dr. A. T. McIlwain, of the North Mississippi Conference, was chosen Executive Secretary of the Missouri Corporation to succeed the late Dr. C. W. Tadlock. The new secretary will take active charge of the office on August 1.

In our opinion no better choice could have been made than was made. We know that he will give an able and conscientious administration to our Pension interests, and that his leadership in that field will be in every way worthy of the man and his Church.

Before he entered the ministry at Tupelo, Miss., in 1913, Dr. McIlwain had been a banker at Artesia, Miss. In the twenty-nine years of his ecclesiastical service, he has borne himself well in every assignment that he has had. At the present time, he is in the first year of his third term as a district superintendent. He is therefore a seasoned administrator. We believe that it is not too much to say that he carries into his new responsibility the character, the business training, and the ecclesiastical experience and understanding which together fit him for a great service in the sacred and exacting office to which he has been called.

DR. CARLEY SIDETRACKED

A congestion of material in type and the week-end holiday has somewhat disorganized our schedule. Among others, Dr. Carley's contribution was sidetracked. We hope to get adjusted by next week. Some of our own material shares the wait. Well, this is a day of priorities. Why not?

THINKING OUT LOUD

July the Fourth is, as it should be, a significant day in United States history. On this day, in 1776, a New Nation was born—a Nation dedicated to the principle that all men are created free and equal. We have been justly proud of this heritage. Men have boasted of our great Democracy; unselfish men have lived for it; courageous men have made the supreme sacrifice, that our nation, under God, might not perish from the earth.

B. P. Brooks

It sounds trite to say that we are in a crisis, the greatest crisis America has ever faced, the greatest that democracy everywhere has ever faced. Even if we are successful on the field of battle, we shall be confronted with problems whose solution will affect the mode of living and the ideals of government for generations to come. If unscrupulous politicians make the terms of peace; if selfish, unprincipled demagogs control the aftermath, then again we shall have "won the war but lost the peace."

The theory that men are equal in the eyes of the government, that justice, law, opportunity are for all citizens alike, had its inception in Christianity itself. Jesus came to earth to emphasize the fatherhood of God and the universal brotherhood of man. Since Democracy is built on the foundation stone of Christian faith and Christian charity, can it survive if Christianity dies?

We call ourselves a Christian nation and yet, when statistics show that not half of our people belong to any church and a large percentage of those who call themselves Christians are playing at the job, isn't it time we sat up and took notice? Jesus said, "I am the Vine, ye are the branches." He might have said with equal truth and little variation in meaning, "I am the Vine, Democracy is the branch." Of course, if the vine dies, the branch immediately withers and dies. What kind of a democracy is a twenty-five per cent democracy? How long will it be until it is no democracy? Christianity lost its hold in Germany. That nation immediately went after other gods, for all humanity instinctively turns to some kind of worship. Naziism was the result. Fascism became the god of Italy. Godlessness led to Socialism in other lands. In America, if Christianity loses its hold, Democracy will cease to exist—and where will we be? What shall it profit this glorious land of liberty if we win the war and gain the whole world—and lose our own soul?

Men of Methodism, isn't it time to renew our faith, confirm our hope, and exert our fullest effort in preserving our "first line of defense"— the **Church**? Wouldn't it be a great forward move if we all re-enlisted for a more active service in the greatest branch of the Service—the Church of the living God? As our Church goes, so will go Democracy. As Democracy goes, so will go America. As America goes, so will go the world. The world hangs breathless on the fate of the church and Christianity. "Onward Christian Soldiers, Marching as to War."

B. P. B.

VIRGINIA JUSTICE ON TRIAL

By Bishop James Cannon, Jr.

Dear Mr. Editor: The statement which follows has been written, because having been out of Virginia for several days, and having met with many very prominent people, I have found such a lack of information and misconception concerning the actual facts, that it seemed that some statement should be made by some one who had read the entire record of the trial.

Virginia justice has been indicted and put on trial, largely by people, newspapers and agencies, in large measure, outside the State of Virginia, few, if any, of which have read the record of the case. One newspaper declared: "Principles of Democracy at stake." The New York Times editorial, Odell Waller—a Test Case"; the Christian Century editorial, "Democracy Demands Justice," stating categorically that "the case of Odell Waller symbolizes the issue of whether the favored classes would rather save their pride and privileges, or save their country"; the circulars sent out by the Workers' Defense League of New York City, urging "clemency for **sharecropper** Waller, condemned to die by a **poll tax jury**"—these are samples of the attacks which have been made upon Virginia justice. The Times-Dispatch reports that Gov. Darden received 910 communications on the Waller case in one day; 680 letters and 190 telegrams from out of Virginia, 34 letters and six telegrams from parts of Virginia. This raises the question—"Are Virginia laws, Virginia juries, Virginia judges as fair and as just as those of any other State in the Union?"

The Constitution of the United States leaves to each state to determine the qualifications requisite for electors (Article I, Sec. 2). No amendment to the Constitution has changed this basic right of the several states, inserted by the framers of the Constitution. The State of Virginia has embedded in its Constitution that qualified voters must pay a poll tax of $1.50 per year, and be able to make application in their own handwriting for registration as voters. The meaning of this provision of the Virginia Constitution is that any man who is not able, or willing, to pay $1.50 a year for the privilege of participating in the Government of the Commonwealth, and can not write his own name, does not have, or does not show sufficient interest in the affairs of the State to be allowed to vote. This provision applies to whites and Negroes alike. Bricklayers and carpenters in Richmond get $1.50 per hour for work. Any rough hand will get $1.50 per day. It seems almost absurd to hold that a man is not tried by a "jury of his peers," because the jury is composed of men who have shown enough interest in the welfare of the State to pay $1.50 for the privilege of voting, while the man on trial has not shown $1.50 worth of interest; or that a jury must be uneducated and of low-capacity ,because the person on trial is uneducated, or in the low-wage class, and unable to sign his name. It is regrettably true that much crime is committed by poor, uneducated, ignorant persons (possibly not out of proportion to their percentage of the population), but surely it can not be contended that it is for the best interests of society that crimes committed by such persons shall be judged by poor, ignorant, uneducated jurors. But it certainly seems that the argument which is being made of a trial by a "jury of his peers" logically leads to such a conclusion.

It is doubtless difficult to estimate properly one's freedom from bias, but I do not think that the question of race affects in any way my attitude toward the question at issue. I have had frequent, indeed, almost continuous, kindly associations with Negroes all my life. They have been in my home since childhood. As college president, I employed fifty or more Negro women and men as maids, cooks, laundresses, and men-workers, and knew them all. Courtesy, kindness, understanding and justice have characterized our dealings with each other, and I have received as many genuine manifestations of kindly regard from Negro as from white friends—in proportion to our association—except, of course, from my school girls, my relatives and immediate family. I have had very helpful associations with Negroes in reform and church work, and I have given my support to all movements to improve race relations, and the welfare of the Negro, and to secure for him equal justice.

I abhor lynching, and I have exerted whatever influence I may have had to bring an end to it as an assault upon the law of the State and the nation. But I abhor just as greatly crimes by whites or Negroes, which are the occasions for mobs, riots and lynch law, and I have insisted that the condemnation of assaults, rapes and murders must be equally as severe by both white and black leaders as of the crime of lynching. To cry out against lynching, and not to cry out as strongly against crimes which produce lynching, will never stop lynching. Wherever there is assurance that fair-play and justice will characterize our Courts, the crime of lynching is proportionately diminished. The fine record on lynching in Virginia for the past forty years has been made because Virginia justice has been of such a high order. The failure of the Courts to convict, and to give adequate punishment for rape and murder will almost inevitably incite to lynching by those who have suffered from the crime, and who with their friends feel outraged at what they think is the failure of justice.

When I received by mail—letters and petitions—signed by prominent men, some from friends in the North, urging me to exert whatever influence I might have to secure justice in the Odell Waller case, I went to the office of the Secretary of the Commonwealth in the Capitol at Richmond, and read the official record, from the beginning to the end, not once, but twice. Last week I was in New Jersey and New York for several days. I met some of the men who had signed circulars which came to me, and I asked them whether they had read the record in the case. They said they had not, but had read what they thought to be reliable press statements. I told them that I had read the record, and that I did not think most of the writers of statements I had seen in the press could have read the record.

On my return home, I read the letter from Judge Clement, the trial judge, which very properly was not written until the decision by the highest Court. Judge Clement declared: "**This was** the most dastardly and cold-blooded **murder** that ever came under my observation, either as a child, a lawyer, a prosecuting attorney, or a judge, and if **Waller is not given** the electric chair, no one should." I went to the Capitol on yesterday, and once **again** read the record and am **compelled to agree with Judge Clement, that "if Waller is not given the electric chair, no one should." The Virginia** law places the **responsibility upon a jury** to determine **whether first degree murder shall be** punished by life imprisonment or by electrocution. If the jurymen, hearing all the testimony, conscientiously believed with Judge Clement that it was a "most dastardly and cold-blooded murder," and that to fail to give to the murderer the extreme penalty would not only be a miscarriage of justice, but also an incentive to similar crimes, they should have given the death penalty. It is very important to discriminate at this point. For the Legislature of Virginia to abolish the death penalty is one thing, but with the death penalty in the Virginia law, it is the duty of a Virginia jury, representing the State of Virginia, to determine what will carry out the intent of the law, meet the demands of justice, and at the same time be a deterrent to future crimes.

Briefly, the record shows that two Negro men testified, that Waller told them, the day before the murder, that he was going to get his wheat, or kill Davis, and to one of the men he stated that another man had done so, and had gotten away with it. The record shows that he went fully armed to Mr. Davis' home. The record shows that a young Negro man, who was present all the time, testified that Mr. Davis gave Waller no provocation, but that Waller fired at Mr. Davis four times, twice after he had fallen to the ground, those two shots entering Mr. Davis' back, and that he shot also at the young Negro. The record shows that Mr. Davis in the hospital made a death-bed statement to his two sons, "I am going to die. Odell shot me without any cause. He shot me four times, twice when I was lying down." After Waller knew that Mr. Davis was not armed, and that he was helpless, he shot him twice. As Judge Clement states: "The evidence in the case, and his general reputation, disclosed that he was a vicious, lawless and dangerous Negro, with whom the officers had had considerable trouble, and on one occasion attempted to shoot one of the officers. On the other hand Davis, while not a man of prominence and influence (he was a sharecropper himself), was at least an unoffending man." This statement by Judge Clement is fully borne out by the record of the case.

The record to this case has been subjected to the closest legal scrutiny possible in the Courts of the United States: **First**, before the Virginia Court of Appeals where, based on the record, a new trial was denied; then to the U. S. Supreme Court on the plea of the denial of Waller's rights to a trial by a "jury of his peers," on **May 4** the Supreme Court declined to review the case, and again denied a review on **June 1**; the Federal District Court, in **Richmond**, denied the appeal for a writ of **habeas corpus**; the Circuit Court of the Fourth Federal District dismissed the appeal as "without merit"; Chief Justice Stone later denied application for a writ of certiorari. Thus the highest State and Federal Courts have upheld the rulings of Judge Clement in the Virginia Circuit Court, and the verdict of the jury was so clearly justified by the testimony in the record that it has been upheld by every state and federal court.

This statement is made as a protest against the attempt of uninformed, or poorly informed, or sectionally-minded writers, or agitators, to bring an indictment against Virginia law, and the administration of that law in Virginia courts; and now it might be added an indictment against the fairness of District, Circuit and Supreme Federal Courts. The important question is, as stated in the beginning, "Are Virginia laws, Virginia juries, and Virginia judges as fair

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

Mrs. J. M. McWilliams, DeKalb, Miss., makes us glad by her gracious word concerning the Advocate: "Too many good things to mention just here, and too many good things to live without."

Rev. W. O. Lynch, pastor at Logansport, La., says that his work is progressing in a most satisfactory way. Among other things his Advocate campaign is off to a good start and he feels that success is assured.

Rev. H. R. McKee, pastor, is in a meeting at Bruce, Miss., this week, in which Rev. J. J. Baird, of Louisville, is doing the preaching. The meeting will continue through July 17.

Mrs. Holmes, wife of Dr. W. W. Holmes, has been ill with a carbuncle on her shoulder. We are glad to say that her ailment does not seem to be serious even though it is anything but pleasant.

Rev. J. E. Hearn, pastor at Delhi, La., says that he is running late with his Advocate campaign, owing to his having been shifted to that appointment after Conference, but that he is planning to get the number assigned to him.

A card from Mrs. H. W. Rickey says that her husband is now at the home of Dr. Frank A. Rickey, in Baton Rouge. The operation appears to have been very successful. They hope to return to their home on Back Bay, Biloxi, in the near future.

Rev. Roland W. Faulk, a member of the Louisiana Conference, and a chaplain in the U. S. Navy, is in a Puget Sound hospital. At first his trouble was thought to have been a heart involvement, but it now seems to be a case of exhausted nerves. We hope that he may soon be much improved.

Rev. H. B. Hilburn, pastor at New Augusta, Miss., reports the conclusion of a very successful revival in his church last week. Dr. B. L. Sutherland, district superintendent, did the preaching and it is said that he stirred the church with sermons in which he plead for a revival among the church members.

Mrs. Abner Armstrong, whom the editor knew many years ago, at Vaiden, Miss., now lives in Wesson. She is still the friend of the Advocate, although her health is poor and bad sight makes it difficult for her to read. We appreciate her continued loyalty through the years.

Dr. N. C. McPherson, at present pastor of Peach Tree Road church, Atlanta, Ga., was elected president of Wesleyan College, at Macon, by the unanimous vote of the trustees, on June 24. Dr. McPherson, who is well-known throughout this section, is well qualified for his new task and he will take up his duties at once.

A letter from Rev. L. W. Cain, who was seriously injured in an automobile accident some days ago, indicates that he was improving at the time of his writing and hopes to be able to return to his home in a day or two. He said that in addition to his cuts and bruises, his leg was badly broken below the knee.

Bro. W. W. Brown, of Wisner, La., inquires about his remittance which he thought might have been improperly addressed, but which was duly received and properly credited. We appreciate his interest in the Advocate and his saying that he and his wife are old and alone and can not do without it. We hope it may continue to be a source of comfort and help to them.

First Church, Water Valley, Miss., Rev. R. G. Moore, pastor, lists 35 members of the congregation who are now "first-line defenders of democracy." Six are in the air force, 15 in the Army, 12 in the Navy, and one in the medical corps. Among those in the Navy is the pastor's son, Rufus. The service on Flag Day, June 21, was dedicated to the soldier representatives of First Church.

Col. J. H. Johnson, Treasurer of the North Mississippi Conference, has just made his sixth statement and remittance for the Conference year. The statement shows total receipts on Benevolence for June of $1,703.86. The amount distributed for Conference work was $979.04. We venture the assertion that no conference in the connection has a more accurate and prompt treasurer than has the North Mississippi Conference.

A DAILY PRAYER IN WAR-TIME

For Spiritual Reassurance

To whom may we go in times of the soul's deep need, but to Thee, God of our fathers and God of our sons? Thou art all power and all wisdom and all love. Our only dependence, in dark and lonely days, is upon Thee. Stretch forth Thy mighty arm, O living God, to defend our souls from despondency; to grant inward peace to us who abide at home and to our sons who serve afar; to protect and strengthen our Country's forces; and to give victory to the right. Forbid that our faith should fail or our efforts lag. Open our eyes that we may perceive the spiritual character of this war; and teach us that we battle for all mankind throughout all the ages to come. In the greatness of our Cause may our own spirits grow, that we may be made ready for a Christian peace. Amen.—W. T. E.

The Sunday School at Sandersville, Miss., on the Heidelberg charge, is doing what we think to be a very lovely thing in having the New Orleans Christian Advocate sent as the gift of the Sunday School to Miss Boyd Duke, who is a patient in the Crippled Adult's Hospital, in Memphis. We sincerely trust that she may get encouragement and help from the weekly visits of the paper in her hospital home. Rev. B. M. Lawrence is the pastor of the church.

It is with sincere sorrow that we have learned of the death on Sunday of last week of Bro. C. M. Purvis, of Tchula, Miss. We knew through a letter received from Mrs. Purvis that he had been quite ill, but we did not anticipate the sudden turn which took him from us. Bro. and Sister Purvis, members of the Methodist church at Tchula, and were among our very best friends. We deeply sympathize with the family in their great loss. We presume that a fuller account of the life and passing of Bro. Purvis will be sent us for publication.

A telephone message from Rev. C. B. White, of Ruston, La., on Monday of last week, brought us the distressing news that the two new barns at the Methodist Orphanage had been burned by lightning. The barn was struck by lighting just about a year ago and was burned. Now the two barns by which the one burned was replaced, have been destroyed—the second major catastrophe in a year's time. The loss was about eight thousand dollars, with three thousand dollars insurance. We asked Bro. White for a full statement for our Louisiana readers and for friends elsewhere.

ATTENTION: NORTH MISSISSIPPI CONFERENCE PASTORS AND PEOPLE

The following missionary literature is available and may be ordered in quantities free of charge from the Joint Division of Education and Cultivation, Methodist Board of Missions and Church Extension, 150 Fifth Avenue, New York, N. Y.

"When Singapore Fell," booklet by Bishop Edwin F. Lee.

"The Cop Killer," "The Redemption of Sandy," "The Blue Dress," three stories by Dr. Ezra Cox.

Leaflets for Fourth Sunday Cultivation: "Preachers Go to School" (for July); "The Methodist Veteran" (for August).

R. G. MOORE,
Conf. Mis. Sec.

A MINISTER'S PROTEST

Dear Dr. Duren: A few days ago I saw on one preacher's car these two mottoes: "GOD BLESS AMERICA," and "REMEMBER PEARL HARBOR." I think we should change these to: "PEARL HARBOR, REMEMBER," and "AMERICA BLESS GOD." Our nation to a large extent has forgotten God and we have placed our trust in material things, violated the sanctity of the Sab-

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bath, indulged in liquor traffic, and broken practically every known command of the Bible. And these result in the disaster of Pearl Harbor. Galatians 6:7-8.

JAMES L. NABORS, JR.

Mooreville, Miss.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: By special arrangement there will be a joint meeting of the six Jurisdictional Boards of Lay Activities, in connection with the annual session of the General Board of Lay Activities, at Chicago, on July 8-10. During this conference year there has been encouraging progress and blessing in the field of lay activities of the church, and your conference lay leader takes this opportunity to express his personal appreciation of the cordial cooperation of preachers and laymen in the promotion of the lay program of the Mississippi Conference.

Especially has it been heartening to receive many expressions from pastors and lay leaders of interesting and profitable services held in observance of our Layman's Day program. Many of these were held on the appointed day in February, but it has been important and well to defer some to a more suitable time. In one circuit of eight churches the service was held in all of the churches on the same day, with a manifestation of much interest. There has been a general cooperative effort to reach our goal of a service in every church of the conference by July, and with the exception of very few churches, it has been accomplished in every district. There is every reason to believe that we will soon reach 100 per cent.

Among our chief goals for every Methodist layman, are: spiritual attitude in stewardship living, liberal practice in stewardship giving, worshipful purpose in church attendance, more general and vital interest in the literature of the church, and evangelistic effort in Christian service.

It is interesting to note that, from a recent Report of our General Commission on World Service and Finance, Methodism is making progress in its benevolent giving during difficult days. It is shown that there has been an increase of $157,888.02 in World Service income as reported in 1942 over that reported for 1941, and that the World Service income of the Methodist Church for the fiscal year 1942 exceeds by $23,745.64 the income for General Benevolences of the three uniting denominations in 1940. When even a majority of our membership is given to the practice of tithing, the increase in giving will be much greater and the benefits inestimable.

The report of our conference treasurer one year ago showed receipts on World Service funds of $19,484.68. His report for the current year to June 2, shows receipts amounting to $24,296.72. The report is as follows:

Brookhaven District: Total, $3,677.71.—Adams, $250.82; Barlow, $7.10; Bogue Chitto, $43.98; Brookhaven, $508.88; Crystal Springs, $617.39; Foxworth, $33.36; Gallman, $94; Georgetown, $38; Hazlehurst, $582.07; Magnolia, $60; McComb, Centenary, $43.64; McComb, LaBranch Street, $69.85; McComb, Pearl River Avenue, $170; Meadville and Bude, $125.34; Monticello, $88.45; Nebo, $7.68; Osyka and Fernwood, $14.25; Prentiss, $321.19; Sartinsville, $16.85; Scotland, $13.81; Silver Creek, $56.67; Summit and Felder, $157.38; Tylertown, $205.57; Utica, $7.27; Wesson and Beauregard, $144.16.

Hattiesburg District: Total, $5,029.63.—Bay Springs, $50.18; Bonhomie, $70.60; Bucatunna, $60.16; Clara, $45.22; Collins, $35.54; Ellisville, $193.58; Hattiesburg, Broad Street, $319; Hattiesburg Circuit, $60.46; Hattiesburg, Court Street, $542.37; Hattiesburg, Main Street, $1,418.06; Heidelberg, $111.17; Laurel, First Church, $710; Laurel, Kingston, $91.96; West Laurel, $44; Magee, $177.92; Montrose, $125.76; Moselle-Soule's Chapel, $48; Mt. Olive, $69.50; New Augusta, $85.97; Ovette, $4; Petal, $64.16; Richton, $117.83; Seminary, $16.58; Taylorsville, $78.44; Waynesboro, $281; Waynesboro Circuit, $139.25; Williamsburg, $68.92.

Jackson District: Total, $6,674.36.—Benton, $350.37; Bolton and Raymond, $443.72; Brandon, $272.83; Camden, $1.50; Canton, First Church, $375; Canton, North Side, $10.46; Carthage, $100.61; Carthage Circuit, $4; Clinton and Ridgeland, $72.79; Fannin, $59; Flora and Bentonia, $119.30; Florence, $100; Greenfield and Richland, $20.29; Harperville, $60.96; Homewood, $105.93; Jackson, Bessie Shands, $4.77; Jackson, Capitol Street, $939.21; Jackson, Galloway Memorial, $2,812.16; Jackson, Glendale, $182; Jackson, Grace, $164.50; Jackson, Millsaps Memorial, $39.99; Lake, $15.44; Madison and Pocahontas, $121.49; Mendenhall, $18.47; Sharon, $5; Shiloh, $114.75; Terry, $11.96; Vaughn, $83.92; Walnut Grove, $60.22; Spring Ridge, $3.72.

The crystal gazer may express surprise at the secrets which he sees in the magic dome, but it would be as easy to get the pot of gold at the end of the rainbow, as to cash in on the fakir's vision. The prize just isn't there.

A $3.50 Gift

Send us thirteen or more subscriptions and we will send you one of the most beautiful "Parker" mechanical pencils you ever saw. No foolin' and no failin.' Lists for which you have received a fountain pen or a pen and pencil set do not count on this offer. Send your list and we will do the rest.

Meridian District: Total, $4,045.95.—Chunky, $74.46; Cleveland, $33.70; Collinsville, $43.70; Decatur and Hickory, $79.86; DeKalb, $10.81; DeSoto, $148.80; Enterprise and Stonewall, $40.76; Hope, $14; Lauderdale-Daleville, $7; Matherville, $15.57; Meridian Circuit, $72.23; Meridian, Central, $952.03; Meridian, East End, $461.67; Meridian, Fifth Street, $425.66; Meridian, Hawkins Memorial, $110.54; Meridian, Poplar Springs, $236.52; Meridian, Wesley, $60.86; Newton, $168.30; Pachuta, $76.10; Philadelphia, $400; Philadelphia Circuit. $4.01; Porterville, $40; Quitman, $156.10; Rose Hill, $63.20; Scooba, $54.46; Shubuta, $131.91; Union, $120.70; Vimville, $43.

Seashore District: Total, $2,077.83.—Americus, $33.60; Bay St. Louis, $84.25; Biloxi, Main Street, $170.12; Brooklyn-Bond, $34.41; Coalville, $9; Columbia, $245.67; Escatawpa, $67.88; Gulfport, First Church, $200.10; Handsboro, $58.96; Kreole, $83.71; Leakesville, $20; Logtown, $7.28; Long Beach, $15.57; Lucedale, $55; Lumberton, $67.84; Mentorum, $24.25; Moss Point, $78.08; Ocean Springs, $78.29; Pascagoula, $253.54; Picayune, $163.59; Purvis, $99.27; Saucier, $67.45; Vancleave, $113.56; Wiggins, $46.41.

Vicksburg District: Total, $2,791.24.—Amite, $2.50; Anguilla, $117.94; Centerville and Liberty, $45; Edwards, $138.64; Fayette, $171.50; Gloster and Crosby, $12.67; Hermanville, $100; Lorman, $12; Louise and Holly Bluff, $25; Mayersville, $24; Natchez, $334.29; Port Gibson, $177.52; Rolling Fork and Cary, $121.20; Roxie, $67.88; Satartia, $97.81; Silver City, $9.14; Vicksburg, Crawford Street, $459.96; Vicksburg, Gibson Memorial, $353.84; Washington, $83.81; Woodville, $101.93; Yazoo City, $334.61.

Grand Total—$24,296.72.

Only eleven charges are not included in this report. It would be valuable and quite interesting to know the number of tithers in each of our charges.

J. M. SULLIVAN.

NAVY CHAPLAINS

A far cry from the Sunday stay-at-home's conception of a minister is a Navy chaplain.

Devout men of God indeed they all are, but something else too—they are men's men, physically and mentally. They are equally "in place" either before the altar of a chapel or on the deck of a cruiser wallowing heavily in a North Atlantic gale.

At the U. S. Naval Air Station, Corpus Christi, Texas, sea-going propensities are not an immediate concern of the chaplains, but they are confronted with something as strenuous and demanding, if not more so, as the sea. Here they must deal with the problems, the thoughts, and the ways of a twentieth century breed of men who either fly or are intimately associated with airplanes which race through the sky at great heights, at several hundred miles per hour.

Mentally, they must keep pace with these men, and physically too. That they should be well qualified to do this at the "University of the Air" is shown by the fact that five out of the six chaplains who comprise the staff are young men, most of them having been ordained in their various faiths within the past eight years. And the sixth, the Senior Chaplain, Commander J. H. Brooks, has spent 21 years in the Navy, and has served with the fleet and on foreign stations.

In physical trim comparable to the men of the fighting line, they are all devotees of the outdoor life, and have penchants for such things as hunting, fishing, tennis and swimming. One chaplain, Father Francis L. McGann, of the Roman Catholic Faith, who has just been detached for duty with the Fleet Marine Force, held a private pilot's license.

But this does not necessarily mean that they have as much time to pursue the strenuous life as their other Navy comrades. These are some of the duties of a chaplain at the Station quite aside from his regular clerical functions:

Visits to the sick in the hospital, to the unfortunates who are momentarily prisoners in the brig, to families in their homes, particularly when there is sickness or some other form of distress; providing facilities for letter writing and quiet games; lectures to cadets and recruits; arranging community singing and sightseeing trips; preparing invitations to cadets and enlisted men to visit in church homes in the city.

The Chaplain's Department also provides facilities for reading and study through the Station library; handles Government life insurance for Naval personnel; and takes care of emergency relief and hospitalization for dependents of Naval personnel in case of sickness or financial difficulties, the chaplain being Chairman of the Relief Committee of the Navy Relief Society.

For all these reasons it can be seen how constant and powerful a battle the Station chaplains wage against any slump in morale.

In addition to the feeling of "in place," produced in Naval Air Station men by the chaplains, there is another distinct and quite different feeling. It is the feeling that the chaplain is still a chaplain and that his office is always one haven of peace and quiet nearly as much so as the chapel itself.

Almost everyone on the Station briefly seeks that peace at one time or another. And when someone does, Commander or Seaman Second Class, he will always find a chaplain ready and glad to talk to him. It doesn't matter so much what he wants to talk about, nor even what faith the particular chaplain embraces, for there is a certain universality about all the chaplains. What matters is that the chaplain is the one man to whom he can talk at times when no one else in the service quite answers the purpose.

The U. S. Marine also feels a strong bond between himself and the chaplain. He knows that someday, when he may be gone from the Air Station, and is fighting on the battle front, that somewhere nearby or even beside him, there will be a chaplain, sharing the same possibilities of death as he himself is.

He knows that in war or peace, ashore, afloat, or in the air the chaplain is a particularly constant figure in one respect—he will never be afraid, he will always be an example for his brother men of the Navy to follow.

These are the chaplains at the U. S. Naval Air Station, Corpus Christi, their faiths, their homes, and last parishes, in that order:

Commander J. H. Brooks; Methodist; Okolona, Miss.; Okolona, Miss.

Lieutenant J. L. Parker; Baptist; Burlington, Iowa; Rochester, N. Y.

Lieutenant (jg) P. S. Croke; Catholic; Milwaukee, Wis.; Milwaukee, Wis.

Lieutenant (jg) Glenn S. Eckard; Lutheran; Hickory, N. C.; Lexington, S. C.

Lieutenant (jg) J. J. McGowan; Catholic; Lowell, Mass.; Buffalo, N. Y.

Lieutenant (jg) J. W. Fulton, Jr.; Presbyterian; Danville, Va.; Bishopville, S. C.

PERSONAL NOTES AND INCIDENTS

We regret to learn that Mrs. Chas. Higgins, of Woodville, Miss., has not been very well recently. We are glad to know that her health appears to have taken a favorable turn.

Mrs. Genevieve B. Jones, Winnsboro, La., has our thanks for her gracious note regarding the Christian Advocate in her home, an interest which was a legacy from her precious mother, who was translated more than ten years ago.

Dr. B. L. Sutherland, district superintendent at Hattiesburg, in the Mississippi Conference, was chosen to fill the vacancy on the General Board of Pensions caused by the election of Dr. A. T. McIlwain as Executive Secretary of the Missouri Corporation.

Rev. Andrew J. Boyles, pastor at Magee, Miss., drove to Texas with Dr. Hicks, following the Seashore Pastors' School, and spent two days at the Pastors' School in Dallas, while his wife and daughter were visiting in Jacksonville.

Miss Mary Bynum, member of Rayne Memorial church, New Orleans, good friend of the editor and the Advocate, is spending the summer at Lookout Mountain Hotel, Lookout Mountain, Tenn. She expects to be at that address until September 1.

Rev. Roy A. Grisham, of the North Mississippi Conference, is on the last list of Methodist chaplains sent out by the Commission. Bro. Grisham was until recently Secretary of the Board of Education for the North Mississippi Conference. His family will live in Greenwood, Miss.

Rev. R. M. Bentley, Pineville, La., is the director of the Advocate campaign in the Alexandria district. Every charge in the district is urged to organize between July 15 and 20th, and to set their drive date not later than July 20. We have sent Bro. Bentley mailing lists covering as nearly as we can tell the Alexandria district.

LIGHTNING STRIKES ORPHANAGE

The Louisiana Methodist Orphanage has suffered another tragedy by lightning. On Sunday evening, June 28, during an electrical storm, a bolt of lightning struck a large tree near our two new barns at the dairy. The lightning leaped across, igniting the buildings instantly, or struck the buildings at the same time of striking the tree. The barns burned rapidly; the fire department was on hand immediately, but nothing could be saved. The two barns, grinding shed, approximately $2,000 in hay and feed, and three fine milk cows were all a total loss. We have $3,000 in insurance, which will be a great help toward rebuilding, but will be only about half the amount needed.

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference	
Chester, E. G. Potts	1
Kosciusko, J. L. McElroy	5
Maud, J. B. Connor	1
DISTRICT REPORTS	
Aberdeen District	233½
Columbus District	285½
Corinth District	386½
Greenville District	136
Greenwood District	179
Sardis-Grenada District	170
Mississippi Conference	
Heidelberg, B. M. Lawrence	3
Jackson, Dr. C. G. Chappell	1
New Augusta, H. B. Hilburn	20
DISTRICT REPORTS	
Brookhaven District	121½
Hattiesburg District	233
Jackson District	139
Meridian District	111½
Seashore District	219
Vicksburg District	129½

This is the second time in less than two years that lightning has struck the Home. In January of last year lightning struck and burned our old mule barn, which stood about one-fourth of a mile from the scene of this last fire.

Plans are under way to rebuild at once. We are asking for a special permit from the Board of Allocation and Priority. However, considerable help must be received. The Board of Directors of the Orphanage will meet Wednesday, July 8, to decide upon the raising of funds. In the meantime contributions of cash or materials can be sent in.

This leaves us without storage space for fifty acres of corn and beans to be harvested in August, and without storage space for three cuttings of alfalfa and other hay and feedstuff. Since the larger barn was a shed for our dairy herd, we are left with no place to serve for protection of our herd during bad weather.

I know you will do your part. May we receive a ready and good response in order to begin at once toward rebuilding.

C. B. WHITE, Supt.

JUDGE PERCY BELL DIES

The death of Judge Percy Bell, of Greenville, Miss., on Sunday, was a great shock to his many friends in Mississippi and elsewhere. He had been ill for two years and had been in a local hospital for the past five months. Judge Bell had lived in Greenville practically all his life. He had a brilliant mind and was an able lawyer. He was an official of the Methodist Church, and was for a long time a teacher of a Bible class in the Church School. He is survived by his wife and one son. Funeral services were held on Monday, at Greenville, with Dr. Countiss, a former pastor and long-time friend, officiating.

DR. AND MRS. R. H. HARPER—RESOLUTION OF APPRECIATION

With deep appreciation for the untiring service our district superintendent and his wife have rendered during their six years on the Alexandria District, and with gratitude for their gracious hospitality today, and with every good wish for their future years of usefulness wherever they may go; therefore be it

Resolved, that this District Conference, meeting at Camp Brewer, on May 21, 1942, give them a rising vote of thanks for their many courtesies and unselfish devotion to the causes of the Church and that we assure them of our esteem and love as they leave the Alexandria District this year.

CHAS. N. WHITE,
B. C. TAYLOR,
W. D. WADLEY.

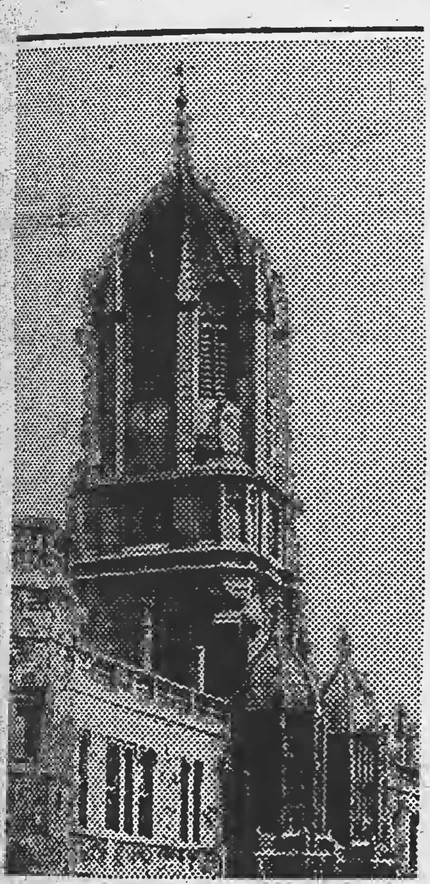
THAT WESLEY MEMORIAL AT ST. SIMONS: A PROPOSAL

By Ralph Stoody

Long before the Methodist bishops met to sing and pray under the Wesley Oak on St. Simons Island last December, there had been in process of development a widespread sentiment for a tangible memorial there to the mission of John and Charles Wesley to that part of the Colony of Georgia. The meeting of the Council of Bishops on these islands last autumn both awakened dormant interest in the project and made many new friends for it.

Such proposals as have to date been made have been a little vague. The feeling of those most interested has been that a more important first step was the establishment of a universal conviction that something ought to be done. There was faith that when this had been accomplished the exact form of the memorial would by that time become clearer. As to its general nature there would probably be ready acceptance of two or three guiding principles. Certainly it would be a point in its favor if the memorial were in some way related to the lives of the Wesleys. Naturally it should be of artistic design and enduring construction. Its dedication ought to summon to Georgia notable people and command world attention. Then, if following its erection, there were some way in which it could actually function as a perennial center of inspiration and education, it would seem that the ideal had been achieved.

Believing that the need for some type of memorial has already been given such general recognition that it now awaits time and an appropriate plan for completion, the writer is making bold to offer a specific suggestion. His proposal is frankly a trial balloon. There is nothing official about it. The plan has been before no committee. It is simply one Methodist's idea of what might be done. It is given in the hope that it may receive consideration, cause discussion, and evoke amendments or substitutions to the end that eventually there will be evolved a plan so obviously the right thing that it will have unanimous approval.



"Tom" Tower of Christ Church
A College of Oxford University

Here Is the Proposal

On the land near the Wesley Oak, already generously made available to Methodism at whatever time the Church is ready to claim it, there be built a replica of the upper part of the tower of Christ Church (College) of Oxford University. This tower, designed by Sir Christopher Wren in 1681, was there when the Wesleys were students in Christ Church. Such a structure, properly marked, would be a constant reminder that it was from England's great university center that the Wesleys had come to Georgia and that it was in the minds and hearts of scholarly men that the Methodist movement had its birth. Familiar as this is to Methodists, this fact is not too well known outside. A reproduction of the outstanding architectural feature of Christ Church College would be of additional appropriateness since the Wesleys gave to the church they established on St. Simons Island the name of their alma mater, Christ Church.

It is conceivable that for a project of this significance arrangements might be made to obtain, for the cornerstone, some fragment of the original, or perhaps a stone of the same vein.

For the dedication, were it to take place while our country is still honored by the service of the present British Ambassador, it is likely that His Excellency, Viscount Halifax, might be persuaded to have some part in the ceremonies. He is currently chancellor of Oxford University, and like the Wesleys, to whom he has paid frequent tribute, he received his university training in the identical halls of Christ Church.

This would take care of two of the essentials for a good memorial—a form that would tie-in with the lives of the Wesleys and a dedication that would draw international personalities and command world-wide notice.

There is, however, something further to be desired. If this memorial could be a living, serving thing—not just a pile of beautifully arranged stones—it would be twice blessed. It is therefore proposed that this tower be made perpetually functional.

MILLSAPS COLLEGE CHRISTIAN CENTER

A plan has been launched by which a Christian Center building will be constructed at Millsaps College. Millsaps has 300 soldiers in the armed forces of the country. Friends and alumni are being asked to contribute from $200 to $500 in Defense Bonds (series G) for each of the 300 soldiers. By adopting this plan, both the government and the college will be served and at the same time Millsaps soldiers will be honored.

The plan is being sponsored by Mr. R. L. Ezelle, a member of the Millsaps Board of Trustees and a business man of Jackson. He inaugurated the idea by giving a $1,000 Bond to the cause. Mr. Ezelle himself has two sons in the service.

The plan is being enthusiastically received by the families and friends of the Millsaps soldiers. Already something like $5,000 has been donated.

Surround its base with flowers and shrubbery. Plan radial pathways to lead out from this hub. Between them, but not in rigid rows, place rustic seats. In the tower which is well adapted for this use by reason of its louvres, provide an excellent amplifying system for the quality rendition of electrical transcriptions. In the lower story of the tower, in the custody, perhaps of the pastor of the St. Simons Island Methodist Church, provide for an ever-growing library of recordings to be supplied by direct gift of Methodists from all over the world. With the aid of these the tradition of a Sunday vesper service for those who gather there could be established. Arrangements could doubtless be made to broadcast it over the Brunswick radio station to reach a larger audience.

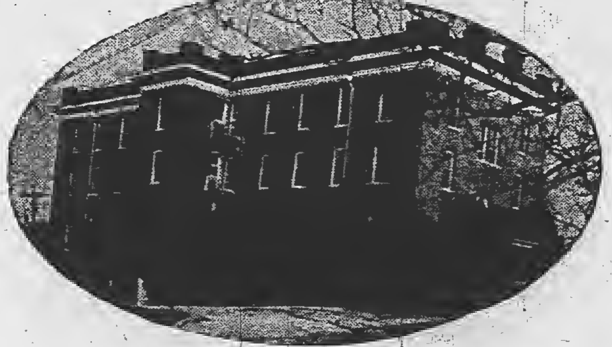
Recordings of Wesley hymns sung by Methodists from all parts of the world could be solicited for this library: the choir of City Road chapel, churches from the Antipodes, choruses from every Methodist college, songs in the languages of all the varied races among whom Methodist missionaries labor. Organ selections from widely-scattered Methodist churches could be collected. Particularly appropriate would be compositions of Samuel Sebastian Wesley, a descendant of Charles Wesley. (He composed the music for "The Church's One Foundation.") Recordings of spoken messages from all our bishops should be procured and greetings from other world-known Methodists, such as Generalissimo and Madame Chiang Kai shek. There is simply no end to the possibilities. Here, where the Wesleys spoke and sang, would be the world's greatest depository of transcriptions of the voices of the Wesleyans of today.

From the educational angle, however, the least important aspect would be the Sabbath renditions in the gloaming gothic of the moss-hung cathedral at St. Simons Island. More significant would be the chance to teach Methodist history. Here and there, in one country and another, individuals and groups in response to invitations would be making transcriptions.

The musical, public speaking, and publicity departments of Methodist colleges everywhere would gladly cooperate. A radio workship, such as the one at Syracus University, could prepare scripts and dramatize the Wesleys' sojourn in Georgia. Wherever such recordings were made they could first be played to a local audience in connection with a service in which a speaker might tell the story of the Wesleys' journey with General Oglethorpe to the new world. The musical organization of every Methodist theological seminary would naturally be represented. One can easily imagine other famous choirs such as St. Olaf's, or the Westmin-

(Continued on page 16)

MILLSAPS COLLEGE, JACKSON, MISS.



FALL SESSION BEGINS SEPTEMBER 14
A student entering Millsaps August 10 may still acquire 3 semester hours of college credit this summer.
Millsaps College is: centrally and conveniently located, with commercial transportation facilities to all parts of the State in case of gas rationing; fully accredited, reasonably priced, well-equipped; has a beautiful campus, friendly and Christian campus atmosphere, an outstanding faculty and high scholastic recognition.
For Further Information Write:
M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"If there is righteousness in the heart,
There will be beauty in the character.
If there is beauty in the character,
There will be harmony in the home.
If there is harmony in the home,
There will be order in the nation.
When there is order in the nation,
There will be peace in the world."
—Old Chinese Proverb.

* * *

"Planning for Peace"

The short-term study course under Christian Social Relations and Local Church Activities for this year is "Planning for Peace," and in the Mississippi Conference the third quarter has been designated as the time when it is to be used.

In each society the study committee, composed of the Secretary of Missionary Education and Service, the Secretary of Christian Social Relations and Local Church Activities, and the Secretary of Spiritual Life, should work together to make the study a success.

In 1941, the Mississippi Conference was the only conference receiving credit for the study under this department and we hope to make an even better record in 1942. Write to Mrs. E. V. Perry, Rolling Fork, Miss., for an application blank and work for an accredited class.

At the recent Assembly meeting in Columbus, Ohio, the Methodist women adopted a resolution that we seek the cooperation of similar organizations in the United States and other countries in requesting representation of women at the peace conference and that, if such representation is denied, an advisory peace conference **made up solely of women** be held simultaneously with and in the same city of the peace conference.

It has been suggested that when we study "Planning for Peace," we "pretend" that we are this group of women attending a peace conference. The first meeting might be an introductory one with women from all nations, in their native costumes, attending. (Of course, we will want the Methodist women from Japan and Germany there.) Around a table these women might discuss why they feel that women should sit in the peace conference and each woman might tell of the contribution which her country can make to the building of a better world and of what her country needs to live the abundant life. The following lessons can be the sessions of this conference as the women study to understand the factors necessary to build an enduring peace.

The last session might close with a worship service built around the verse on our Prayer Card—with the women of all nations (again in costume) joining hands and "uniting in prayer the broken world." Then, from a large candle, each might light her smaller one and quietly leave the room—going to "share her candle's light" with others, the light of love which will banish hate.

Invitations: Invitations to the members of the society might be a very legal-looking summons to a peace conference.

Booklets: Covers for the booklets might carry the verse from the Prayer Card and be decorated with candles (you may have gummed stickers left from Christmas). Or the Old Chinese Proverb at the head of this page might be used.

Text: **Peace Packet.** Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, price 75 cents.

This packet contains the Study Guide for Leaders and nine pamphlets. For an accredited study, **each member of the class must** read the nine pamphlets. There is an advantage here, for nine women may be reading at the same time.

Supplementary material: The use of at least one good book is required. This book may be from your book shelf. It has been suggested that stories from "Author of Liberty" and "City Shadows" may be used. "The World Mission of the Church"; "A Christian Imperative"; Christian Roots of Democracy in America"; "A Preface to Racial Understanding"; "Toward a Christian America"; "Right Here at Home"; "For the Healing of the Nations" (Foreward and last chapter), etc.

From the Carnegie Endowment of International Peace, 405 West 117th Street, New York, N. Y., 10 copies each of the following leaflets may be secured free. (Write immediately before the supply is exhausted.)

"The Atlantic Charter."

"Foundations of the Peace," Wallace.

"The World We Want," Davis.

"Lines of Action in Economic Reconstruction," Ezekiel.

"Planning the War for Peace," Hill.

"An Appraisal of the League of Nations," Gerig.

"Can We Save Free Enterprise," Wilson.

Class sessions: There must be **at least six hours** spent in class sessions—either 4 sessions of 1½ hours, 5 sessions of 1¼ hours, or 6 sessions of 1 hour. **No all-day meetings.**

Attendance: An average attendance at the sessions of 70% **of the class is required.**

LESSON NO. 1

"The Role of the Church in the Establishment of Peace"

a. Is the hope for a better world implicit in Christianity?

b. Can changed individuals alone, without collective action, change the social order?

c. What is the relevance of Christian faith to the problems of our age?

d. What are the elements in a Christian declaration of what is socially right?

e. What is the responsibility of the Christian as a citizen in a democratic society?

f. Is right wholly on the side of our nation and her allies?

g. Is hatred constructive or inherently self-defeating?

h. Can the church most effectively affect the making of peace by creating a genuinely Christian public opinion?

i. What is the significance of missions in a world conflict?

j. Should women sit in the peace council at the close of this war?

Worship.

LESSON NO. 2

"The Importance of Planning for Peace in the Midst of War"

a. Does the Roosevelt-Churchill Declaration illustrate planning for peace while war is in progress?

b. Is the recurrence of world war today partly due to inadequate planning for peace in 1918?

c. Is war itself a way of trying to make peace?

d. What are the Christian standards by which peace proposals should be judged?

e. Is negotiated peace preferable to an imposed peace?

f. Should revenge or reconciliation be the governing principle in making peace?

g. What is the relationship between the immediate steps toward peace when actual fighting ceases, to the long-term peace program?

h. What are some of the peace objectives currently mentioned?

Worship.

LESSON NO. 3

"The Desirability of Some Sort of International Authority"

a. Is it possible that the insistence of each nation on the absoluteness of its own sovereignty is responsible for the frequency of wars?

b. Is it preferable that the relations of nations be governed by law?

c. Can there be an orderly world community of nations unless there is some sort of governmental authority?

d. Can resort to force be obviated without provision for change by voluntary action?

e. What are some of the reasons why, the League of Nations did not achieve success.

Worship.

LESSON NO. 4

"Economic Bases of Peace"

a. What is the meaning of "economic nationalism"?

b. What are the geographical factors affecting relations between European countries?

c. Are natural resources unevenly distributed?

d. If peace is to be maintained, must there be access on equal terms to trade and raw materials?

e. Have the best interests of "colonial peoples" been the thing of paramount importance in colonial administration?

f. What is meant by the welfare of colonial peoples?

g. What is meant by the "right to traverse the high seas and oceans without hindrance?

h. Should all nations be responsible for the economies of each other?

i. What is "The Charter for World Economy"?

Worship.

LESSON NO. 5

"The Survival of Political Democracy Requires the Establishment of Economic Democracy"

a. Does a survey of the economic past of the United States shed light on the problems of the present?

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

George Washington Prays

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government and entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large; and, finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord.

—George Washington, 1783, appearing on a plate in his pew, St. Paul's Church, New York City.

* * *

Why Attend a Summer School of Missions?

By Mrs. Helen Bourne

Secretary of Missionary Education

The May issue of The Methodist Woman contained information concerning the opportunities being provided for members of the Woman's Societies of Christian Service at the various schools, sponsored by the Woman's Division or by conference societies, or in cooperation with conference boards of education.

In view of the difficulties of transportation, one may wonder whether the special values realized from attending these schools will offset the difficulties. With confidence in the validity of certain benefits to be derived from such schools, attention is called first to the personal contacts one has with missionaries and deaconesses direct from fields of service. We not only get stimulation from such personalities, but we learn through face to face conversations the facts about the situations in those fields. Also from contacts with Nationals and with authors of current books, the same rich results are experienced.

Then, at most of the schools, there will be several Division or Jurisdiction leaders who should be sources of inspiration, but who will accept experienced counsel regarding woman's work and make use of it in planning policies for the work.

There will be opportunity for exchange of ideas and methods of work in the churches and in the districts and conference societies.

Another great advantage accruing from attending a school is learning new methods of presenting the different study themes and the total educational work of the Woman's Society. Those who have planned the programs for the schools have kept in mind TEACHING AND LEARNING VALUES, especially in jurisdictional schools. In these and in some conference schools, provision has been made for a course on THE WORK OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE, and a seminar on Program Building, which afford unusual opportunities for training in leadership of woman's work. Two other sources provided are MISSIONS IN LATIN AMERICA (including those in the United States) and PLANNING FOR PEACE.

Besides this very worthwhile opportunity for leadership education, which is an imperative need of the church at this critical hour, great inspiration, increased courage, and vital motivation are in store for those who come, hoping to find real uplift and a surer technique for teaching and learning the Christian way of life.

* * *

Halfway Mark?

Has your society made the two-thirds net gain in subscriptions to THE METHODIST WOMAN? Is every officer a subscriber to THE METHODIST WOMAN and WORLD OUTLOOK? Beginning with the November issue, we shall print an honor roll of all societies reaching these goals. Be sure to notify your conference secretary, Miss Mamie Jones, Hernando, Miss. She has no other way of knowing this.

Note: Only subscriptions running through January, 1943, can be counted.

* * *

Guild Reports

The report forms for the corresponding secretary in each local unit have been sent to the conference Guild secretary for distribution. If you have not received yours, write your conference (or district) Guild secretary at once, or send for a pad at Literature Headquarters.

The dates for reporting have been changed to correspond with those of the Woman's Society (July 1 and January 1).

* * *

The Assembly Bulletin

Each society should have a copy of THE ASSEMBLY BULLETIN, with detailed reports of the meeting in Columbus for frequent reference. (25 cents at Literature Headquarters.)

* * *

Ask Yourself

1. We have a charter not confined by oceans.
2. Who is Arthur J. Moore, Ortha Lane, David D. Jones, Helma J. Fernstrom, Edwin F. Lee?
3. "Getting along with people is another sign of an educated person."—Explain.
4. "My money can make for me friends in the eternal abodes."
5. Amount of money pledged at the Assembly.
6. "We must keep them in training so they will be ready to answer."
7. Eighty per cent have secured American citizenship.
8. Thirty teachers, over 600 students, and a plant worth $240,000.
9. There are still more than a million Methodist women outside this organization —a challenge.
10. Two new fields leaflets.

MISSISSIPPI CONFERENCE

(Continued from page 10)

b. Is the purpose of an economic system to supply what people need, or to create profit for the owners of capital?

c. Do the actual facts of the existing economy represent the success or the perversion of its true function?

d. What are the chief difficulties in securing the right ordering of economic life?

e. Are social legislation and labor organization democratic ways of securing social change?

f. Should provision be made for giving everyone "the right to work"?

g. Should rural life be safeguarded?

h. Just how desirable is the restoration of the old order?

i. Do people want to create a "contributive society"?

j. Should society itself own the basic community resources?

k. What are the typical conceptions of the elements a sound economic system must embody?

l. Is the basis of peaceful adjustment among nations strengthened by the development of a just social order within each nation?

m. Where should we, as women, begin?

Worship.

LESSON NO. 6

"Will America Perpetuate Caste"?

a. What is the "master-slave" pattern?

b. What is the meaning of "caste" as distinguished from "class"?

c. Do attitudes within the pattern of "caste" vary widely?

d. Why do people who naturally group themselves together object to being required to do so?

c. Does the democratic ideal to which the United States is theoretically committed function or break down in the usual treatment of racial minorities?

f. What are some of the possible ways of handling race relations?

g. Is it "Hitlerism" or merely "Hitler" that Americans dislike?

h. Is it important to be correctly informed?

i. Are the attitudes of differing races toward one another "inborn" or "learned"?

j. Should the church attempt in realistic ways to work out a Christian basis for race relations?

k. What are some of the ways you and I may help to work out these relations?

Worship.

Oil Financing

A wildcat oil operator who was always talking in terms of thousands of dollars, was greeted one evening by his 11-year-old son, who announced:

"Well, Dad, I've sold our dog."

"Yes, for how much?"

"Ten thousand dollars."

"Ten thousand dollars! Let's see the money!"

"I didn't get the money, Dad," replied the son, "I got two $5,000 cats for it."—Sel.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

A Message from Mrs. Bragg and Mrs. DeVinny

Presidents Take Note!!

Dear Friends: During the past week the Executive Committee of the Woman's Division, in session in New York, was faced with the need of giving serious consideration to the large decrease in missionary giving for 1941, and the disastrous effect this decrease will have on the work maintained by the Woman's Society of Christian Service unless something is done immediately to increase the income from the conferences.

It was decided that this problem should be brought to the attention of the officers and members of the Society in jurisdiction, conference, district and local societies, through a plan devised to give the entire constituency a share in helping to save the Division from decreasing the appropriations to the field, or, perhaps, closing some of its much needed work.

Before outlining the plan decided upon by the Executive Committee, further explanation of the reason for this emergency request should be stated. The appropriation for this present year of $3,713,082, for the work of the Woman's Division of Christian Service, was made on the expected income in 1941, of at least the equal of that contributed by the merging groups in 1940. The income, however, for 1941 was $384,474 short of this expected amount. The Woman's Division of Christian Service may not appropriate in any year more than the income of the preceding year. The reports on conference pledges for 1942 show that while some conferences made encouraging increases, many decreased. Thus it is obvious that the situation is serious and must be faced realistically. We feel confident that no officer or loyal member of the Woman's Society of Christian Service would be willing that this great new organization shall retrench its program of service or do less than Methodist women did formerly in their separate organizations. The following plan is submitted in the hope that with your loyal support of it we may continue to care adequately for our responsibilities.

The Plan

Through our officers in jurisdiction, conference, district and local societies, the publications of the Division, in summer conferences and institutes, an appeal will be made to the constituency, asking every member to help meet this deficit by making an emergency gift of not less than twenty-five cents a member. These gifts will be in addition to the conference pledge, but will be credited as receipts from the conference. A little mathematical calculation shows that a minimum gift from each of our 1,250,000 members will not bring in the total needed amount, therefore it is hoped that many who can, give more than the minimum amount.

May we remind you that according to the report from your conference corresponding secretary for 1941, the membership of your conference was 10,729. This means that a minimum gift from your conference would be $2,682.25. The in-gathering of these gifts should be made at the September meetings of the local societies and sent through the regular channels to the conference treasurer. The conference treasurers are expected to send the gifts to the Division treasurer by October 15.

While this plan pre-supposes that the responsibility is to be placed upon each individual member to make a gift, if the total quota for your conference is not raised by this method, we hope that the conference will devise other means of reaching the needed amount. There is no other way to meet this emergency than to place the responsibility for publicizing the plan and securing the gifts upon the conferences.

Leaflets giving further information and offering envelopes will be sent in quantities to the conference corresponding secretaries, to be distributed as the conference executive committee may instruct. These will be circulated as soon as they can be printed. Every officer in this organization should share in the responsibility of promoting this project. A personal contact should be made with every local society in the conference, either by jurisdiction, conference, district officer or Division member. We cannot overemphasize the importance of personal work. The president of each local society should be asked to appoint a Chairman of Gifts who, in turn, would choose her assistants and solicit every woman member of the local church to make her gift. All this should be planned with careful, prayerful preparation if the plan is to succeed.

Our patriotism in these days of war stirs us to make extraordinary efforts in behalf of our country. This is as it should be. But let us remember that not our country alone, but the total Christian cause is in jeopardy and demands the same devotion and sacrificial effort as we make in behalf of our beloved land. Ours is a victorious cause. Let us prove it now by our determination to retrieve our losses and keep our work on the home and foreign field on a high plane of effciiency and effectiveness in these days of great opportunity.

With deep appreciation for your interest and cooperation, we are,

Yours in fellowship of service,
MRS. J. D. BRAGG,
President.
MABEL L. DeVINNY,
(Mrs. V. F. DeVinny)
Secretary, Organization and Promotion.

* * *

Zone Meeting Held in DeRidder

Mrs. R. C. Guy Presides

The second quarterly zone meeting of Zone Three, of the Lake Charles District, met in DeRidder, Wednesday, June 24.

The meeting opened with Quiet Music by the DeRidder organist. Hymn, "My Faith Looks Up to Thee," was sung. Devotional by Bro. W. D. Gray. Welcome by Mrs. Frazier, DeRidder. Response, Mrs. McDonald, Leesville.

Our theme being "Prepare for Tomorrow," Mrs. R. C. Guy, zone leader, gave a very inspirational message, assuring us that faith is the first step in preparing for tomorrow.

"A Closer Walk with God" was given by Mrs. Stella Harrison, Prospect. Mrs. Harrison's message was very touching, as happiness radiated in her voice, from her experiencing "a close walk with God" throughout the days of her life. She closed her message by singing, "Is There a Longing for a Closer Walk with God in Your Soul."

"Tomorrow's Outlook of Our Missionaries" was given by Mrs. Fortenberry, Merryville. "Spiritual Essentials in Christian Education" was given by Bro. A. A. McKnight, Leesville, making us realize more clearly our need of a greater spiritual teaching in our educational system.

A high point in the program was the special music brought by Corporal Zabawa and his accompanist from Camp Polk. He sang, "The Lord's Prayer" and "I'm a Pilgrim." If there had been no other messages on the program this message in song was worth the trip to DeRidder. Corporal Zabawa is an opera singer.

The quiet hour was in charge of Chaplain McLeod, Camp Polk. Chaplain McLeod showed us so plainly where we, as Christians, are neglecting our duty when we don't build our Church on the Rock, and that we must make this a Christ-centered world. The message was so inspiring everyone went back home determined to put more into our Christian work. Adjourned for noon, and a lovely luncheon and social hour were enjoyed.

Mrs. D. W. Smith, Merryville, gave the afternoon devotional, bringing an inspiring message on being in the "Service of God."

"The Church of Tomorrow" was given by Mrs. Charles Williams,of Many, bringing out the task the church faces in winning the war and planning the peace hereafter. Mrs. Guy advised us to go home and take inventory of our churches.

Merryville won the banner by having the largest percentage present.

Benediction by Bro. R. T. Pickett.

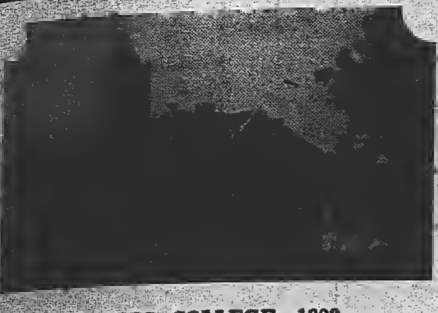
Everyone was very grateful to the DeRidder ladies for being hostesses for such a lovely day.

MRS. C. D. HANCOCK,
(Acting Sec. for Zone.)

Old age seizes upon most men while they still retain the minds of boys, doing actions from principles of great folly, and a mighty ignorance, admiring things useless and hurtful, and filling up all the dimensions of their abode with business of empty affairs. . . They cannot pray, because they are busy, and because they are passionate: they cannot communicate because they have quarrels and intrigues of perplexed causes, complicated hostilities, and things of the world; and therefore they cannot attend to the things of God, little considering, that they must find a time to die in; when death comes, they must be at leisure for that. Such men are like sailors loosing from a port, and tossed immediately with a perpetual tempest lasting till their cordage crack, and either they sink, or return back again to the same place: they did not make a voyage, though they were long at sea.

—Jeremy Taylor, 1613.

Regenerated people are the only material out of which regenerated society can be built.—Shailer Mathews.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 12, 1942

By Rev. W. C. Newman

ADAM AND EVE: TEMPTATION AND SIN

Lesson Text: Genesis 3:1-13; 23-24

Golden Text: The soul that sinneth, it shall die.—Ezekiel 18:4.

There was nothing light or laughable about sin in the minds of church people of the older generations. To them sin was a very real and fearful power for evil, and hell a very terrible and near place, over the brink of which any man would certainly plunge at any moment if he were not exceedingly careful.

As typical of that conception of sin and hell I quote from a sermon by Dr. W. E. Munsey, a well-known preacher and publisher of sermons during the last century. Said he:

"It (Hell) may be a world riven and shivered by volcanic fires and smothered gasses, where smoke flames ooze from a thousand crannies, and flicker and flash from a thousand fissures; where serpents hiss in every gorge, and goblins dance on every hill, and spectres creep from every rock, and phantoms ride on every wind, and demons sit on every mountain, and where redoubtable horrors mounted upon fiery dragons chase the ruined soul forever and forever over smoldering plains, gloomy hills, foul morasses, and squalid abysms."

Sin Nothing to be Laughed at

So did those of old "let out" their imagination in trying to picture the unutterable horrors to which sin would bring a man. Of late years we have learned to laugh at such crude notions, and therefore to laugh at sin itself. The predominant note in modern social circles is to the effect that anyone who is not a deliberate sinner is stuffy and uninteresting. This idea has been most frankly put by a contemporaneous author who, in the foreword to a vulgar novel, says, "The most unexciting people in all my acquaintance are the good people." And he goes on to caricature anyone who makes the slightest effort to be decent.

But if the preacher from whom I have quoted was superstitious and unscientific in his conception of hell, the author from whom I have quoted is ignorant and shallow.

One cannot look realistically at what evil has done to individuals and to whole generations without a shudder of revulsion. One cannot look honestly at what sin has done to himself without being overwhelmed with remorse.

Whatever else may have been wrong about the old-time idea of sin and hell, this much has been indisputably proven true—sin is no laughing matter. It is the most destructive force in our world. Only an ignorant person could laugh at it.

What Sin is—And What it Does

Years ago there fell into my hands a little book that revolutionized my whole thinking. It was Henry Drummond's, "Natural Law in the Spiritual World." Until I read that book I had supposed, like so many others, that sin was merely the breaking of some moral tradition of no special consequence.

Then came the amazing revelation that we live in an ordered universe, whose every action is prescribed by laws, some of which we have not even discovered. And that the breaking of any one of those laws is a sin.

Because fire will burn and injure the human body, it is a sin to put one's hand on a hot stove. That is one of the laws of the universe. No man can break it without paying the penalty of his sin.

But the universe is not entirely physical. There are spiritual laws too. And the penalty for breaking them is just as grievous, though not always just as obvious, as the penalty for breaking the law of gravity.

Sin, therefore, is anything that brings injury to the body, mind, or character of one's self or another. And the inevitable action of sin is to destroy.

Sin Its Own Judge and Executor

Another of the old concepts so dear to preachers of another generation was that of the **Judgment to Come.** John Wesley called it, in one of his most famous sermons, "The Great Assize." It was to be a fearful time of accounting for one's sins before God. And woe unto him to whom it should be said, "Depart from me. I never knew you."

This, too, has become the object of much mocking on the part of moderns. But there is an essential truth in it that cannot be ignored.

Every man is constantly being judged and many are constantly being banished into outer darkness by the very processes of life itself.

An old story tells how an atheist wrote a famous preacher to say, "I have a field which I plowed on Sunday, planted on Sunday, cultivated on Sunday. and harvested on Sunday. And in the autumn that field yielded more than any other on my farm. Where is your God?"

To which the preacher replied, "God does not always pay off in the autumn. But He pays."

The atheist had thought the only loss he could suffer would be the material loss of goods and possessions. He never knew how much he lost in spiritual strengthening, peace, fellowship, and genuine joy by his failure to worship God and put his life to service to mankind.

The Hope of the World—Sin Forgiven

And because the people of ancient times honestly faced the ugliness and deadliness of sin, they also heard with unbounded joy the good news that sins can be forgiven, and the sinner redeemed.

Can any intelligent man, looking at the mess we are in now, doubt that what the world needs is redemption?

The first recorded words of Jesus' ministry called upon men to repent. And this was the burden of his teaching from first to last—that the whole purpose of his life and death was to redeem men and nations.

"Fools make a mock of sin!" So said the Old Bible. And reading the book of the history of men, one cannot question the truth of that statement.

DEDICATE EDUCATIONAL ANNEX, NEW IBERIA, LA.

A few years ago the New Iberia Methodist Sunday School executives, realizing that the school had outgrown its educational building, began plans for a new and larger one. The first donations were received in December, 1937, and in February, 1939, the work was started. By fall of the same year the new building was usable but not completely finished on the inside. Since then various improvements have been made. Several contributions proved to be of great help in adding to the new structure. The ladies' room was completely furnished and decorated by Mrs. Donelson Caffery in memory of her sister, Miss Louise Taylor, and Miss Lucy Gebert has recently placed a plaque in the room in memory of Miss Taylor. Mr. E. L. Bernard donated some beautiful ornamental grill work for the top of the stairway. Some of the classrooms have been decorated by individual classes. The Woman's Society of Christian Service was responsible for the three pianos and the modern kitchen equipment. The entire $17,000 paid by the church for the building, and some of the furnishings, was raised through contributions. Ten classrooms, a pastor's study, a boy scout room, a kitchen and two assembly halls make up the new building. The two large assembly halls have been useful, not only to the Sunday School, but to various other civic organizations—Boy Scouts, Girl Scouts, Music Club, etc. The final payment on the building was made in February, 1942, and on Sunday, June 28, Bishop A. Frank Smith, of Houston, Texas, dedicated the building, presented by Mr. Henry Pharr, of New Orleans, on behalf of the Board of Trustees, in a very impressive ceremony. Rev. R. H. Staples was the pastor-host, while Rev. B. H. Andrews, district superintendent of the Lake Charles District, and former pastor of the New Iberia church, and Rev. Martin Hebert, of Sulphur, La., former missionary in this district, participated in the service. The vested choir, under the direction of Mrs. John W. Trotter, furnished special music for the solemn occasion, with Miss Lucy Joyce Miller at the organ. Visitors from neighboring towns, some of whom had been active members of the New Iberia Methodist church in former years, were noted in the congregation.

SUE BRADLEY.

If Prohibition was a noble experiment, then Repeal can only be considered an ignoble or tragic experiment.—Selected.

THE CHRISTIAN FIRESIDE

AN INDIAN RIP VAN WINKLE

Those who have made a study of Indian lore say that the common Indian interpretation of thunder is that it is caused by birds or groups of birds known as "thunderbirds." There are many variations of the superstition, but the bird origin of thunder is common. Some exceptions to this idea are found, especially among the Iroquois of the East, whose "Dew Eagle" is probably a modification of the thunderbird idea, and the Zuni of the Southwest, who think that thunder is caused by the "gaming stones" being rolled by the celestial Rainmakers.

Among the Iroquois the Thunderer is called Hino, and his bride is the Rainbow. They think that Thunderer is ordinarily a friend of man, but man must not encroach upon his domain. The Cherokees, who were of Iroquoian stock, tell a tale of "The Man who married the Thunderer's sister." The maiden lured the young brave to the Thunderer's cave, he was there surrounded by shape-shifting horrors and when the unhappy groom refused to mount a serpent-horse, with a living turtle for a saddle, the Thunderer grew angry, lightning flashed from his eyes and the young brave was knocked senseless by a crash. When he regained his senses and made his way home, he thought that he had been gone only a few days, but to his surprise he found that his people had long ago given him up for dead. Indeed, the brave lived only a week after his return. Perhaps some friendly chief told this story to Washington Irving to remind him that matrimonial adventures, celestial and mythological, have something in common with the experience of ordinary men. At any rate, here is an Indian version of the "Legend of Sleepy Hollow," and its hero, Rip Van Winkle.

THE BABY ACT—GEN. 3:12

The woman whom thou gavest to be with me, she gave me of the tree. Here is the first example of that universal indoor sport of "passing the buck." In a bank in Philadelphia there is a department with which I have business. This department employs a number of young women. Some years ago I formed them into an imaginary Bible Class of the Rock Run Sunday School, calling them "The Money Maidens Bible Class of Rock Run Sunday School." Every Christmas they get a letter from me and the box of candy I give the children.

One year I was able to find some of the largest and most beautiful Starking Delicious Apples I have ever seen. I put one of these on the desk of each of my "Money Maiden" girls, saying, "This apple is to remind you of the scrap you got us men into some years ago."

These fine bank girls all respected my gray hairs and did not answer back, as I thought they could have done, "Uncle Billy, our Mother Eve may have bit the fruit, but it was your Father Adam who did the baby act."

The honor—or dishonor—was even, so far as that score was concerned.

Satan made fools of our first parents as he has done for thousands of others all down the centuries. Many an Eve, living happily in her Eden, has had Satan to enter in some beautiful and attractive form—such as dress or jewelry.

The serpent is one of the most beautiful and graceful of animals, both in form and decoration.

Some years ago, under the leadership of Mr. John D. Rockefeller, Jr., the Government made war on the "white slavers." Out of this war came the famous "Mann Law." The researches of the Rockefeller committee made a heart-rending story, showing how Satan, in the form of human beasts, lured to their destruction innocent girls.

—S. S. Times.

THE FARMER

When I looked in at the door of the big farm kitchen I was told that the farmer was somewhere "at top side of the land." So I went in search of him.

I met him a few minutes later, and together we skirted a field of wheat. As we tramped along, now on a narrow strip of turf, now on the soil, clouds of dust rose up about our feet.

"The land's dry," I remarked.

He nodded. "Very," said he.

"It's a wonder anything will grow in soil as dry as this," I said.

Again he nodded. "It's wonderful that anything grows at all," he replied. "Everything's wonderful in Nature."

I waited, for my old farmer friend is something of a philosopher, and I like to hear him talk.

"Plants are all wonderful," he continued presently. "They've wonderful reserves. Come a dry spell, and they keep on longer than you'd think. Come wet weather, they take a lot of drowning!"

It was my turn to nod.

"Pity more folks isn't like 'em," was the odd comment. "There's too many folks today that can't stand extremes of anything! A bit of bad luck, half a peck of trouble, loss or bereavement, and over they go . . . bowled out middle wicket. And likewise a bit of good fortune, a step up in the world —and they can't stand it."

He paused again, this veteran of storm and sunshine.

"I reckon," he concluded, "that it's only them as is rooted and grounded in the love of God that can stand firm whichever way fortune's wind happens to blow."

—Methodist Recorder.

A WEEK OF SUNDAYS

By Rev. Thomas Tiplady, Hon. C. F.

Lord, teach us how to give
  Our daily life to Thee;
That all things, great or small,
  May consecrated be.

Our business sanctify,
  Thine audit to endure;
Till every house of trade
  Be as Thy temple pure.

May no dishonest act
  Our worship qualify;
But may each contract meet
  With Thine approving eye.

Beside the bench may we
  Thy mind and will obey;
And honest, working hands
  Upon Thine altar lay.

O let us give our hands
  To Thee, our living Head;
For on a cross of shame
  Thy hands, for us, have bled.

—Amen.

—Methodist Recorder.

ENROLLMENT IN SUMMER SESSION SETS RECORD; 1,299 REGISTERED

By John L. Sandlin

Emory University has the largest summer session enrollment and greatest medical school registration in the history of that institution. Because of the war need for doctors, 240 have enrolled in the medical school. Dr. Goodrich C. White, the new president, said: "It's the largest ever."

The total summer registration, announced Registrar Stipe, is 1,299. "And those figures are incomplete because there will be more late registrants," he said.

The summer session registered only 669 last year, but the one this year is something else again. The roll of 1,299 even exceeds the spring session registration of 1,189.

And, in addition to the above, Emory has just started out with a new class of 50 young women in its nursing school—turning out nurses to care for the victims of war. The present nursing class is the third this year.

The detailed enrollment is as follows: 696 are listed in the college of liberal-arts; 240 in the medical school; 89 in business education; 108 in the graduate school; 35 in library science; 12 in law; 70 in the principal's workshop in the education school, and 49 in the school of theology.

ENGAGE EVANGELIST H. M. WOLFE

Specializing in Evangelism and Church Finance

For Visualized Spiritual Life Revival. Twenty minutes each night before Gospel message, slides are shown in technicolor, 1,000 in all, of Holy Land, Life of Christ in Art, Passion Play, Methodist Mission Work throughout the world. Hear world's greatest gospel singers over public address system. Even if you have had one revival this year you should have this program, because it is educational, inspirational, and a lasting blessing to any church, large or small.

Terms: Expenses and Free-Will Offering.

Address: In Care of New Orleans Christian Advocate.

MRS. J. E. WILLIAMS

Whereas, the Woman's Society of Christian Service of Poplarville, Miss., has sustained a sad bereavement in the passing of our friend and co-worker, Mrs. J. E. Williams, whose gentle spirit, devotion to her Savior, loyalty to her church, and beautiful Christian character endeared her to all who knew her. She lived among us for many years, the wife of our pastor; after his passing, as a member of our congregation, always faithfully helping him and us in our church work. At one time, when ill health prevented her being active in the work, she said: "I'll see that flowers are in the church every Sunday," and they were there beautifully representing the absent one; therefore be it

Resolved that we love and cherish her memory and count it a privilege to have known her as a friend and co-worker in the kingdom of our Lord; be it further

Resolved, that we extend to her loved ones our deepest sympathy and sincere prayers;

That a copy of these resolutions be sent to the family, a copy sent to the New Orleans Christian Advocate, a copy sent to the Weekly **Democrat**, and a copy spread on the minutes of the Woman's Society of Christian Service.

(Signed) MRS. C. P. RAWLS,
MRS. J. H. HARVEY,
MRS. W. H. O'DONNELL.

IN MEMORIAM

After a long and useful life our Heavenly Father saw fit on May 27, 1942, to call to her reward Mrs. Mary Agnes Thomason.

Mrs. Thomason was a charter member of the Little Creek W. S. C. S., with our beloved Mrs. Hattie Barmore, who passed on several years ago. The other member (three in all), remains with us, although feeble, she is cheerful and a benediction to all who visit her. We thank God for such women as these, who through their devotion and perseverance, made possible the work that has grown and developed through the years.

In apppreciation of this devoted interest of the Master's work, we offer these resolutions:

Whereas, a beautiful and consecrated life was finished when our beloved member, Mrs. Thomason, was called to come up higher, and enter into the reward that awaits God's people; and

Whereas, our W. S. C. S., of Little Creek, recognizes the great loss they have sustained in the death of Mrs. Thomason; therefore be it

Resolved, first, that in the death of Mrs. Thomason our society has lost a leader in Christian work, efficient and devoted to the missionary cause;

Second, that we bow in humble submission to His will, thanking Him for her life and wonderful influence;

Third, that we express our love and sympathy to her loved ones, may the memory of such a mother and grandmother be an inspiration for a greater service for the Master, and may we all strive harder to do the Master's will so that we, too, may be ready to answer the call;

Fourth, that a copy of these resolutions be sent to the family and one sent to the New Orleans Christian Advocate and one to our local paper for publication.

LITTLE CREEK W. S. C. S.

PRIVATE EUGENE B. CROWE, SPEAKING!

In an early May issue of a national weekly appeared an unusual letter from Private Eugene B. Crowe, who is with the 528th School Squadron, Lemoore, California. Taking vigorous issue with those who had criticized Lew Ayres for his expressed convictions as a conscientious objector, young Crowe declared that while not a conscientious objector himself, he was fighting to save freedom—freedom for all and freedom for Lew Ayres as much as any other. He went on to suggest that those who criticized the movie actor would do well to examine their own motives first and discover whether possibly they had less moral courage than the one they maligned.

The letter so impressed me that I wrote Private Crowe to say: "Great stuff! Neither am I a pacifist. . . . And I agree with you one hundred per cent. Good luck and God bless you."

Now comes an unusually significant reply from the young man preparing to fly for his country. He writes: ". . . I am more positive than ever that tolerance and understanding in the world are fed by only one thing—religion. I am the grandson of an Alabama foot-washing Baptist and it was from that fine old lady that I learned to be tolerant with reason. I wish that the world had more of her kind. War conditions impose the great danger of total conformity upon our land. During peace-time, thousands of people are excused daily for greater misdeeds than that of being honest with one's convictions. . . . The fact that I am a Christian is responsible for the fact that I can forgive."

Private Eugene B. Crowe registers a moral high for the fighting forces of his country, but significantly he does something more. He sets an example for those, who, renouncing arms, consciously or unconsciously arrogate to themselves a monopoly of the peace program and spirit. Private Crowe and his comrades, with weapons of war in their hands, believe that they, too, are men of peace. They believe that not to defend freedom with their lives is to surrender the very hope of peace. They, too, are idealists, but they reconcile their idealism with reality. Private Crowe is one of those who, hating evil, hates no man "in all the world's wide border."

Strangely unconscious of Private Crowe are some men and women who insist upon **starting** at their destination. That can't be done. Jesus couldn't do it and didn't try. With His eyes fixed on the goal, He **went** "bearing His Cross." At a recent great religious gathering, resolutions were adopted declaring for the feeding of the starving in war-torn lands, asking that the American government agitate and organize to get food into occupied countries and repeating a number of highly debatable claims that this could be done without aid to the Axis. The resolutions warned of tragic consequences for the democracies if such aid were not given. The gathering then refused to incorporate the following in the resolution: "One of the primary factors in the solution of the problem of hunger and starvation is the defeat of Axis powers, re-establishment of the sovereignty of enslaved peoples, and the triumph of freedom and democracy."

A little later, this same convention defeated the following resolution: "Resolved, that in this day of decision, we reaffirm our allegiance to the government and people of the United States and to the thousands of our sons and brothers who are engaged for the preservation and assured maintenance of those essential freedoms won by generations of heroic men and women, and for the establishment after the war of a peace which shall hold within its just and equitable terms the seeds of reconciliation and enduring friendship."

It should be pointed out that the vote was 367 to 331, that it was taken when hundreds of delegates were not present, and under conditions that hopelessly confused the great issue, but it was a vote. The final resolution of this same body reads: "Resolved, that we request the government to provide a means of conveying a copy of these resolutions to the Christian people of the nations with whose governments we are now at war."

The expressed amazement, the severe criticism of the secular community in which this convention held its sessions, were only exceeded by the resentment of the lay constituency of the churches that felt itself shamed and betrayed. There were splendid passages and high commitments among these resolutions, but in the light of the denials they will be little regarded. Extenuating circumstances there are, but these will not be remembered. Nor was it pacifism speaking. Without questioning the sincerity of those who won the decision, it was activism speaking, activism speaking for the Axis and in some instances echoing the very words of the dictator himself.

These defeated resolutions did not announce support of war. They did declare loyalty to holy causes now threatened by unholy war. They would have identified a great church with her own sons now training, suffering, dying in defense of freedom, democracy and human personality. With all its worthy speech for others, this religious gathering had not one word for England, feeding her own people and sharing her scanty supply with hundreds of thousands of continental refugees.

With freedom of worship in jeopardy and all the freedoms threatened, with sons of the church on the land and sea and in the air defending America and battling to win the just and durable peace, "Let Christian men beware!" The judgment of our sons is upon us. Perhaps we should declare a brief moratorium on ecclesiastical convocations while we get acquainted with Private Eugene T. Crowe.—Editorial, The Christian Herald.

THE FOOL

By Ruth Franks Whitton

"Thou art a fool," mocked the wordly man
As the Christian passed him by;
"Thou art a fool in a foolish clan,"
But he got him no reply.

"Thou hast no ease nor glory here,
But with burdens thou art laden;
While I face no hurt nor irking care,
Secure in comfort's haven."

"Thou art a fool!" he cried again
To this man who would not hear—
And he laughed aloud at the cool disdain
Of the man who did not care.

This man of mirth did die at last
And 'fore judgment's bar he stood.
"Thou art a fool—thy day is past."
Too late he understood.

VIRGINIA JUSTICE ON TRIAL

(Continued from page 5)

and as just as those of any other state in the union?" I think they are.

I fully recognize that the Constitution of Virginia gives to the Governor of the State the right of commutation of sentence, or of absolute pardon. Nothing in this statement is intended to imply that the writer thinks that the Governor of the State has not the absolute right to do what his judgment and his conscience may dictate in the Waller case, and whatever decision he may make, I believe it will be made in all good conscience before man and God.

N. B.—Since the above statement was written the press reports that President William Green of the A. F. L., and President Philip Murray of the C. I. O. (most of the local unions of which organizations bar Negro membership), have petitioned Gov. Darden, urging clemency, Green declaring that "Labor throughout the country will be grateful"; and Murray attacking the jury's verdict, saying, "The execution of Odell Waller would be a gross miscarriage of justice." I capitally doubt whether either of them had read the record in the case before making this attack upon the justice of the verdict by a Virginia jury.—J. C. Jr.

THAT WESLEY MEMORIAL AT ST. SIMONS: A PROPOSAL

(Continued from page 9)

ster Choir School paying their tribute with a recording to Charles Wesley's contribution to Christian hymnody. Imagine, for example, a transcription by the robust choir of the West Point Chapel singing Charles Wesley's "Soldiers of Christ Arise and Put Your Armor On!"

Probably no recordings would be more popular than those made of Wesley hymns as sung by our Council of Bishops. Solo voices, too, could be recorded, like that of John Charles Thomas, a Methodist minister's son. The transcription of the unification service could be permanently housed here.

Well, this is the proposal. Carried out, it would seem to offer not only a fitting local memorial of a perpetually serviceable character, but the plan offers an opportunity for the instruction of one community and institution after another in the history of the American mission of the Wesleys and in the rich hymnody that is their bequest to Christian worship.

As an individual project for some able Methodist who loves both his church and his state, we believe it has merit surpassing almost any other use to which money could be put. Financed on a broader base by community, state, or nation, it would have the added advantage of representing the interest of a larger number of people. In this event, however, completion would doubtless be delayed, on the principle that large bodies move more slowly.

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WISE OR OTHERWISE

By Rev. James H. Felts

The substitution of resoluteness for resolutions would not hurt.

When being bossy becomes a settled habit, family rows become unsettled habits.

A "nosey" man is just as objectionable as a "tonguey" woman. Both are unnecessary nuisances.

Tearless sorrow is the kind that bleeds inside. There is no deeper hurt.

"Men should give according to their means and not according to their meanness." The meaningful caption of an article appearing in the New Orleans Christian Advocate, February 12.

Pensions intended to put tails to congressional kites seem to have put kites to congressional tails.

Surely regulations which prohibit the carrying of pistols and twenty-one rounds of ammunition by chaplains do not apply in the case of bishops and district superintendents.

When the popularity of an office holder may be definitely increased by offering his resignation it is time for action.

If and when we get ahead of the hot air boys and girls who make such heroic sacrifice over the radio the victory note may be heard.

The cleaner a man lives the more conspicuous a black spot appears. We expect very little of certain people and are not disappointed.

A privilege tax for Congressmen would certainly be more popular than pensions.

Wife: Why don't President Roosevelt make his wife behave?

Husband: For the same reason I don't make you behave.

Result? I am walking softly, drying dishes with a smile, and "keeping a civil tongue."

True or false? The best weather prophet judges by "corns" and rheumatic "jints"?

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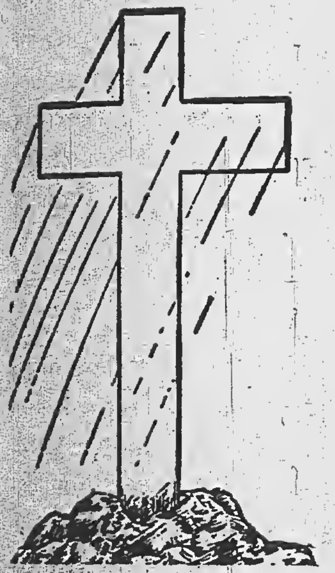

THE LIVING CHURCH

We dare not take for granted those qualities of life and spirit which are vital to true Democracy. The fundamental issue lies, not on the battlefield, but in the soul. Primarily, Democracy is not a method of self-government . . . but an inner attitude to life and man; the value we learn to set on both, from our conception of God. This profound democratic conviction comes from Christ—the God-man.—Marcus Ward.

THE PRAYER-ROOM TODAY

My Father, teach me to know Thee as Thy saints have known. Let me not come short of the secret of Thy friendship. Let me not be content, through any sluggishness of spirit, to know that Thou art, while Thyself I do not know. Nor let me, from any fear of what a closer fellowship may mean, shrink from a personal knowledge of Thee. Let no false shame keep me from Thee, or any love of my own wilful way make me reluctant to answer Thy call. Even now reveal Thyself to me; make me to know Thee as Thou willest to be known. And then let me not fall from that transfiguring knowledge. Guide me with Thy counsel and afterward receive me to glory. Amen.

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NEW ORLEANS, LA.
THURSDAY, JULY 16, 1942.

The Hem of God's Garment

By Rev. Thomas Tiplady

Thy dwelling place, O God, I seek
From life's sweet dawn to sunset hour;
But Thou art lost in blinding light,
Or hidden where the storm-clouds lour.

I see Thy footprints in the fields
For daisies spring where Thou hast trod;
And when Thou walkest o'er the moors
The heather blooms like Aaron's rod.

I sense Thy presence in the woods
When honeysuckles scent the air,
Or lilacs into blossoms break;
For all things seem of Thee aware.

The gentle wind before Thee goes
To herald Thy approach to all;
The stately trees in wonder bow,
And petals on Thy pathway fall.

As children sang upon a day
When Jesus rode through Zion's street,
The choirs of birds their voices raise
And fill the woods with worship sweet.

Thou passest by with hidden face
And I but clutch Thy garment's hem;
Yet healing from Thy garment flows,
And my soul's wastage Thou dost stem.

WALLET OF THE WEEK

DOCTOR THOMAS ARNOLD, the famous Headmaster of Rugby school in England, died one hundred years ago. He was thirty-two years of age when he received the appointment as Headmaster of Rugby, and he had already an established reputation as a brilliant Oxford scholar. One of the men who sponsored his appointment predicted that he would "change the face of education all through the public schools of England." He did exactly that and largely because he placed major emphasis on the moral aspect of the schoolmaster-scholar relationship.

* * *

THE PROTEST OF MANUFACTURERS of various articles for Catholic churches, against the restrictions regarding the use of critical materials for the manufacture of crucifixes, candlesticks, rosaries and medals, reminds one of the uproar against Paul at Ephesus. One Demetrius protested against the preaching of Paul because it made business bad for the makers of silver shrines for the temple of Diana. This new brood said that the restriction might undermine morale in the fight "for a Christian way of life."

* * *

THE HIPPOPOTAMUS is said to be one of the largest of the millions of animals now living on the earth. It has a stomach ten feet long and a hide which is an inch thick. The animals of the earth weigh from four tons each down to a size so small that they cannot be seen with the naked eye. They run the whole gamut from extreme ferocity to the docility of the mildest domestic pets, they are made to serve an equally wide range of uses in the world and they are perfectly adapted to the lands where they are found.

* * *

REVEREND HERBERT J. ROSSINGTON, the new President of the General Assembly of the Unitarian and Free Christian Churches of England, has a rather unique record. He was brought up as an Anglican, trained for the profession of journalism, was for twenty years minister of the First Presbyterian church in Belfast, and is now an apostle of "the lighted mind" of Unitarianism. There may be such among our ministers in America, but they seldom actually negotiate the hurdles. At the time of his election he was minister of the Unitarian church of the Messiah, in Birmingham.

* * *

DOCTOR MAUDE ROYDEN, a famous woman preacher of England, said in a recent address that scientists are under a cloud today and that their magic has declined in recent years. This she attributed, not so much to exploded theories which they have advanced, but rather to the fact that so much misfortune had come from their inventions. She did say, however, that people were held spell-bound by such theories as the collision of the moon with the earth a million years from now, but would pay no attention to the obvious and the impending, although it might be easier of belief and of vastly more importance to the individual.

THE BELGIAN CONGO, which we know as a mission field in which our section has a particular interest, is an important source of critical war materials. It is rich in copper, tin, manganese, industrial diamonds and other important war necessities. Its exports to the United Nations in 1939 were valued at a million and a half dollars, but in 1941 its exports jumped to thirty-five million dollars. Belgium has been over-run by the Nazis, but the Belgian Congo is still in the war on the side of the Allies.

* * *

THE MEXICAN PEONS are so primitive in their culture that they cannot be acquainted with even their own national affairs by the methods which inform those in more cultured centers. They live beyond the range of newspapers and radio, even though they may be able to read. War propaganda is now carried to the interior districts by leaflets dropped from airplanes, or leaflets loaded in bombs which are exploded in public squares of villages, and by wandering minstrels who travel through the country and paraphrase the news in song.

* * *

ELECTRICAL TRANSCRIPTIONS, which heretofore have been made on bulky discs, may soon be recorded on a steel wire about the thickness of a human hair, according to announcement by the Armour Research Foundation. It appears that a twenty-six-year-old physicist developed the new method of recording and the wire records sound magnetically. The recording needs no processing before it can be used, and it is said that the wire will retain its sound potential for years. It may also be demagnetized and the same wire used again.

* * *

THE CONFEDERATE VETERANS met in Chattanooga, Tenn., the last week in June, for their fifty-second annual convention. There were only forty veterans who attended the three-day session, and they ranged in age from ninety-one to one hundred and three years. Gen. John W. Harris, a ninety-four-year-old ex-calvaryman, was elected commander-in-chief. Between sessions of the convention, the veterans were carried on a visit to Fort Oglethorpe, Georgia. The organization of Confederate Veterans will soon be a memory, but the spirit of those grizzled heroes will travel down the years.

* * *

THE CORAL SEA DUGONG, or sea-cow, is believed to be the sea mammal which gave rise to the famous mermaid fable of Greek mythology. Its appearance is not so like a human being as is its skeleton and internal structure. It has a fish-like tail, a cylindrical body, and flippers instead of arms and hands. It has lungs like a human being, is warm blooded, and its head is covered with short stubby hair. It feeds on a peculiar sea grass. In the sea it is very agile for a creature weighing up to two thousand pounds, but on the land it is perfectly helpless. On account of attacks by sharks, it is rapidly becoming extinct.

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EDITORIAL

BISHOP WILLIAM NEWMAN AINSWORTH

The death of Bishop W. N. Ainsworth, at Asheville, North Carolina, on Tuesday of last week brings a sense of bereavement to the entire Methodist Church. He had just arrived from his home in Macon, Georgia, and he expected to spend the summer in that mountain retreat, but God's plans for the veteran leader of Methodism were otherwise.

Bishop Ainsworth was born at Camilla, Georgia, February 10, 1872, was elected a bishop of the Methodist Episcopal Church, South, in 1918, and he asked for the retired relation in 1938, after twenty years of active episcopal service in which he covered the larger part of the area comprised in the Southern Church. He had real ability, was a clear and forceful thinker, an outstanding preacher, and a man of deep and positive convictions. Although he had been retired for more than four years, he will be greatly missed.

Surviving are his widow, Mrs. Mary Nicholson Ainsworth, and two sons, William N., and Malcolm Ainsworth. Funeral services were held in Mulberry Street church, Macon, on last Thursday, by Bishop Arthur J. Moore and Dr. W. F. Quillian, who were fellow Georgians and longtime personal friends of Bishop Ainsworth.

IS THE CHURCH DYNAMICALLY BANKRUPT?

The North Carolina Christian Advocate, of July 2, attributes to Editor Daniels, of the **News and Observer**, the question: "Have 16,000,000 church members as much influence as the eight organizations getting rich in the liquor trade?" For answer to that question, one has only to take a look at the disgraceful liquor, gambling, and vice conditions prevailing around army camps at the present time. Since the Selective Service Act went into operation, church organizations have passed resolutions which have been as futile as they were voluminous and popular. If the existing conditions may be regarded as evidence, nobody has paid the least attention to them. It would appear that American Christianity is "as dead as a doornail" so far as its influence with Congress for the removal of the liquor scandal from national and social affairs is concerned.

Is Congress Plain Dumb?

The indifference of Congress to this never-ending flood of resolutions raises question as to why 16,000,000 church members are treated with silent contempt. Is Congress too obtuse to realize the importance of a crusade backed by such a direct and indirect constituency? Congress knows which side of its bread is buttered. A little while ago it ran away with the wagon repealing the famous "Pensions for Congress" measure which had been sequestered through as a rider—it didn't even take a second look at the vans bringing the "bundles." A little later those holding "X-Gasoline Cards" were seen scurrying to the office to turn in their little thumb-papers. Why did these things happen? They knew that the opponents of those special privileges were out for blood and that they were not in a mood to be argued with.

Why Ignore the Protests Against Liquor?

It is a perfectly legitimate inquiry, and the only sensible explanation is that Congress discounts the sincerity, the earnestness and the conviction of the church. It does not believe that this movement has the real backing of any sixteen million church members. It knows that in the enormous paper army is the vast and demoralizing fifth-column of lukewarm churchmen who sat down and saw Prohibition, our greatest mark of social decency, put to sleep. It knows that this paper church army is filled with moral pacifists and spiritual illiterates.

Senses Spiritual Bankruptcy

The church for a generation has been muddling along in a fool's paradise of unwarranted "prophetic optimism." All the while it has been drifting toward ritualism in its worship, amalgamation and the worship of bigness in its organic life, and there has been a loss of the Witness of the Spirit through which the true church has disappeared, and left is only the organization, the shadow of its authority. The organization has taken over, God has been left out, and the evangelism of the early days has degenerated into promotional drives. In both England and America there is a marked tendency toward the occult in religion—astrology and the baseless offerings of an ideal state without sacrifice or service. One astrological almanac published in England sells annually an issue of three million copies. That means that the British are spiritually decadent and that they have turned to occultism and the farcical and fanciful predictions assigned to ascendant stars—the soothsayers of the skies.

The Answer

Congress gives no heed to these resoultions because it knows that the sixteen million is an ecclesiastical bogey rather than a spiritual dynamic. We are impotent because we lack moral differentiation, even from the rabble. We have nothing left which worldlings, even liquor barons and politicians, feel compelled to respect. We do not believe that we can look for respect until our people repent and bring forth "fruits worthy of repentance." Why should Congress, the Louisiana legislature, or the li-interests regard the protests of those who dishonor and even deny God by their daily living?

VICARIOUS VALOR

The editor of a church periodical often finds himself in somewhat odd and peculiar situations. The strange requests of those who would use him as camouflage from everything from back-talk to a mother-in-law to the patter of barking like a pup behind the door steps at every fancied intruder, is part of the day's work. Then there are those who raise the roof because he has given them credit for saying the things for which they wished him to take the bath of eggs and tomatoes which was properly theirs. "Please don't print my name" has a familiar sound to any editor's ears. It always sets us looking for the proverbial "nigger in the woodpile."

Sometime ago we received a paper for publication in which the writer said things which were more noisy than dangerous and he concluded with the request that his name be withheld for fear he might get shot. He wished us to daddy his attack of stomach ache. We confess to having a pretty tough hide, but being shot is not a pleasant prospect even at that, especially if it is to happen as the result of vicarious valor. We do not desire to be classed with the character made famous by Washington Irving, Kendrick Kip, whose name meant chicken and who "trembled with excessive valor," but to ask us to become an example of vicarious valor makes us think of 'im.

THE PIONEER CHURCH

It has been said that Methodism was born in a university, and that is only half of the truth. In a sense it did come out of Oxford and the Holy Club. But John Wesley's experience in the raw colony of Georgia, with the English settlers and the American Indians, had as much to do with the future of the Methodist movement as anything else.

Dr. A. P. Hamilton

No more striking evidence is needed than that of the mighty sweep from the Atlantic seaboard to the Western prairies, which characterized early Methodism in this country. The Methodist church was in a peculiar sense the pioneer church of America. All writers of our history as a nation have recognized this fact, and it has been a just cause of pride to us. It was men like Francis Asbury and Coke and others who carved a nation out of the wilderness, and helped to set up a free government for the peoples of the earth.

Several days ago one of our Methodist bishops said to me: "It almost seems as if our church had lost the pioneer spirit which used to be its essential characteristic." He went on to say that the programme of civilian defense and our reaction to it, especially as a church, had impressed on him sharply the change of attitude in the minds of the people. We no longer seem to have the eager pioneer spirit and initiative that used to be ours.

This seems to me to be true. We once led the vanguard of civilization and ordered government. We were always the first on the ground, exhorting, teaching, preaching and building homes, churches and school houses; spreading "scriptural holiness" and warning men of the wrath to come. As the great preacher Chalmers said: "Methodism was Christianity in earnest."

Now we seem to be content to keep up with the procession, not to lead the hosts. In an age of paternalism in government, we wait to see what our share of the spoils is to be. We are not so eager to go out into the waste places and build a sanctuary for the tired and weary. We hold our own, and tear down an old church to build a "bigger and better one," perhaps. Not that this should not be done; but this is not pioneering in the realm of the spirit. This is not adventuring in the sphere of the eternal; pushing out horizons. But someone may say there are no more frontiers. There are multitudes of the unchurched all about us in our land. Instead of creating, we are more or less content to be creatures. We are satisfied to lean on the Board of Church Extension rather than to extend the church into new fields.

The greatest and most challenging era of spiritual pioneering is ahead of us, not in the past.

A. P. H.

ANYTHING FOR AN ALIBI

By Dr. H. T. Carley

The story is that Mr. Lincoln said to somebody that had criticised his spelling, "It's a poorly educated man that doesn't know but one way to spell a word." The special beauty of that alibi is that it made a deficiency appear to be a virtue.

Most people are not as artful as Mr. Lincoln was. Note, for example, the many excuses for not going to church. "It's too hot"; "It's too cold"; "It's too wet"; "It's too dusty"; "I'm too tired Sunday morning—I had to work late Saturday night"; "The preacher talks too loud"; "The preacher talks so low I can't understand what he's saying"; "The service is too long"; "They sing too much"; "They don't sing enough"; "They take too many collections"; "They take up too much time with preliminaries"; etc., etc. Nobody is deceived by these excuses—not even the alibier himself.

A favorite Irish story is that of the Irishman who had recently married an extremely economical young woman —in fact, the neighbors said she wouldn't even give her husband enough to eat. Late one evening, when Pat was working in the garden, his wife called to him, loud enough for all the neighbors to hear, "Come to supper—steak and potatoes and hot rolls and coffee." When Pat came in, mouth watering, he said, "Nora, you're not kiddin' me, are you?" "No," said Nora, "I'm just kiddin' the neighbors." There's a lot of "kiddin' " in our alibis.

We heard a distinguished Baptist minister tell this story the other day: Two Baptist deacons (they could have been Methodist stewards) were out possum hunting one night. Suddenly one of them said, "Bill, this is Wednesday night—we ought to be at prayer meeting." The other one replied, "Well, my wife's sick, and if I were at home, I couldn't go off and leave her." Possibly he is not the only man who thinks more of a possum than he does of a prayer—to say nothing of a sick wife.

When the same excuses that keep us away from church also keep us away from business, social engagements, picture shows, and the like, we'll be getting somewhere.

Or maybe we shan't be going anywhere!

DR. POTTER EXPLAINS

Dear Bro. Duren: Your editorial in the issue of June 11, 1942, regarding Membership Statistics has come to my desk along with a copy of a study sent out from the Board of Education at Nashville. I had nothing to do with this study and did not know one was being made until it came to my desk. I feel that in fairness to you and to the church and to myself there should be an explanation. I remember meeting you at Atlantic City and I think you used my story of "Methodism's Working Forces," just before the Uniting Conference at Kansas City.

When this study from Nashville came to my desk, I was in the process of writing the official story of the figures for 1941, in which an explanation would be given for the apparent great loss in membership. It was, of course, most unfortunate that this earlier, unofficial report was issued without any explanation or interpretation of the figures. We must remember that in the reports for 1938-39 and 40, covering the period of union and the year following, each church reported Active and Non-Residents together. Your General Minutes and Year Book gave only one figure, Membership, as on page 376, column 3, General Minutes and Year Book, 1940 and 1941. In 1932, the General Conference of the M. E. Church ordered that Non-Residents be added to and counted as Active Members. Nobody ever knew how many of the Non-Residents were added. Some pastors reported none, or a part, or all, or more than all of the Non-Residents, and some added for two or three years. So we did not know how many Active Members we had from 1933 to 1940. But the General Conference of 1940, of which I was only a Reserve Member, until I was seated in place of a delegate on the last day, ordered that there be two columns for Membership: Active and Non-Resident. This meant that in 1941 every conference showed a large paper decrease when the Non-Residents were set apart. This was not my action, though I had been advocating it, but was the action of the General Conference.

May I look with you at the conferences you list. Before that may I say that when the reports come to us from the statisticians we add every column to see whether the totals given are correct. We find many errors in addition, and these errors find their way into the local minutes. When we find a blank in any column where there must be figures, we insert the figures of the preceding year. In one conference, there were six charges that reported 1,996 enrolled in the Sunday School, but no Average Attendance. A check of the preceding year showed that the Average Attendance for these six charges totalled 1,005. Our purpose is to give the church as nearly correct a figure as it is possible to give from the reports of 21,227 pastoral charges and 42,255 congregations. For 23 years, I have worked to be able "to give to every man that asketh of me a reason for the figures that I give out." No reason was given in the study that was sent out from Nashville. A short paragraph would have cleared up the entire matter and the headlines, "Unbelievable," etc., would have been unnecessary.

Louisiana—quote: "The Louisiana Conference is charged with a loss of 11,387 "Active Members." In the General Minutes and Year Book, 1940, the heading is: "Members, Including Local Preachers." Nothing is said of "Active Members." In the "Minutes of the Annual Conferences" for 1940, the heading is: "Full Members Now on Roll, Including Inactive Members." Again nothing is said of "Active Members." The General Conference of 1940 ordered the headings, "Active" and "Non-Resident," and the division was made in the conferences in 1941. The Local Minutes, Louisiana, 1940, reports 69,226 Active and 10,701 Non-Resident or Inactive, a total of 79,927. The General Minutes and Year Book and the Minutes of the Annual Conferences (Recapitulation) each reports 79,925. In 1941, the report shows 67,347 Active and 13,280 Non-Resident, a total of 80,627, an increase of 700 Active and Non-Resident Members instead of the "loss of 11,387 "Active Members."

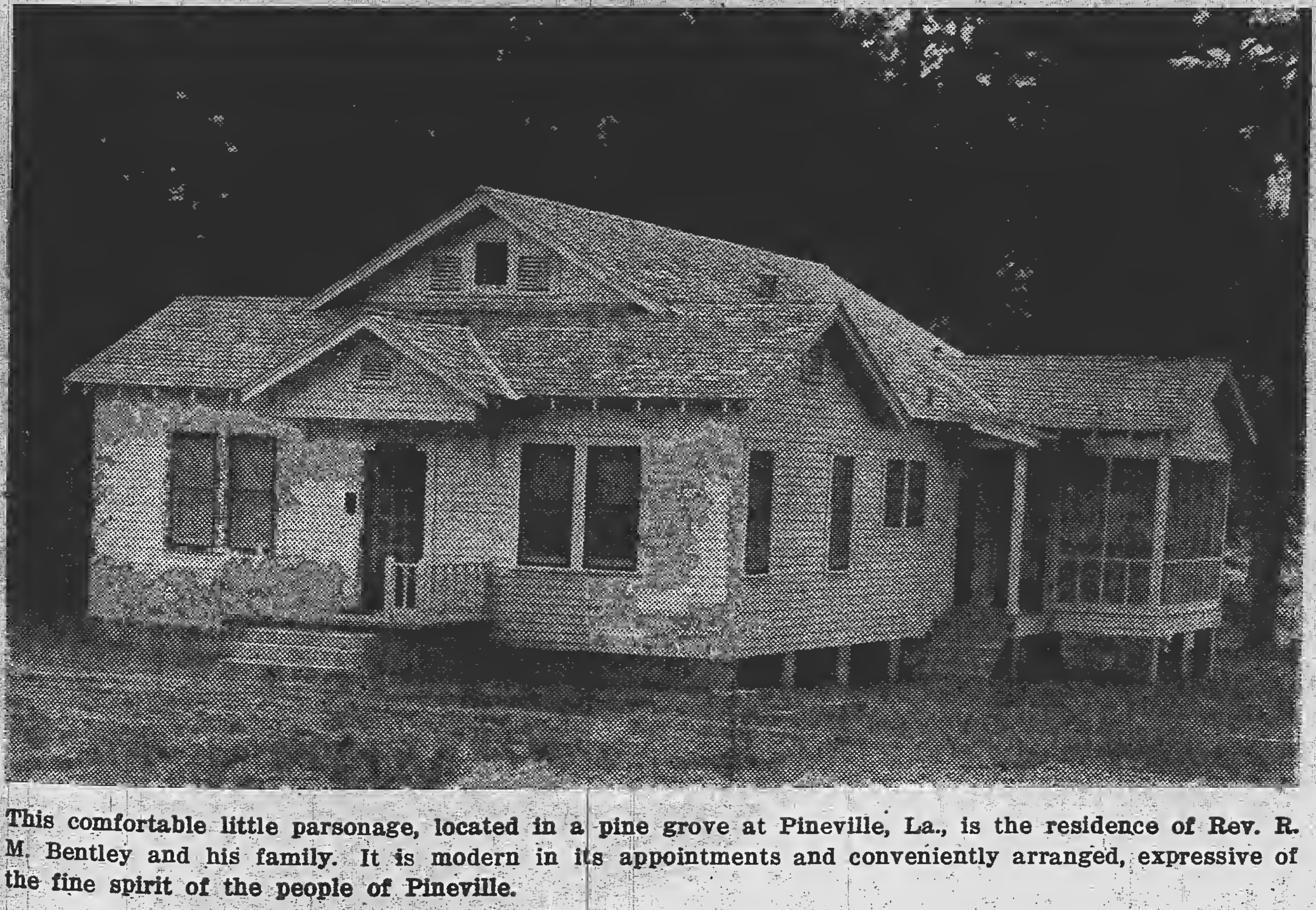
Mississippi—General Minutes and Year Book, Minutes of the Annual Conference and Local Minutes, 1940, show members 83,640. Local Minutes, 1941: 71,619 Active; 11,295 Non-Resident; total, 82,914. In your article, you use 71,819 and 11,295, which makes 83,114, not the 82,914 you give. I think this is a typographical error. General Minutes give 71,618, 1940—83,640; 1941—71,618, plus 11,295 Non-Resident, total, 82,913, or a decrease of 727, not 12,022, for the 11,295 Non-Residents were a part of the 83,640 of 1940.

North Mississippi—General Minutes and Year Book and Minutes of the Annual Conference, 1940, give 77,386 Members, including Non-Residents. You say, "For 1940 the Journal shows in one place 77,504 "Full Members," and 77,955 in another. This is explained by the fact that when the item, "Members on Roll Last Year" was reported in 1941, men in four districts gave different figures. Quoting again, "For 1941, 64,731 Active and 12,886 Non-Resident Members, making a total of 77,617." This shows that the 77,386 of 1940 included the 12,886 Non-Residents of 1941. Comparing the 77,386 of 1940 with the 77,617 total of 1941, shows an increase of 231, which is quite different from the 12,305 decrease that you want the "official" statistician to explain. The 77,386 is from the official Minutes of your church. If you use the 65,081 Active Members reported in the General Minutes, it would give a total of 77,967, or an increase of 581. The figure 65,081 is the result of checking for blanks that were filled and adding and checking the result.

Here is the whole situation, we were reporting Full Members, including Non-Residents, one church saying that and the other including them but saying nothing about it. The General Conference ordered the division. We had to face this paper loss and if the man who sent out the figures had known and made the explanation, this decrease in Active Members from Full Members, including Non-Residents, would have been seen as only a paper loss of numbers whom we admit we have lost. To sum up,

(Continued on page 16)

METHODIST PARSONAGE AT PINEVILLE, LOUISIANA



This comfortable little parsonage, located in a pine grove at Pineville, La., is the residence of Rev. R. M. Bentley and his family. It is modern in its appointments and conveniently arranged, expressive of the fine spirit of the people of Pineville.

CONFERENCE NEWS AND PERSONALS

Mrs. O. D. Lowe, who has been sojourning in New Orleans, reports that she has returned to her old home in Minden, 612 Fort Avenue.

Rev. E. W. Scott, who was recently changed from Clara to Saucier, Miss., has our sincere thanks for his enthusiastic endorsement of our editorial efforts.

Mrs. J. M. Bush, of Learned, Miss., has our thanks for her list of subscriptions and for a good word concerning the Advocate. Rev. R. E. Alsworth is her pastor.

Louisiana friends of Rev. A. Inman Townsley will be interested to know that he has moved from Yuba City, California, and is now located at 326 3rd St., Atwater, California.

Rev. J. L. Lay, pastor of the Campti charge, in the Louisiana Conference, says that the entire charge has fewer than twenty members. That is somewhat surprising to us.

Rev. W. D. Waugh continues his good work for the Advocate on the Becker charge, in the North Mississippi Conference, and says: "Everybody who is taking the Advocate likes it very much."

Mrs. T. F. White, Lena, Miss., says that she is the third generation of Advocate readers in her family and that she and her husband are always eager for the messages from its pages.

Rev. W. T. Gray reports good progress in his work at DeQuincey, La., and there as elsewhere he does not fail his church paper. Naturally we deeply appreciate such a friend.

"Paradise Found" appears to be an abandoned place, as Rev. E. P. Craddock has gone to serve the good people of Macon, Miss., until the next session of the North Mississippi Conference.

Rev. G. A. Morgan reports that the church at Springhill, La., is moving forward despite the letdown due to summer. Bro. Morgan has done and is doing a splendid work in that field.

Mrs. J. W. Robertson, whose husband was a member of the North Mississippi Conference until his death a few weeks ago, has purchased the cottage of Rev. Waldo Moore and expects to make her home on the Seashore Campground.

Rev. J. H. Sewell, pastor at Jeanerette, La., has just closed a successful meeting at Bayou Chene. He had the assistance of Rev. D. H. Cassels, a former pastor of Bayou Chene church, now pastor of Amite, Miss., circuit, Bro. Cassels lives at Gloster, Miss.

Rev. A. A. McKnight, Leesville, La.; Rev. T. B. Thrower, Kosciusko, Miss.; Rev. W. D. Wendt, Columbia, La.; and Rev. Seth W. Granberry, Mt. Olive, Miss., share top honors, in the order named, in the Advocate campaign for last week.

Rev. Seth W. Granberry is much pleased with the good people of Mt. Olive, Miss., charge. We doubt not that the feeling is entirely mutual. Bro. Granberry does good work and the church at Mt. Olive is making progress which shows as much for him there.

The Advocate campaign in the New Orleans District got off to an enthusiastic start under the leadership of Dr. W. W. Holmes, the district superintendent, on Tuesday of last week. So far, Bro. Gunn and Carrollton Avenue church are setting the pace for the district.

Rev. H. B. Varner, a member of the Louisiana Conference, writes us a much appreciated letter at the end of his first year of service as a chaplain in the Army. The letter deals with himself and his work and we expect to publish it some time in the near future.

The Methodist-Baptist revival led by Rev. W. W. Shannon and Rev. Michael A. Guido, at Greenwood, La., was truly a time of refreshing from the presence of the Lord, according to statement from Rev. Frank C. Collins, the Methodist pastor. The leaders are representatives of Moody Bible Institute.

A DAILY PRAYER IN WAR-TIME

For Parents and Sons

O Eternal and Infinite One, who hadst one beloved Son whom Thou didst give to the holiest Cause, we turn to Thee for comfort in this hour of separation from our sons, whom we have dedicated to a Cause which we believe holy. Thou knowest all that is in a father's heart. Sure of Thy perfect understanding and sympathy, we pray for Thy help. Make us more godlike in spirit; and great enough to give of our best, in pure confidence of the worth of our sacrifices. Enfold in Thy ceaseless Father care our boys who have left us for this high emprise. Deliver them from loneliness and despondency; and keep them stout in heart to resist temptation. In the new comradeship of arms may they find fellowship and enlargement of life. Most of all do we entreat Thee to make real to them the fellowship of Thy Son, Jesus Christ, the Captain of their salvation. Amen.—W. T. E.

Dean R. E. Smith, of Shreveport, is the preacher, and Rev. Fred Schwendiman, of Tillar, Ark., is the leader of song and the worker with youth in a meeting at Arcadia, La. The meeting began on July 12, and is to run through the following Sunday, according to announcement of Rev. Robert M. Brown, the pastor.

Bro. A. A. Stewart, who is eighty-five years old and in very infirm health, writes us from Shreveport saying that he missed two copies of his paper, and that he really missed them. We are sorry that they failed to reach him. We have sent him the issues which he missed and have asked the post office for an investigation of the failure.

With sincere regret, we have learned of the breakdown in health which made it necessary for Rev. L. W. Smart to give up his work at Lisbon, La. Bro. Smart is hoping to rebuild his physical condition by a period of rest, at 217 Edwards Street, Bossier City, La. We sincerely hope that he may soon be fully restored to health.

Rev. R. E. Walton, who was pastor at Iowa, in the Lake Charles District, has been changed to the Lisbon charge, in the Ruston District, to take the place of Rev. L. W. Smart, whose health gave way and caused him to take a rest. Bro. Walton is now engaged in revivals as planned by his predecessor.

Rev. Alton A. McKnight sent the letter, which we print elsewhere in this issue, to 138 people of his congregation, and it brought in twenty-one subscriptions before the date set for the first remittance. Bro. McKnight has a total credit of twenty-three subscriptions, and we confidently expect that a number of others will come to us as the result of this effort.

Rev. T. B. Thrower writes: "A new pipe organ by the Kilgen Organ Co., St. Louis, Mo., has been delivered to the Kosciusko Methodist church and is ready for installation. More than half the money necessary to pay for it is in hand, and the church hopes to dedicate the organ as soon as it is installed." A successful Vacation Bible School, with an enrollment of one hundred and five, is also reported.

Friends of Chaplain Oakley Lee, of the Louisiana Conference, will be interested to learn that while he was on his brief vacation at the Pastors' School at Biloxi, Miss., and in New Orleans, he was promoted to the rank of Captain in the Army. Bro. Lee is doing a splendid work and we predict that he will be one of the best liked chaplains in the Army. At the time of his writing, he was changing his location.

An address by Dr. W. A. Tyson, of Tupelo, Miss., has been put out in pamphlet form by a Publishing Committee of the church. The subject of the address is, "The Call of the Angel of Duty," and the occasion was a service unveiling a picture honoring the men of the church who are now in the armed Service of their country. The address was distributed to the Service men and their families, and copies may be had from the pastor or from the secretary of the church at Tupelo, Miss.

LUZIANNE
COFFEE
100% GOOD

APPOINTMENT CHANGES—NORTH MISSISSIPPI CONFERENCE

Dear Dr. Duren: Bishop Peele has authorized the following appointments, effective until the Annual Conference this fall.

Columbus District—Rev. J. M. Bradley, D. S.

Macon—Rev. E. P. Craddock.

Faithfully yours,
C. T. FLOYD.

CEDAR GROVE CHURCH TO BE DEDICATED

Dr. Duren, please announce in Advocate that Bishop A. Frank Smith will dedicate the Cedar Grove church at the morning service on July 19. All former pastors and district superintendents are invited to be present. Thanks,

LUMAN E. DOUGLAS.

PAUL RAMSEY GOES TO GARRETT

Paul Ramsey, son of Rev. and Mrs. John W. Ramsey, of Meridian, Miss., has recently been appointed Assistant Professor of Ethics in the Garrett Theological Seminary, Evanston, Illinois.

Garrett is the second largest of nine graduate seminaries operated by the Methodist Church in the United States, and was founded in 1855, in connection with Northwestern University. The school trains all types of professional, religious and social workers, and serves primarily the mid-western, Western, and mid-southern regions of the nation. The total student enrollment last year was 381, representing 219 different undergraduate colleges, 18 different denominations, and 35 states of the United States and 7 foreign countries. Mr. Ramsey joins a faculty of twenty, which includes such distinguished persons as Dr. Harris Franklin Rall, author of the recent $15,000 Boss prize book, entitled **Christianity: Its Nature and Truth**; Dr. Edmund Davison Soper, authority in comparative religions; and Miss Georgia Harkness, the author of numerous books.

Mr. Ramsey graduated from Millsaps College in 1935, and in 1940 received the B. D. degree, magna cum laude, from the Yale Divinity School. For the sessions 1937 to 1939, Mr. Ramsey was Instructor in History and Social Sciences at Millsaps, and Instructor in Philosophy during the summer of 1941. For the past three years he has been on leave of absence from the Millsaps faculty, completing his work on the degree of Doctor of Philosophy, in the Graduate School, Yale University, New Haven, Connecticut. He is a Fellow of the National Council on Religion in Higher Education.

WATERFORD, MISSISSIPPI

Dear Dr. Duren: Some may think that the Waterford charge has passed "into oblivion," as there has been no report in quite awhile. But we are "still here," and if you will allow space I'll tell of the recent revival which was held in Waterford church, with Bro. J. A. George, pastor of Oxford-University Methodist church, doing the preaching.

Too much cannot be said in praise and commendation for the good work he did while in our midst. Many lives were consecrated to God, and we feel that we were all brought in closer touch with Christ after listening to the messages which Bro. George so interestingly and forcefully brought us.

Attendance was good at each service, and at the evening service the church was overflowing. There were seven additions to the church.

We recommend Bro. George to all who want a fearless, forceful and true man of God.

He stands ready at all times to defend the cause for which he stands, and is never afraid to tell the truth. May God bless him, and be with him in all his work, and bring him our way again soon, is our prayer.

(Miss) ADDIE T. BROWN.

THIS LETTER GOT RESULTS

FIRST METHODIST CHURCH
Alton A. McKnight, Pastor
Box 647, Leesville, La.

Dear Churchmen and Fellow-Workers:

In these days of stress and strain we need all the re-enforcement we can get if we live the kind of lives we ought to live. Information about the work of the church is one of our sources of strength. We need to know what the church is doing to meet the needs of its folk during these trying times.

Communique from

The New Orleans Christian Advocate

Do not overlook our pencil offer. It is the most lovely gift we have ever put out. It will not cost you a penny—only a list of 13 or more subscriptions.

No Solo Performance

This is no prize for preachers only. Any preacher or Advocate representative, man or woman, sending us thirteen or more subscriptions will receive this lovely gift by return mail. Give our door bell a ring and find out for yourself. Lists for which we have already sent a fountain pen, or a pen and pencil set, will not count on this offer.

The church paper will give you that information. The New Orleans Christian Advocate has been serving the church people of Louisiana for seventy-five years. Bishop Smith says: "The New Orleans Christian Advocate was never better than it is now. I whole-heartedly recommend it to the Methodists of Louisiana."

The Advocate will cost you one dollar and fifty cents for a year, or not quite three cents per weekly issue. You can ill afford to be without this paper during the coming year.

While that good impulse lasts, sit right down and mail me a check, or put it in the offering plate Sunday, and you will get the Advocate each week for a year. DO NOT WAIT. DO IT NOW. Your pastor would like to have the Advocate in each Methodist home, and we can if you will not fail us. Do NOT let your $1.50 stop our 100% goal.

If you are now a subscriber, your subscription will be extended for one year. COUNTING ON YOU!

Cordially yours,
ALTON A. McKNIGHT.

P. S. Your pastor would like to send in a long list at one time, and we would like to mail that list the first of next week. Will you help me by sending me your subscription by July 8? Be sure to give your name and full address.

(Note—With this letter we received a list of 21 subscriptions and the pastor's statement that he believed there would be another list to follow.—Ed.)

TO DOCTOR CARLEY

Dear Doctor: A little clean fun; a side-splitting laugh over a clean joke—how refreshing to a normal Christian! They are to the spirit like a cold "cherry coke" to the physical body on a hot summer's afternoon—invigorating. Religion never was designed to make our pleasures less, but so to elevate our souls and minds as to fit them in relaxation for the completest joy.

It is the abnormal Christian with soured, melancholy face who, when upon his scale-covered knees, finds no grace for "wetting a hook" or cracking a smile.

Back yonder in my boyhood days, more than four score years ago, what a jolly bunch they were, those preachers; and yet the world has never known men of deeper holiness, or profounder thought. And in their jollity the laymen fortunate enough to be thrown with them, found an elevated conception of a happy Christian life. And to me, a child, my delight was to be permitted to sit in silence and drink of their spirit as they laughed and jollied one another in brotherly kindness. And there in their clean, happy fun-making, seasoned with love, I found the lode-stone which, through life, and now in its evening-time, pulls me on to a happy and a happier Christian life, and teaches me to bear its burdens, heavy enough indeed, in sweet submission until the end comes.

Your "Miscellanies," Doctor, are a tonic to my soul—so human and yet so Christian are they. I have missed you the last few weeks—I welcome you back.

I once heard Luther Benson in a lecture say, after he had been rescued from "fifteen years in hell" from drink: "If you were to dip the point of a cambric needle in whiskey and touch it to my tongue, I would go through fire to get more." And then in melting words he said, "A kindred feeling makes us wondrous kind," in allusion to others who had been wracked by a like affliction.

A kindred feeling makes me wondrous kind, Doctor, as you talk of reels and rods and hooks and lines. People ought to tell their experiences as they used to do in church. Their telling brings many a joy; lifts many a burden midst the commonplaces of life. I got switched off, but I started out to tell you mine, Doctor—of my trusty LeFever that could fetch down a squirrel at a hundred yards, or from the topmost twig of the loftiest pine; of my camp kit with all its appurtenances; of my tent and its equipment; of the big roaring camp fire before which after supper we sat and told yarns of unbelievable exploits of the day as we luxuriated in a pipe of fragrant Bull Durham and listened to the hoot and chatter of the owls. We are akin, Doctor.

Conjured up in my mind is a beautiful picture of serene old age, happy in the peace of the farm. Life's battles have been fought; the old warrior can go to the front no more, and here in comfort, with gentle hands to caress, he rests. God bless you, Doctor Carley.

H. B. URQUHART.

Palestine, Texas.

PERSONAL NOTES AND INCIDENTS

Mrs. Lucy Jones, Rt. 3, Hickory Flat, Miss., says that she has read the Advocate every week for twelve years and with this assurance she remits for its continuance.

A note from Mrs. C. M. Purvis says that she has moved back to Rayville, La., where she will make her home in the future. She had lived at Tchula, Miss., up to the time of her husband's death a few weeks ago.

Mrs. G. T. Shaifer, Rt. 2, Greenville, Miss., says that the Advocate has been in her home all of her life and that she would feel lost without it. We appreciate her as a continuing subscriber through the years.

Rev. H. L. Johns, pastors at Rayne Memorial church, New Orleans, was in the office on Monday reporting on his Advocate campaign and looking up the record for its completion with a full quota of subscriptions.

Rev. C. C. Clark, pastor at First Church, Gulfport, was a caller at the Advocate office on Monday. Among other things, Bro. Clark has increased the circulation of the Upper Room from 108 to 250 copies. This he has done along with the promotion of the regular periodicals.

Evangelist Harry S. Allen and song leader L. Paul Stephens, engaged in a meeting at Coushatta, La., with Rev. W. D. Kleinschmidt, pastor. The meeting began on July 8, and will extend through July 19. This is the second series of services in that church for Bro. Allen.

Rev. R. R. Branton is having a good time with the people of Istrouma charge and he reports that the Advocate is in good favor with his people. We appreciate Bro. Branton's loyalty which is but a part of the effective ministry which he has always given to the church.

Rev. Rex Squyres, pastor at Sibley, La., reports a successful revival in which Miss Lea Joyner brought inspiring messages. Along with the revival a Daily Vacation Bible School was conducted with an enrollment of 64. Special services were held in the homes of nine shut-ins, two of whom united with the church, which brought the total additions up to ten.

A letter from Dr. W. P. Buhrman, pastor of Tarboux Memorial church, Miami, Florida, says that he is very happy in his new appointment, where he has a cultured people who accept their church obligations cheerfully and attend all services well. Dr. Buhrman expresses great pleasure in the personal notes from the North Mississippi Conference, because they keep him in touch with the fine-spirited and cordial fellows with whom he had association for eight and one-half years.

Rev. E. L. Jernigan held a service on July 5, in honor of the enlisted men of his congregation. Part of the service was the dedication of the American and Christian flags and placing a scroll of honor. Families of enlisted men were guests of honor at the service. Bro. Jernigan reports good progress in his work, all finances 100% over a year ago, and 18 members added to the church, only 2 being by certificate. This splendid report from the Olive Branch charge is a great credit to the pastor and his people alike.

Rev. D. L. O'Connor, who was appointed to succeed Rev. H. W. F. Vaughan on the Decatur-Hickory charge, when Bro. Vaughan became an Army Chaplain, reports a wonderful welcome in every way. The people have spared no effort to make the parsonage comfortable for its new occupants. Mrs. O'Connor, the former Miss Ollie Mae Gray, of Burnsville and Hattiesburg, Miss., was married to Bro. O'Connor on June 9, in Millsaps College chapel, where they were graduated in 1939. Bro. O'Connor has been doing work in Candler School of Theology and serving supply pastorates in the South Georgia Conference.

Rev. G. W. McLain, formerly of the North Mississippi Conference, is now pastor of the Mobeetie, Texas, church. Bro. McLain reports that all is well in the North Panhandle of Texas, and that the Dust Bowl is no more. He says that the plains of Texas are dotted with lakes of water and that the crops and pastures are the best in many years. The wheat yield is 30 bushels an acre and the probable aggregate of the yield will be 50,000,000 bushels. He says also that the church is keeping step with the progress of the nation at war. Bro. McLain has been away from Mississippi for twenty years, but he confesses to a sense of homesickness when he thinks of the good people back East.

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

Becker, W. D. Waugh	2
Kosciusko, T. B. Thrower	20
Greenwood, J. E. Stephens	2
Swiftown, W. W. Bruner	1
Grenada, W. L. Robinson	1
Olive Branch, E. L. Jernigan	1
DISTRICT REPORTS	
Aberdeen District	235½
Columbus District	305½
Corinth District	388½
Greenwood District	182
Greenville District	136
Sardis-Grenada District	172

Mississippi Conference

Meadville, Wesley Ezell	1
Tylertown, C. A. Schultz	3
Capitol, R. H. Kleiser	1
Hattiesburg, R. M. Matheny	4
Hattiesburg, J. T. Weems	5
Hattiesburg, B. M. Hunt	6
Mt. Olive, S. W. Granberry	14
Laurel, J. W. Leggett	9
Quitman, V. G. Clifford	2
Decatur, D. R. O'Connor	1
Long Beach, R. I. Moore	2
Edwards, R. E. Alsworth	2
DISTRICT REPORTS	
Brookhaven District	125½
Hattiesburg District	271
Jackson District	140
Meridian District	114½
Seashore District	221
Vicksburg District	131½

JACKSON DISTRICT, MISSISSIPPI CONFERENCE

Harmon Dillard has been appointed to the Lena charge, to succeed J. B. Welborn, in order that he may devote full time to his studies at Millsaps College. Bro. Dillard was recently graduated from Westminister Theological Seminary, Westminister, Maryland. He is making a good start in his work. His people have requested him to do the preaching in revival meetings at each church on the charge. His meetings are in progress.

Thomas Carruth has been appointed to the Terry charge, succeeding Phil H. Grice, recently appointed as chaplain in the Navy, and now taking his training at Norfolk, Virginia. Bro. Carruth is getting a good start and looks forward to a fine pastorate at Terry.

Canton, First Church, reported all finances up to date at the second quarterly conference. J. L. Carter is the pastor.

Dr. Porter, our district superintendent, will be away July 14-20, attending the Conference of District Superintendents of the Southeastern Jurisdiction, at Lake Junaluska, N. C.

A Christian Adventure Camp for Intermediate boys and girls will be conducted at Roosevelt Park, Morton, July 27-31. Miss Lois Biggs, Conference Director of Intermediates, is the director. Her address is Box 2355, West Jackson, Miss. The cost of camp is $7.00 for each individual.

Millsaps Memorial has installed and dedicated art windows in the auditorium at a cost of $1,500. A new Communion Table has also been given and dedicated. Plans are being made to have Dr. Joseph A. Smith, pastor of First Church, Memphis, in a revival meeting August 30 to September 6. One hundred and three members have been received into the church during the first year of this pastorate.

L. D. HAUGHTON, Reporter.

LETTER FROM MRS. BOZEMAN

Dear Editor: Just want to let our friends of the Louisiana Conference know we are still living on our farm. We get lonely, but find life very interesting here. We have a good cow, a fine garden, and plenty of good well water.

We have lived here almost two years and the children can hardly understand why not one of our ministers has had time to visit in our home. They used to call often. When I taught school at Belmont I invited the Baptist minister and his family to a chicken supper. We enjoyed their visit very much.

I don't like to go to Many as I miss dear Bro. Williams so much, I always paused to chat with him to hear his "God bless you."

My baby boy was four years old June 29. The alumni secretary of Baylor sent him a birthday card. I attended school there 23 years ago. We like to be remembered.

My oldest boy and two girls were honor students in their classes in school this year. I am doing my best to rear my children to be good, honest Christians, too. Though our nearest church is three miles away, we cannot walk often, and have no way to ride.

Believe me, we really do appreciate our church paper. The sermons we get through it and over our radio are our only salvation. I invite my neighbors every Sunday morning especially to listen.

The other day I had just gotten my mail and was riding on a school bus. The driver stopped to let a passenger ride when I looked up and saw it happened to be a big Colored preacher, and realized I had gotten two copies of the Advocate this time, I graciously asked: "Uncle, would you like a copy of this Christian magazine?" He thanked me several times, and if you'd seen the expression on his face as he looked through that paper, you'd know those Colored folks really got a good sermon Sunday!

I want to say again we appreciate our paper. "The Fear," by Dr. Pomeroy, is so true to life!

When you pray, remember us.

MRS. R. A. BOZEMAN.

PROTEST AGAINST A PROTEST

Dear Dr. Duren: Today I feel that it is my Christian duty and my patriotic duty to protest against a protest. I have just been reading "A Minister's Protest." This was written by a minister who was displeased to see on another minister's car these two mottoes: "God Bless America," and "Remember Pearl Harbor." The song, "God Bless America," certainly reminds me of America's need of God. Hitler would be very glad for every American to protest against the use of the motto, "Remember Pearl Harbor." This would be most pleasing to the Japs. The Axis would be glad for us to forget "Pearl Harbor." If we could now forget Pearl Harbor, they coud so easily repeat the same act—that is what they want to do. Why should a person say that the Pearl Harbor disaster is the result of our forgetting God? Have the Japs not always attacked the righteous even more than the unrighteous? Have they not been quicker to destroy churches than anything else?

This is no time for protests against any act or sign of American patriotism. Never have we been in a war with so many protests from within, and never have we had a greater cause for being at war. If every American family had had a son at Pearl Harbor, or a daughter there as a nurse, we would now have unity and not protest.

I am an ex-Marine of World War No. 1. I saw, and talked with, crippled children of all ages who managed to be still breathing after the German invasion of Belgium and Northern France. Some of these children had seen mothers, brother and sisters tortured and killed by German soldiers. If you could see these children today, you would see some people who are crippled for life. If you could talk with them, you would have a better understanding of what our boys are fighting for.

Jesus was betrayed by His own; He was tried while His own slept. Our boys are sometimes betrayed by their own American citizens; they are being tried while many Americans sleep. Jesus gave Himself as a sacrifice while His own betrayed Him, denied Him, and while His own slept. Our boys are giving their lives in sacrifice while they are being betrayed and denied by many of their own and while many of their own are sleeping.

Remember Pearl Harbor; in the rubber campaign, in the scrap iron campaign, when you receive your salary, when you go to pray, and before you protest against any act or sign of American patriotism.

This is not written with any spirit of hate or prejudice, but with a desire for a just and lasting peace which can come only after the defeat of the Axis.

REV. B. D. BENSON,
Pastor, Sardis Circuit.

HOUSE BILL 167 KILLED

Dear Bro. Editor: I regret to have to report that by a parliamentary trick the liqour interests were able to kill "House Bill 167" Wednesday night, June 24.

When the bill was reached "in regular order" on the Calendar, a proponent of the bill moved that the bill be "returned to the Calendar subject to call"—a courtesy almost always granted to the introducer of a bill, especially when said bill has been reached for the first time on the Calendar—Representative Gevier, of Tallulah, moved that the bill be "indefinitely postponed." Under the practice of the House this motion serves three purposes of those opposed to the bill: (a) It gives the maker of the motion the privilege of making the FIRST speech on the bill, before the introducer can even appear in its behalf; (b) It also gives the maker of the motion to indefinitely postpone the right to make the LAST speech—both of these speeches, of course, AGAINST the bill, and both unfair to the bill; and (c) The supporters of the bill are thus put on the Defensive—having to meet the misstatements of the opposers before they can properly present its purpose and good qualities and with **no chance at a "rejoinder"** to correct the wrong impressions made during the debate. This trick of the liquor interests was more than successful. It caught our supporters "off guard," or not on the "alert." Some of them were not in the House Chamber—one reason for deferring action—and other friends became confused.

The vote FOR "indefinite postponement" was 44, while the vote AGAINST was 28, and the bill was killed without getting proper presentation on its merits. One liquor Representative who would have voted against the bill "on its merits," voted against killing it by indefinite postponement because he said he thought the bill did have merit and the proponents should have been allowed to present properly the bill. Enough members to have killed "indefinite postponement" had given their endorsement of the bill, and one man voted against us when he thought he was voting for the bill, and conversely at least one man who wanted to kill the bill voted against killing it.

This all was symptomatic of the wild turmoil and confusion that's been permeating the whole legislative session. Apparently very little constructive legislation has been, or will be passed at this session. Already there is talk of an extraordinary session to get some real worthwhile work done.

LEON W. SLOAN,
Supt., Anti-Saloon
League of Louisiana.

Note: The vote on this measure was given, including absentees, but we omit it on account of space.—Ed.

A CHRISTIAN CENTER, MR. EZELLE'S LETTER

Will you give me three minutes of your time to read carefully this message? Did you know that, to date, there have gone out from Millsaps College alumni and the present student body, more than three hundred young men, into some branch of the armed service of our country? And do you realize, that before this war is over, it is very likely that two to three hundred more of the Millsaps alumni will answer the call to the colors? We have endeavored, as far as possible, to get the names of these young men who are already in the service.

Millsaps College is generally recognized as the heart of Mississippi Methodism. With its beautiful campus, its fine buildings and equipment, it lacks a headquarters for the Christian service activities that its student body should have. Such a building is on most of our denominational college campuses, designated as the "Christian Center."

What would be more appropriate at this time, than for Mississippi Methodists to honor this group of young men who are going forth from this institution—some possibly to make the supreme sacrifice, that our freedom in speech, in religion, and the privileges of institutions like Millsaps might be saved—and that we Methodists band together and erect such a building on that campus as a memorial to these boys. In honoring these boys with a memorial, we likewise will give to the future student body a Christian Center building, which is most essential on the campus of a Christian college.

The erection of this building, if we had the funds, would be impossible right now, as we would be unable to get materials for such work. However, a plan has been worked out whereby we hope to raise the funds for this building at this time, so that we can go forward with the work shortly after the war is ended.

I am proud of the fact that our two sons are now in the service of their country, and I am doubly proud of the fact that each holds a degree from Millsaps College. With these two facts in mind, I asked the privilege of being the first to contribute to this fund, in the amount of $1,000 in Victory Bonds. Won't you join me in the giving, or undertaking to raise, in your community, $200 to $500 for each boy who has attended Millsaps College, from your church or community—such funds as raised to be given in Victory Bonds, to be held until such time as the full amount of funds is raised and building materials are obtainable?

Our Government urges us to buy at least as much as ten per cent of our monthly incomes of Victory Bonds. Share those bonds with Millsaps College in honoring its boys who have gone forth to save all that is dear and sacred to us.

Yours for a Christian Center as a memorial on Millsaps campus,

R. L. EZELLE.

MILLSAPS COLLEGE, JACKSON, MISS.

FALL SESSION BEGINS SEPTEMBER 14
A student entering Millsaps August 10 may still acquire 3 semester hours of college credit this summer.
Millsaps College is: centrally and conveniently located, with commercial transportation facilities to all parts of the State in case of gas rationing; fully accredited, reasonably priced, well-equipped; has a beautiful campus, friendly and Christian campus atmosphere, an outstanding faculty and high scholastic recognition.
For Further Information Write:
M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"World brotherhood must not be forgotten in the effort which is now being made to wage total war. As Christians we do believe that God is the Father of all men and that all are our brothers regardless of class, color, or nationality. Unless we, who are in mission work, remember this, no one will. God is depending upon us to keep the flame of brotherhood burning in a darkened world . . . let us never disappoint Him!"—Louise Long, Commission on World Peace, Methodist Church.

* * *

"Planning for Peace"

Since we have had so many requests for a simplified outline for the study of "Planning for Peace," we are giving one for a four-lesson study. It must be remembered that six hours must be spent in class sessions, so if only four lessons are used, they must be one and one-half hours long.

We call attention to the recommendations under "International Relations and World Peace," page 89, of the 1942 Mississippi Conference Journal. We agreed to "study diligently to understand the factors necessary for the building of a permanent world peace when the present conflict shall end." It will mean that we will have to concentrate on this study and use all of our mental capacity, but we want to be intelligent Christian world citizens. We know that our Mississippi Conference women are going to show the Woman's Division that we can do it.

We believe that you will appreciate the article by Dorothy Thompson, "This War and the Common Sense of Women," on page 6, of the April, 1942, "Ladies' Home Journal."

In addition to the pamphlets listed before, the Carnegie Endowment for International Peace has three additional ones. Ten copies or less may be secured free:

"Price of Free World Victory," Wallace.

"Pursuit of Happiness in Wartime." Lindeman.

"Toward a Durable Peace," Staley.

Miss Louise Long, of the Commission on World Peace, Methodist Church, 740 Rush Street, Chicago, Illinois, writes that she will be happy to assist in any way with this study. She can possibly supply other material.

Each week on this page we will give additional suggestions for the study. If you find something which is helpful, send us a card so that we may pass it on the other societies.

All set? Let's go!!!!

Lesson No. 1

"The Role of the Church in the Establishment of Peace"

(a) Give seven reasons why in Christianity there is the hope for a better world?

(b) Is it enough to change the person, or should changed persons work together to change the social order?

(c) Should Christianity have anything to do with the social problems of today?

(d) What sort of life do Christians believe to be the fulfillment of the purpose of God for man?

(e) Give three ways in which a Christian may meet his responsibility as a citizen of a democracy?

(f) Is right wholly on the side of our nation and her allies?

(g) Give three ways in which the church may combat hatreds.

(h) Can the church create a public opinion for a just peace?

(i) How can missions help to create a better understanding among nations?

(j) Should women sit in the peace conference? Why?

Worship.

Lesson No. 2

"The Importance of Planning for Peace in the Midst of War"

(a) Did the Roosevelt-Churchill Atlantic Conference plan for peace "in the midst of war?"

(b) If we had planned for peace in 1917-18, would we have war today?

(c) Is war a method of trying to make peace?

(d) Should Christians (1) Invent new peace plans? (2) Study plans proposed?

(e) What is the difference between "negotiated" peace and "imposed" peace?

(f) Should revenge govern the peace proposals?

(g) What effect will the immediate agreements at the close of the war have on future peace?

(h) What are some of the plans now being proposed?

(i) Has any nation a right to be a law unto itself?

(j) Can war be avoided unless nations are willing to make changes voluntarily?

(k) Can there be order among nations without some sort of governmental authority?

(l) What are some of the reasons why the League of Nations did not succeed?

Worship.

(See recommendations, "Christian Citizenship," page 90, Mississippi Conference Journal, 1942.)

Lesson No. 3

"Economic Bases of Peace"

(a) Why does the geography of Europe affect the relations of the nations?

(b) Are natural resources of the world evenly distributed?

(c) If peace is to be lasting, must there be equal access to resources?

(d) Should all nations be responsible for economies of each other?

(e) What is "The Charter for World Economy"?

(f) Do people want to create a "contributive society"? Do you?

(g) Will the building of a just order within each nation strengthen peace among all nations?

(h) Where should women begin?

Worship.

(See recommendations, "Economic Relations," page 90, Mississippi Conference Journal, 1942.)

Lesson No. 4

"Will America Perpetuate the Caste?"

(a) What is the master-slave pattern?

(b) What is meant by (1) "caste"? (2) "class"?

(c) Why do people object to being forced to group themselves together?

(d) Does the United States practice the principles of democracy in the treatment of minority groups?

(e) Is "race prejudice" born in one, or is it acquired?

(f) Is it important to be correctly informed?

(g) What are some of the ways you and I may help to work out race relations in our community?

Worship.

(See recommendations, "Minority Groups," Conference Journal, 1942.)

* * *

Moore Community House

A most interesting study in brotherhood was the Vacation Church School at the Moore Community House, Biloxi. Directed by Miss Sallie Ellis and Miss Sophie Kuntz, of the institution, the music for the school was conducted by Professor Cacum, a Catholic, and one of the assistants in the primary division was Mrs. Roger Weill, a Jewess.

There were six divisions, including a class of twenty adults led by the pastor, Rev. D. W. Ulmer, in the evenings.

180 children registered and about 20 young people.

The schedule included singing (new and old songs), Bible study, hand craft, directed recreation, story telling, dramatics and worship. The group participation was splendid.

Outstanding features of the school were: (1) The boys work shop, under the direction of Miss Kuntz, where all classes had projects—the making of window boxes, toys, bird houses, scenery, and houses for the Gallilean village, etc. (2) The project for the entire school was the adoption of a Chinese child for which $20 was to be given. When the offerings were opened $30.29 had been given, which showed the interest of the school and represented sacrifice on the part of the individual members.

One of the teachers writes: "I received so much more from the school than I gave. How I wish for some of the lovely material which I have seen wasted in many large churches! The materials which these children used were of the crudest and so limited. We had one spatter picture set for 16 children, but each waited their turn and cooperated with each other so beautifully, it was wonderful to see. The children who did not have Bibles were given one."

Among those assisting were: Mrs. B. A. Desportes, Mrs. Lionel Byrd, Mrs. R. A. Fayard, Miss Annie May Bonds, Miss Marguerite Ramsey, Mrs. W. B. Carr and Mr. Skinner.

* * *

Southern Zone, Brookhaven District

The Southern Zone of the Brookhaven District met with the W. S. C. S. of Summit, for its second quarter's meeting, with Mrs. Sylvester Cotten presiding, and all churches in the zone represented except two.

The society of Centenary Church, McComb, was in charge of the program which followed the outline, "Methodist Women

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Report of Itta Bena Society of Christian Service for Second Quarter

Planned programs have been given each quarter.

One-half of pledge for year has been paid.

Amount sent to conference treasurer for Jurisdictional fund—90 cents.

Sent Wood Junior College for bed linen—$5.00.

A nice box of supplies sent to Malvina Center.

The society completed study of "Christian Roots of Democracy," also cooperated with pastor in church-wide study of "The Methodist Meeting House."

The Bible Study book, "Our Times—What Has the Bible to Say About It?" was completed during this quarter.

The Spiritual Life Groups met regularly.

The Christian Social Relations Committee gave a splendid program for the society.

The Christian Social Relations Committee helped with the cleaning, painting and other local church activities. This committee is sponsoring the sending of a Negro woman to Holly Springs next quarter.

The society entertained the young people of the church.

We have ten subscribers each to World Outlook and Methodist Woman.

Four dollars and sixty cents was sent to the district parsonage committee for use by our district superintendent's wife in the district parsonage.

Ten dollars was sent to the conference treasurer for Student Fund.

The secretaries of Young People and Children's Work report regular meetings.

Youth Fellowship Fund paid one dollar and twenty-five cents.

MRS. H. V. THORNTON,
Secretary of Publicity.

* * *

Corinth W. S. C. S. Enjoys Annual Picnic with Study on Christian Citizenship

Hillandale Country Club was the scene of a most enjoyable occasion last week when the Woman's Society of Christian Service, of First Methodist church, assembled for the annual picnic and a special program arranged by Mrs. Howard Collier, Secretary of Christian Social Relations, and her committee.

As the members entered the club room they found it attractive with artistic arrangements of colorful garden flowers. At one end of the large room the American and the Christian flags flanked a table holding a large white bowl of shasta daisies. Gladioli and zinnias were used effectively throughout the clubhouse.

Mrs. John Blakemore, Spiritual Life chairman, opened the meeting with a beautiful and inspiring devotional.

The theme of the worship service was, "The Lord We Love is Calling." Mrs. Albert Ajax, W. S. C. S. president, was the leader, with members joining in the responses. Mrs. Dave Ajax, Mrs. W. L. Strong, Mrs. Elmer Sharp, Miss Martha Lott and Mrs. Garnett Lanning had special parts on the morning program. Rev. W. C. Newman was the principal speaker of the day, and gave a splendid talk on Christian Citizenship, a subject so timely in the world chaos of today.

In the afternoon, Mrs. N. S. Sweat discussed "Our American Flag," stressing the proper way to show respect and to display it. Members pledged their allegiance. Mrs. M. T. Lockman talked on "The Christian Flag," and the group joined her in pledging allegiance.

The hymn, "God Bless Our Native Land," was featured, and the meeting closed with members in unison repeating the benediction:

"America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

At noon a delicious lunch was served buffet style on the porch, with Mrs. C. W. Norwood, Fellowship chairman, members of her committee, and the circle social chairman in charge. The society has for its third quarter C. S. R. project a contribution toward the upkeep of a Ladies' Rest Room, maintained at the court house. During the lunch hour members were given an opportunity to sew their contributions on patch aprons provided for this occasion. After the patches are removed the aprons are to be used in the kitchen at the church's Fellowship Building.

MRS. E. E. SUTTON,
Secretary of Literature and
Publicity, W. S. C. S., First
Methodist Church.

* * *

C. S. R. Sessions Committee Report on Christian Citizenship

(One section from Annual Conference Report)

Study

1. The new Christian Citizen pamphlet.
2. Legislation designed to restore community freedom in the choice of films shown through the abolition of block-booking and blind-selling of films.
3. Study of the proposed bill, Federal Aid for Public Education, as found in S 1313, which provides for equalization of educational opportunities for all children of all the people.
4. Elective Course in Adult Student, first quarter, 1942, on Christian Citizenship.
5. Community needs from classes in constructive citizenship.
6. Study State laws regarding poll tax and the white primary.

Activities

1. Emphasize individual responsibility for community, state and national government through the right use of the ballot and registering of personal convictions with state and national legislators.
2. Promotion of classes in citizenship.
3. Investigate conditions in courts dealing with youth, women, and UNDERPRIVILEGED OFFENDERS ESPECIALLY, and of conditions in our jails, institutions for the correction of crime, and prisons.
4. Support legislation mentioned in 2 and 3 above, in study recommendations in this area.
5. Arouse public interest that will demand the enforcement of the May Act, which provides restrictions of vice in the vicinity of Army camps.

* * *

Miss Julia Wasson Speaks to Greenville W. S. C. S.

The highlight of our missionary programs this year was the stirring address on China, given by Miss Julia Wasson, who spoke with authority resulting from her experience of thirty-three years spent with the Chinese students of the McTyre School.

Miss Wasson, in a graphic way, traced the development and growth of the Chinese women from their former position of secluded home-makers to their present position of participants in national affairs. Because of the influence of Christianity for the past fifty years this rapid progress was made possible. Now Chinese women are filling places of responsibility in every field of service.

Miss Julia, as she is affectionately called, endeared herself not only to the women of our church, but also to the women of all the other churches who were our guests for this special occasion. Throughout her discussion of the place of the women in China, Miss Wasson held the attention of the vast audience who were privileged to hear her.

Following this address, a Chinese tea was given in the Social Room of the Educational Building. The tea table, spread with a beautiful Chinese cloth, was centered with a white pottery bowl of pink radiance rose buds and shasta daisies. The tea girls wore costumes of exquisite Chinese silk. Among those who enjoyed this hour of fellowship were some native Chinese people who are now living in Greenville.

MRS. M. L. DAVISON,
Secretary of Publicity.

MISSISSIPPI CONFERENCE

(Continued from page 10)

United in Christian Living and Service," as suggested by the conference secretary. A general discussion of "How Can the Zone Organization Help to Unite Methodist Women" proved very helpful.

Mrs. G. C. Terrell, district secretary, was present and urged that all quarterly reports be carefully made and sent off promptly. She suggested that invitations be extended to all nearby churches to send representatives to the zone meetings which are most convenient for them to attend, even though they may be members of another zone.

Mrs. C. E. Mullins, vice-president of the conference, gave a splendid report of the finances of the entire conference for the first quarter and encouraged the women to go forward with the missionary program regardless of the difficulties to be encountered in this time of a war-enveloped world.

Church members can be classified as follows; wishbones, who are always wishing that somebody else would do something; jawbones, who do all the criticizing; and backbones, who get under the load and carry it along.—Living Church.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Twin Papers for Methodist Women

The Methodist Woman and **World Outlook** have been called the "twin papers for Methodist women" ever since The Methodist Church was united. But, although each paper gives the same amount of space to the interests of women—thirty-two pages in **The Methodist Woman,** thirty-two of the sixty-four pages in **World Outlook**—the papers are not identical twins. From the beginning there has been an effort to plan in such a way that the papers supplement each other rather than duplicate each other. In **The Methodist Woman** the objects of prayer are announced each month. In **World Outlook** an article and picture on those objects are presented. In **The Methodist Woman** the secretary of youth work gives the program for the month, the things to be stressed, the projects to be given especial attention. In **World Outlook** stories are written about those projects, perhaps a young person writes an article on missions, or a picture section is prepared on the special project. So it goes in all the departments of work in the Woman's Society of Christian Service—one paper supplementing the other—both necessary to the woman at work in the local society.

But that is not the whole story.

Each paper has a distinct personality.

The Methodist Woman is an intimate paper. Here the woman already at work receives letters from executive secretaries, reads of the work she has helped do, and learns of the work waiting to be done. Articles on fields of work supplement the monthly program material. Other articles bring timely news about the missionary task of our day. Still other articles bring stories of great missionary meetings and programs of advance planned in such meetings.

World Outlook, while it is a paper for the the men and women in the program of the church, also attempts to reach out to the many church members who are not now working in the church and interest them in the program of service. The intimate side is not stressed. In sixty-four pages the work of the entire Board of Missions and Church Extension appears—both women's work and general work. Pictures are used in great quantities to tell the story of that work.

Thus the twin papers for Methodist women are not twins in the sense that they look alike and do the same things. They are different but they strengthen each other. Through the work of the two there is opportunity for seeing the vastness of the work and for carrying it on through a local church. They are twins because they belong together.—(From "The Assembly Bulletin").

* * *

Prayer*

What is prayer?

Prayer can be many things.

Prayer can be doing: doing whatever we have to do with love in our hearts. All great men have made their work their play, for they have loved it.

Prayer can be thinking: thinking of all whom we know, our friends and our enemies, with love in our hearts.

Prayer can be feeling: feeling the joy, feeling the power that the knowledge of the love of God gives us.

Prayer can be hearing: hearing the song of a bird, hearing a beautiful melody, hearing the rippling of water with the praise of God in our hearts.

Prayer can be seeing: seeing a star, a sunset, a leaf, a flower, a blade of grass, a gull in flight, a lovely face—and wondering with praise and love and thanksgiving at the wonderful works of God.

Prayer is, then, any way of being in thought with God, and is the connection between the Great Source of all things and the outcome.

Prayer is to the spirit as the North Star is to the pioneer woodsman. It leads us up God's steep hill to spiritual grace. In other words, the divine spark that is in each one of us is kindled and made to grow by daily communion with God, which is prayer.

And what is God?

God is the source of all good. The universe is the outcome of God's thought; the power and the glory of the universe, the love, the good. When we choose to think positively of the beauty of the universe we are with God, and if we are with God in positive thought, whether we realize it or not, we are praying.

God is in all and surrounds all and is the only power. All else in this world is made by man, to whom God has given a free will. Only the good things are the realities and are permanent. One can make a wrong thing seem permanent by holding it in his thoughts, but only things that come from God are permanent.

Therefore, for one to find truth, joy, love, peace, and power for good, he must seek God in daily prayer. For nothing can be had by anyone without effort on his or her part.

Let us pray, and let us teach our children to pray.

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*From "A Little Book of Prayers," by Emile F. Johnson. Used by permission of Viking Press.

* * *

Barefaced Propaganda

By Archer Wallace

We ARE studying temperance legislation today in our Church Schools. There was a time when liquor advertisements were put in the corner of newspapers. The propaganda was secretive and suggestive. Today the advocates of alcohol make no secret about their aims. They are out to create a generation of drinkers, and, unfortunately, to a large extent they have succeeded in doing so.

Four years ago the writer spent three months in England and was amazed to see how huge billboards all over the countryside carried advertising for liquor. But we do not need to go to England to find aggressive propaganda. Here is an actual quotation from the Brewer's Digest, published in this country, for May, 1941:

"One of the finest things that could have happened to the brewing industry was the insistence of high-ranking officers to make beer avalable at army camps. The opportunity presented to the brewing industry by this measure is so obvious that it is superfluous to go into it in detail. Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

So the liquor interests are no longer reticent and secretive. They come out in the open and frankly admit that what they want to do is to instill a craving for liquor in the young people of this country, no matter what the consequences will be.

Read Proverbs 21:17; 23:32; Isaiah 5:20-23; Hosea 4:11; Joel 3:2-3; Ephesians 5:18.

* * *

Creating Friendly Attitudes Through the Home

By Grace W. McGavran

Here is an excellent booklet (47 pages) for parents and teachers of children, that should be in the hands of every secretary of children's work. It offers wise guidance in helping boys and girls to build a more friendly world today in home and school and community. Situations that are presented and the questions that are asked are from true life incidents, and the discussions that follow are suggestive and illuminating.

Good for individual reading, and as a guide for parent study groups in this area. One secretary of children's work writes of helping to organize a study group among parents at the time that their children were meeting in additional sessions. "There is a good attendance at both places," she reports, "and great good is resulting." This is a booklet for such a group. Friendship Press, N. Y., 1941, 25 cents. Order from Literature Headquarters, 420 Plum St., Cincinnati, Ohio.

* * *

Mission Program Largely Supported by "Small Givers"

Relatively small contributions made by thousands of Christian men and women by the week or by the month as they contribute to the current support of their local churches are thought by the Home Missions Council of North America to be the most hopeful sources of home missionary income in the future.

Robert R. Doane, statistician, makes clear in his book, **Measurement of American Wealth,** that in the prosperous year of 1929, when over two billion dollars came from living sources into the treasuries of our churches and other benevolent agencies, only 13½ per cent was contributed by persons with yearly incomes of $25,000 or more. Those with incomes of $3,000 to $25,000 gave 18½ per cent of all that was contributed, but those with incomes of $3,000 and less gave 68 per cent of the total!

Preacher to boy—"What is the best thing you ever heard your preacher say?"

Boy to preacher—"Let us stand and receive the benediction."—Selected.

Though you and I are very little beings, we must not rest satisfied until we have made our influence extend to the remotest corner of this ruined world.

—Samuel J. Mills.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JULY 29, 1942

By Rev. W. C. Newman

CAIN AND ABEL

Lesson Text: Genesis 4:1-15

Golden Text: By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous.—Hebrews 11:4.

When some years ago a noted criminal who had been born and reared in Mississippi was executed, the most striking thing in the whole situation, to me, was the attitude of the man's old mother. All through the trial, and up to the day of execution, she kept talking about how beautiful he was when he was a baby. She seemed dazed by the tragedy that had come to her son, who once had cooed and gurgled happily in her arms.

Good and Evil—the Terrifying Possibilities

Once upon a time a great philosopher, entering a school room, said to the teacher: "Speak softly, we may be in the presence of a great man."

So marvelous are the potentialities of even a tiny human baby that it would seem that all of us would feel awed in the presence of one. It is the great miracle of growth.

But if it is possible for a baby to become great, it is also possible for that same baby to become evil. What are the forces that determine which it shall be?

Brothers—Yet Different

We do not yet know enough about psychology to say what specific things can be done to assure greatness in any life. Moreover each individual child, being a distinct person, presents a different problem. Cain and Abel were both reared by the same parents, in the same home, presumably by the same methods. Yet one became a criminal. Why?

We cannot know for sure. But there are certain things which we do know work for good, and certain things we do know make for evil in our children. What good things can we do to help them become good?

Environment

First of all we can give them a world in which to live that is as free from evil as we can possibly make it.

Once in a town in which I lived a traveling salesman made his usual round of the stores. A few days later it became known that at the time he visited those stores he had an active case of smallpox. You can imagine the consternation and fear that took hold of every person with whom that man had come in personal contact. There was a grand rush for the public health office to be vaccinated.

Yet every day that we live we allow certain persons and certain places to operate openly in our towns and cities, infected with something much more deadly than smallpox. These people and places carry the germs of evil upon them, and they spread these germs to all around them. But no one seems to get excited about it. And when a minister preaches about shutting up those places and doing something about that situation, as often as not some members of the congregation tell him to quit talking about such things and preach the Gospel.

Once I talked to the most influential business man in a certain town about using his influence to close up a famous "joint." He replied that he could not afford to do so, since the man who operated the joint was one of his customers.

How shortsighted all this is. We are willing to expose our children and ourselves to any kind of evil rather than to lose face or lose business. Consequently hundreds of youth become criminals instead of good citizens.

Bending the Twig

In the second place we can give our children careful training at that period of their lives when they are pliant and responsive.

Years ago a lady appealed to me to help her interest her sons in the church. And she told me this story. She said that when she and her husband were married they were so happy with each other they felt no need of the church. For years they did not pay the church any attention. Later when the boys reached adolescence they began to realize the frightful possibilities of evil influences upon those boys. So they tried to get them to church and Sunday School. But it wouldn't work. The boys had already formed habits that made them indifferent to religion.

It is a true saying that children "catch" more from the very atmosphere of a home than they can ever learn by formal study. The least we can do for our children is to let them grow up in a home where understanding, and affection, and courtesy, and honor, and religious faith are the ordinary daily elements in the very atmosphere.

A Winsome Church

Finally we can give our children a church and Sunday School that is adequately prepared to meet the needs of youth.

Many a parent who would give his last penny to see that his children go to a good college and receive the proper medical attention, will not give ten dollars to equip the church for serving the spiritual needs of those same children. We demand in our public schools the highest trained men and women as teachers. But we are content to allow the Sunday School to be manned by just anyone that can be persuaded to teach a class, regardless of training or ability. We would never dream of expecting a child to learn English or mathematics in a brief period. But we expect him to learn about God and religion in a few minutes spent in Sunday School once a week.

All of which means that it is no wonder so many of our children take the wrong fork of the road. Our whole conception of character building is inadequate and wrong. We must do better. We can do better. And it is the most important job in all the world.

METHODIST CHAPLAINS RECENTLY APPOINTED

Ashburn, Oscar Lawrence, Bloomingdale, Ohio.

Bacon, Alfred Stanley, Sheridan, New York.

Brown, Mark Lang, Dalton, Ohio.

Burkam, Dwight Miller, Dayton, Ohio.

Calvin, James Clarence, Pineville, Louisiana.

Carraway, Archie Clark, Dumas, Arkansas.

Carson, Paul Elbert, Springfield, Illinois.

Duncan, Floyd Alexander, Bedford, Virginia.

Firth, Raymond Holdsworth, Washington, D. C.

Goodwin, Durward Thomas, Bristol, West Virginia.

Grimes, Lewis Howard, Houston, Texas.

Grisham, Roy Arnold, Grenada, Mississippi.

Hamilton, Herbert Homer, Sudan, Texas.

Harris, Ellsworth Greene, Columbus, Ohio.

Hopkinson, Arthur, Jr., Jamaica Plain, Massachusetts.

Lackey, Dudley Carl, Scottsbluff, Nebraska.

Lindsey, Julian Astor, High Point, North Carolina.

McGladrey, Merlin William, Minneapolis, Minnesota.

Oxnam, Philip Holmes, Oxford, Massachusetts.

Phillips, Russel Lemuel, Terre Haute, Indiana.

Pierson, Cato Halbert, Wiley College, Marshall, Texas.

Price, Robert Henry, Dawson, Texas.

Rieff, Edward Leo, St. Paul, Minnesota.

Scheufler, Karl William, Cincinnati, Ohio.

Skelton, Robert Elmire, Indianapolis, Indiana.

Terry, Roy Morton, Georgetown, Connecticut.

Teska, Glenn Frank, LeCenter, Minnesota.

Vick, Thomas Marvin, Jr., Longhurst, North Carolina.

Walker, Edwin Markurth, Watonga, Oklahoma.

Yohe, Clair Frederick, Meriden, Connecticut.

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That Loosen
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Many wearers of false teeth have suffered real embarrassment because their plate dropped, slipped or wabbled at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline (non-acid) power, on your plates. Holds false teeth more firmly, so they feel more comfortable. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

THE CHRISTIAN FIRESIDE

THE CLOCK

By Rev. Vivian T. Pomeroy, D. D.

For some years in my house none of the clocks seemed to keep good time. People spoke of this. Testy ones would say, "Isn't there a clock in this house that is right?" Then we would point them to this clock and that; point them to several clocks, and let them take their choice. And they would cry, "But plainly they all are not right. Probably they all are wrong. What is the time?"

So at last I was persuaded to get an electric clock. It had one of those neat, self-righteous faces which seems to say, "I have never made a mistake. I always know." I missed my old friendly clock with the loud, chatty tick. Such a human old clock, always too slow or too fast, but with a beating heart. The electric clock had no tick. It was plugged to duty and did its work silently. It had a red minute hand, which seemed to say, "Always right. On the dot. Never wrong."

But one day everything began to go wrong in the house—everything but the clock. It was one of those days, you know. . . . Nothing could go right. I became crosser and crosser. Life was more and more difficult. And at the worst moment I glanced at the electric clock. It was right. It was so right that I could have yelled. The old clock, when I felt slow, would seem to be slow; and, when I was sad, would seem to say, "Tick! Tack! Cheer up! I'm often wrong too." But the electric clock had no weaknesses; no beating human heart. I looked at it—so inhumanly right—and suddenly I bounced up and wrenched its plug right out of the socket. "There!" I cried. "Now you're going to be wrong for once."

How very foolish of me! Of course, it is useful to know the right time and not go by guess or hearsay. And, when I felt better, I put in the electric plug again, and set the clock right and to time. But since that day, sometimes when I look at my electric clock, I say to myself, "If you are a person and not a clock, it is good to know that you are not always right. For the people one loves best—and perhaps God loves them best—are those who sometimes can say, "I'm sorry! I was wrong."—**Reprinted by special permission of the author and The Christian Leader.**

THE TIRED BODY

She is not so young as she used to be; and now that she has charge of her orphan grandson, a child of six, life is not as easy as it might be.

I talked with her in her kitchen—a neat, bright little room, with a window from which one could see a cherry tree in the garden.

She sighed, pushed back a wisp of grey hair, looked at the stack of washing-up waiting to be done, and said: "It's the same old thing every day—that's what beats me."

"How do you mean?" I asked.

"Why," said she, "I clean the house one Friday and I have it to do again the following Friday. It all seems so useless, never-ending. I polish the brasses one day and they are dull the next. I patch that child's trousers one week, and they're worn through the next! Baking, cleaning, sewing, on and on and on . . . and no end in sight."

She was nearly in tears.

For a time I did not know what to say. Then, quite suddenly I said: "Do you see the cherry tree in the garden?"

She nodded.

"Well," I said slowly, "I should think God hates it."

She made no reply.

"He must do," I went on musingly. "He must get tired year after year of covering it with blossom, making it a joy to behold, and doing the same old job age after age—and as surely as He does it one year it needs doing the next. . . ."

Then I added: "Strange that God's springtime world grows untidy in autumn. But God keeps on, just as you are going to do, believing that somehow it really is worth while."—Exchange.

A RICH PREACHER

An old German preacher had undeservedly gotten famed for being rich, because he lived like most of the preachers of all denominations in all lands have to live—temperate in all things and economical, on small salaries.

One day out in the country he met the assessor, who at once began to examine him:

"Is it so, Mr. Pastor, that you have capital?"

"Yes," said the preacher, "in a way I am a rich man."

"In that case," said the assessor, interestedly, and pulling out his book, "how much is your possessions?"

"I'm enjoying good health," said the preacher, "and health is better than riches."

"Well," said the other, "what more have you?"

"I have a good wife and that's worth more than pearls."

"Congratulations," said the assessor, "but don't you own more?"

"Yes, I have healthy, well-shaped, intelligent, well-behaved children, and it's a gift from the Lord which makes me rich."

"You own anything else?" asked the assessor.

"Yes, I own citizenship in heaven and the Spirit gives the assurance in my heart, that I'm a child of God."

"Don't you own any other fortune?"

"No, otherwise I own nothing," said the preacher.

"Mr. Pastor," said the assessor, "you are a rich man, but your fortune cannot be taxed."—Selected.

ELEPHANT QUIZ

By Oneta B. Christian

Do you know that a full-grown elephant's meals for one day often consist of one hundred and fifty pounds of hay, thirty-five heads of lettuce, fifty pounds of corn-stalks or green vegetables, and fifteen loaves of bread? However, carrots and bran are their favorite foods. They have to learn to like peanuts!

Do you know that elephants in captivity often have minor foot operations? Shuffling around in small quarters tends to make the elastic substance on the soles of their feet wear off unevenly. To ease the pain that this condition causes, an animal surgeon cuts away the excess substance.

Do you know that an elephant's tusks are really his incisor teeth which continue to grow throughout the elephant's life-time? The largest tusks of which there is any record are eleven feet, five and one-half inches long and weigh two hundred and ninety-two pounds.

Do you know that elephants in captivity retain much of their jungle instinct? For example, a herd of elephants will not go to sleep in shifts. Also, elephants who are housed in tents often become so frightened during rain or thunder storms that they are led out into the open where they seem to enjoy themselves.

Do you know that elephants possess a very keen sense of smell? It is believed that they can detect the presence of a human being several miles away if the wind is blowing from the right direction.

Do you know that the famous elephant, "Jumbo," was bought in England and brought to this country at a cost of $15,000, and his owner cleared in one day the whole purchase price?—Our Dumb Animals.

CAREY'S "DEATHLESS SERMON"

Not many sermons have claim to be considered epoch-making, but that epithet may justly be applied to the famous discourse preached by William Carey, 150 years ago on Monday. Just as Keble's famous sermon on "National Apostasy," in 1833, kindled the fire of the Oxford Movement, so Carey's kindled that of the modern missionary movement. The occasion was a Baptist Association assembly held at Nottingham. On the Wednesday morning, May 31, the "first preaching" was entrusted to the young minister of Leicester, whose passionate concern for the neglected missionary task of the Church was already well-known among his brethren, though hitherto it had met with little support. For his text he took the second and third verses of Isaiah—the stirring passage beginning with "Enlarge the place of thy tent," and ending with, "Fear not." He was content with two headings—the plain, practical, pungent, quotable watchwords, as Dr. Clifford once called them—"Expect great things from God. Attempt great things for God." Carey had already marshalled his facts, with amazing skill and comprehensiveness, in the "Enquiry" which he had read to a few of his brethren a week earlier, and now he drove home their implication and challenge. Even so it seemed at first that there would be no practical outcome, for the idea was still too novel. But it took root. Four months later it bore fruit in the memorable gathering at Kettering, when the Baptist Missionary Society came into being.—Christian World.

Encouragement is oxygen to the soul; no one ever lived without it.

—George Matthew Adams.

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MRS. E. E. NEUWIRTH

The Woman's Society of Christian Service, of the Carrollton Avenue Methodist church, passed the following resolutions on the death of a beloved member, Mrs. E. E. Neuwirth, who passed away May 31, 1942.

Mrs. Neuwirth's passing left a vacant place in the home and many sad hearts to mourn her death. Although in failing health for some while, her Social Service work was always her special thought, and many days she was on duty when she was not physically able to be out.

Desiring to give expression to our deep sense of loss and our appreciation of the helpful and inspiring life she lived, and to her devotion to the Social Service work at Charity Hospital, where she will be sadly missed; be it resolved

First, that we record our deep sense of loss in the death of our worthy friend and co-worker;

Second, that we extend our deepest sympathy to the family and friends;

Third, that a copy of these resolutions be recorded on our minutes, a copy be sent to the family, and a copy be sent to the New Orleans Christian Advocate.

Respectfully submitted,
Mrs. W. D. Storms, Mrs. D. C. Worrell, Mrs. J. P. Sexton, Woman's Society of Christian Service, Carrollton Ave. Methodist Church.

JOSEPH TURPIN DRAKE

Inasmuch as the Port Gibson Methodist church has sustained such a severe loss in the death of its beloved member and officer, Joseph Turpin Drake, a devout contributor to the spiritual welfare of our organization, an outstanding citizen and friend, it is fitting that the quarterly conference of the Vicksburg District pay tribute to his memory.

Mr. Drake was born in Port Gibson, August 24, 1870, and spent his entire life here, ably practicing his profession of law.

He was a son of Elijah Steele Drake and Ellen Davis Turpin, both devout members of this church. The father was long an official of the church and for forty years superintendent of the Sunday School. The mother was for very many years a consecrated and exceedingly efficient teacher in the Sunday School and president of the missionary society.

With such a background, there is no wonder that the son was such a fine character.

Joseph was educated at Chamberlain-Hunt Academy, being its first graduate, and Washington and Lee University, where he received diplomas both in literature and law.

He was admitted to the bar and practiced in the courts of the state for more than fifty years, beginning his practice before reaching his maturity.

For ten years he served as mayor of Port Gibson, refusing to stand for re-election at the end of that period. He was liberal in the gifts of his income, never permitting even his closest friends to know the extent of his giving.

He was probably the most liberal contributor to the finances of his church during its long history. In addition to this, he made a contribution to the basement improvements of $1,000, and he and Mrs. Drake contributed the beautiful opera chairs and the basement heater. But these are but few of the things he has done for Methodism in Port Gibson and elsewhere. He was liberal with the Orphans' Home, the church colleges, and other worthy institutions.

But his gifts extended to a higher field, for he gave himself. For more than fifty years he was a steward and trustee of the church, and for fully half a century he was a teacher in the Church School, resigning as teacher of the Men's Bible Class last year because of failing health.

Therefore be it resolved, that the quarterly conference of the Port Gibson church, of the Vicksburg District, commend to the church, to the community, and to the state, the character of this devout Christian worker;

That we express to his sorrowing family our deepest sympathy and commend them to the care of our Heavenly Father, who is the giver of all good gifts and the comforter of the broken-hearted;

That we point the young people of our church to the life our deceased brother has led, with the hope that his example may lead many to a deeper realization of the worth of seeking the higher things of this life in their youth.

Resolved further, that a copy of these resolutions be spread upon the minutes of the conference, a copy sent to the family, and a copy sent to the New Orleans Christian Advocate and to the Port Gibson Reveille.

RESOLUTION 1

Whereas, on March 15, 1942, the second quarterly conference for the year convened in the Port Gibson Methodist church, the district superintendent presiding, and the undersigned committee was appointed to draft suitable resolutions in recognition of the life and services of Bro. C. E. Morris, a member of the above mentioned church and conference; and

Whereas, he has been a member of the Board of Stewards of this church for a period of thirty-eight years and was always faithful in the performance of such duties as were assigned to him; therefore be it

Resolved, by this conference, first, that we express our deep regrets and sorrow at his passing and that we do and will continue to miss him as one of the oldest and most faithful members of our church. He was a true Methodist, was prompt and regular in attendance upon its services, and was always ready to defend his Church and was liberal towards its support in proportion to the means at his command;

Second, that we extend to his family our loving sympathy and commend to them the virtues that he was known to possess;

Third, that these resolutions be spread on the minutes of the conference and that a copy of same be delivered to the family and also that a copy be sent to both the Port Gibson Reveille and the New Orleans Christian Advocate for publication.

Respectfully submitted,
J. H. SMITH,
W. H. HAY,
P. L. SHAIFER,
Committee.

REPEAL OF THE 18th AMENDMENT AND ITS COST

More than three hundred and fifty thousand persons have lost their lives in wrecks caused by drunken drivers during the last eight years. More than ten billion dollars has been paid for damages and only a few millions turned in for revenue. It has been said that eighty per cent of the deaths was caused by Repeal. If one soul is valued at more than all the wealth of the world, then what should three hundred and fifty thousand lives be valued at? If the nation has paid out more than ten times as much in damages as has been turned in for revenue, where is the profit in selling the stuff? It was said that Repeal would do away with blind tigers, and that was not true. Never before have the blind tigers had such a screen to work behind. There are now ten tigers and ten drunkards to where there was one ten years ago. Repeal and dance halls have done more to drag down the youth of the nation than anything else in the past fifty years. Nothing is being done about it. I see where some politicians have gotten up to keep the stuff away from the Army camps, but nothing is being done to keep it away from the cities and country. If it is not good for the soldier in camp, neither is it good for any one else to get drunk on.

Spirits is good for medicine in certain cases of sickness. For that purpose it should be sold, but only on prescription. If this had been done ten years ago, and if instead of Repeal, the Government had curbed the use and manufacture of spirits, made it a $10,000 fine for making and selling the stuff, and had permitted its sale in eight ounce packages on prescription only, we would be in better shape today. In this way the Government would get all the profit and no one could buy the stuff to get drunk on. There would be no blind tigers with a $10,000 fine behind them.

Repeal of the 18th Amendment was putting politics ahead of the Church. If the church people had not joined in with the liquor crowd, there would not have been enough votes to have brought about Repeal. Who will be held responsible for the lives lost by Repeal? Every one voting a wet ticket of course. What is a wet ticket? It is a vote for a man, or a set of men, who favor selling the stuff to the public. If we can put up one hundred billion dollars for war effort, as we should, we can put up fifty millions to curb the liquor business—make it impossible to distill it and sell it for the debauchery of the people. It is time for the church to rise up against the worst evil in this nation, and to start a drive to stamp it out. I believe fifty million dollars will do the job. Where could such an amount be spent for more good? If the Church will not undertake the job, then who will?

A LAYMAN.

God's promises were never meant to ferry our laziness like a boat; they are to be rowed by our oars.—H. W. Beecher.

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LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING WINDSTORM-HAIL INSURANCE

DR. POTTER EXPLAINS

(Continued from page 5)

the General Conference ordered the division. The "official" statistician did not send out the study and the man who sent it out gave no interpretation of the figures.

For your encouragement, may I tell you that when we allow for the 1,099,412 placed on the Non-Resident list and compare the figures of 1941 with 1939, there is an increase of 49,865 Active Members in the two years.

I think this explanation will show you that it was not an arbitrary act on my part, that the pastors only carried out the orders of the General Conference, and that the so-called decrease is only a paper loss, as they had already been lost to the church. To me, the sad part is not that we have to admit this paper loss, but that we have to admit that there are 1,099,412 members who once walked with us, but who walk with us no more. While we were busy here and there, doing this and that, "the young men (and the older ones) to the number of 1,099,412 went away." This should be a dynamic challenge to the church to better shepherd the flock of God.

I am confident that, in the interest of the church and of an understanding of the case, you will gladly give the same publicity to the explanation that you gave to the original editorial.

Very truly yours,
Methodist Statistical Office.
Thos. P. Potter.

WHEN YOU PRAY

By Mrs. Irvin Rowland

"Lord, teach us to pray."

What an important part of life prayer is! Yet how much time do we spend learning to pray? I recently experienced an important lesson in prayer.—I was praying that God would work out a certain problem according to His will. Then it suddenly dawned upon me that I should say, "Lord, help me to work out this difficulty. Give me the insight to know what is best." I believe this is the way He wants us to face life—put forth our utmost and then depend on His strength to carry us through.

Another important aspect of prayer, to me, is to sometimes ask God to "Make me" instead of always "Give me." Christ showed the need for pruning when He said, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Perhaps the reason why we do not accomplish more as Christians is because we allow dead material to cling to our lives. We are not willing for God to have His way with us. We have our own idea or pattern of life which we stick to. Then, we pray for strength to carry on in that way. Far better to ask God to make us what we ought to be and rejoice as He prunes the rotten wood.

We cannot be satisfied and complacent Christians, never putting forth any effort to carry life's crosses. We must bear fruit in order to remain a part of the true vine. "Every branch in me that beareth not fruit, he taketh away."

The branch, naturally, gets its food from the vine, and prayer is, indeed, a life-line. Therefore, may we most earnestly plead, "Lord, teach us to pray."

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Did you ever know an angler to tell the truth?

Yes, once I heard one tell another that he was a liar.—Selected.

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat I shall defy his attempts.

—John Newton.

Great and sacred is obedience. He who is not able, in the highest majesty of manhood, to obey with clear and open brow a law higher than himself is barren of all faith and love, and tightens his chains, moreover, in the struggle to be free.

—Dr. Martineau.

"What did he die of?" Patrick asked one of the last mourners at an imposing funeral.

"He died of a Tuesday," was the reply.

"No, I don't mean when did he die. What was the complaint?"

The mourner's eye lighted up. "There was no complaint; everybody is satisfied."—Ex.

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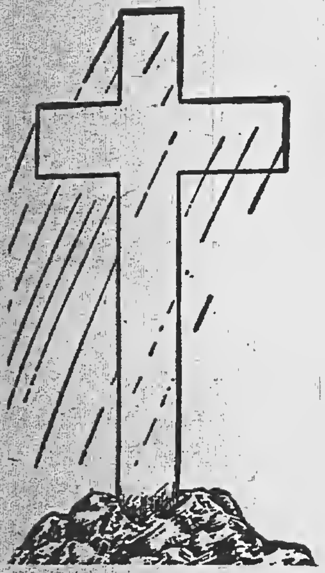

THE LIVING CHURCH

Who can grasp the magnitude of delight comprehended in that short word—God all in all? . . . He who fills with good things the desires of the soul will Himself be to the reason the fulness of light, to the will the abundance of peace, to the memory the unbroken serenity of eternity. O truth! O charity! O eternity! O blessed and blessing Trinity!—Saint Bernard.

THE PRAYER-ROOM TODAY

My Lord, I thank Thee for the growing sense within me that my life is a matter of concern and care to Thee. I thank Thee for those rare and sacred moments when Thou hast called me by my name, and I have known that it was to me Thou didst speak. I thank Thee for the measure in which I have learned to say, The Lord is my Shepherd. Help me to answer Thy love with a love as personal as Thine own. Teach me to know my Shepherd's voice, to hear it sounding clear amid all other voices. Make me swift to see the first indication of Thy mind, eager to follow the slightest prompting of Thy will. Keep me from the self-will that would rebel against Thee, and the fear that would distrust Thee. Let me dwell with Thee all the days of my life, till at last I come to know even as also I have been known. Amen.

Vol. 89. No. 30.

NEW ORLEANS, LA.
THURSDAY, JULY 23, 1942.

What is Our Life?

By Philip L. Frick

What is our life? A burning candle's beam,
For just the fleeting years to have its gleam?
To know across brief span the beauteous light,
Then hopeless plunged into the murky night?
Fore'er to live of ghastly death afraid,
Doomed to lose all, for ruin's darkness made?

What is our life? A vagrant summer cloud,
To disappear despite our boastings proud?
To leave against the heartless sky no trace,
Our being lost, nor anywhere a place?
No sacred worth, oblivion our lot,
Our soul destroyed, by God and man forgot?

What is our life? Bewild'ring puzzle grim?
No meaning vast, the Maker's idle whim?
To hopes no worth, our noble strivings vain,
No glory high, no victory to gain?
Defeat our goal, our destiny the dust,
The victor, Death, despite the soul's brave trust?

Thou art our life!—our spirits' source in Thee,
Thy sacred gift to us, Eternity:
When Christ through Thee broke power of earthly tomb,
Thou didst in love make end of mankind's gloom,
Thou didst bid us to dwell fore'er with Thee,
Eternal life's amazing wonders see!

—Zions Herald.

WALLET OF THE WEEK

TIN CAN MANUFACTURERS are reported to have found a process by which the inside of a can may be coated with silver so thinly as to cost less than if it were coated with tin. This sounds good provided it gets the green light from the War Production Board. At any rate it indicates the possibilities of metallurgy in meeting situations which become critical on account of war or unexpected catastrophes. There seems to be no doubt that we will emerge from the present world catastrophe with a thousand things of which we never dreamed before.

* * *

THE CONGREGATIONAL AND CHRISTIAN churches closed their eight-day General Council at Durham, New Hampshire, with what appears to have been a straddle on the issue of war support. In the earlier part of the session there was a split on war support, but toward the close, it adopted a kind of omnibus statement which recognized the existence of the war situation, declared for the support of the war effort "at whatever sacrifice of life and treasure," and then leveled off by declaring that they are "convinced of the futility of war."

* * *

GERMAN METHODIST CONFERENCES, which a few years ago numbered ten, will become wholly an item of Methodist history after the meeting of the East German annual conference at Newark, N. J., next spring. At one time they were German-speaking conferences, but the change of the newer generation to English-speaking groups accounts for the absorption. This change has been stepped up by the cessation of the large contingent of German immigrants which once augmented the German language groups.

* * *

THE DIAMOND CUTTING INDUSTRY is being transplanted in Cuba as a result of the forced expatriation of Belgian and Dutch diamond cutters. In Havana, which is fast becoming a new diamond cutting center, many young Cubans are learning the trade. Already about thirty carats per week are being exported to the United States and Great Britain. It is estimated that in six months there may be as many as five hundred native diamond cutters working in the new industry. Whether this may prove profitable or not, it will at least offer some diversification for Cuban industry.

* * *

THE HOSPITAL MOVEMENT among Methodists, according to Dr. Ralph Stoody, had its inception in an editorial by Dr. James M. Buckley, of the New York Christian Advocate, in 1881. Mr. George I. Seney, a banker, was inspired by the editorial to make a gift of $410,000, to found the Methodist Hospital in Brooklyn, the first hospital of Methodism. Since that time the Methodists have built eighty-two hospitals in this country and thirty-seven in other countries. It all started from an editorial in a church paper, is the by-product of religious journalism.

THE CHURCH AND MISSION FEDERATION of Brooklyn seems to have been on trial for its life. Those upholding the case of the Federation said that it is essential to the Protestant life of Brooklyn. The written opinion of those to whom the case was submitted, introduced their findings with the statement: "Protestantism in Brooklyn has been on the wane," but we do not find in the implied methods of the Federation other than a mechanistic remedy for ills that are rooted in the soul-life of the people.

* * *

MAGNA CHARTA, the great charter of English liberty which the clergy and the barons forced upon King John, at Runnymede, in 1215, was written by Stephen Langston, Archbishop of Canterbury. This is the greatest document, perhaps, in the story of the fight for human liberty, civil and religious. It has been called "the first corporate moral accomplishment of a people convinced of the abiding truth of the Gospel." The best existing copy of the Great Charter is now in the Library of Congress, at Washington, for safe-keeping.

* * *

PENNSYLVANIA STATE COLLEGE has recently come into possession of a collection of rare Bibles and other religious books which number ninety-four volumes. This collection came from the estate of Charles S. Plumb, a professor of Ohio State University. The presentation to Pennsylvania State College was made by Charles G. Aikens, in memory of his father, Charles T. Aikens, who was for twenty-two years president of Susquehanna University. Pennsylvania State College now has one of the greatest collections of the kind in the country.

* * *

THE FIRST REFORMED CHURCH in Albany, New York, is said to be the second oldest congregation in this country. It was founded in 1642, by Rev. Johannes Megapolensis, the first missionary to the Mohawk Indians, was chartered by George I, of England, in 1720, and the present twin-steepled church was built in 1797. The charter was secured by Peter Schuyler, then acting governor of the state. The 300th anniversary of the founding of the congregation was celebrated during the recent meeting of the General Synod of the Reformed Church, which was held in First Church in New Albany.

* * *

THE UNIFICATION MOVEMENT between the Presbyterian and the Protestant Episcopal churches represents the bridging of historic differences regarding the nature and the significance of ecclesiastical orders. The blending of the extreme ideas of episcopal ordination with that of an ordination by presbyters means the abandonment of the historic contest. It might mean a secularization of ecclesiastical doctrine from which the historic spiritual element is lost, or is absorbed in the worship of size. "Four million members" and four million more "constituents" is typical of the thinking of our times.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

UNCONSTRUCTIVE CRITICS

Aside from all considerations of race, or economic and social status, we believe that the lynching spirit which resorts to the mails and to the public press as a means of defeating the ends of justice, as interpreted by the courts, is one of the most vicious practices of our American life. It is reprehensible because it constitutes the vocation of a group of social meddlers who deserve to be listed as unconstructive critics. The indiscriminateness of this meddling makes one feel that they are more interested in damaging a section and in outlawing classes than in considerations of justice and social equity.

We have in mind the case of Odell Waller, who a few days ago paid the death penalty in Virginia for a homicide which he committed. In their efforts to defeat Virginia justice, these mail-order artists did not scruple to make use of technical quibbles and even descended to the baseness of attempting to browbeat the Governor of that great Commonwealth. We did not know anything about this case until it came to our attention through the activities of these professional meddlers. We shall always be thankful that Virginia had a Governor with a head of his own and the moral courage and backbone for its support.

Now that the incident is past, the praise of Governor Darden by those mail-order social evangelists may salve their consciences in defeat, but it will not satisfy an injured citizenry as to the righteous intentions, or the sincerity of any who resorted to mob practices by pamphlets and false statements. They have done damage to the cause of social justice by the suspicions which they have raised in their attacks upon the courts of Virginia—suspicions created largely outside the State touching a case where the criminal and his victim belonged to different races, but in which the race issue was a gratuitous imputation. They have done hurt to the cause of American democracy by lending themselves to a group allegedly subversive in its designs. They have done harm to the cause of social order by invoking technicalities regardless of their relevance. These unconstructive critics and pamphleteer associates did not overlook the befogging factor of a possible lack of "premeditation" in the act. We believe that there is less danger today from the peril of race intolerance than from the less publicized, but none the less serious fact of an assumption that social problems can be settled by gratuitous alien meddling. The wrong done in the Virginia case is not relieved by the face-saving gesture of ascribing absolute impartiality to the splendid Governor of the State who stood his ground against all comers, nor does the reference to an absolutely unrelated homicide on the day that the Waller case was brought to a close lead one to believe that the gesture of magnanimity was all that it might have been.

Aside from the Waller case, we think that professional agitators of race matters need to widen their horizon. The wrongs of race discriminations will never be cured by any order of academic "spot welders" from the outside. To quote a recent press release, "There is no way to escape from it (false principle) except that of undertaking again with great patience and perseverance the education of our people in the principles of moral thought and moral conduct."

ALIBIS REVEAL HUMAN GENIUS

Shrewd people are ordinarily looked upon as being intellectually elite persons, and that is probably true of a small group of unusually brilliant minds. On the other hand, the inventiveness of the race is universally manifest in the alibis with which it meets embarrassing situations. It is a stupid person indeed who lacks the ability to turn favoring breezes to account in making his escape from an uncomfortable predicament. Many years ago the pulverizing retort of a half-wit left us breathless. There was nothing original or striking in his remark which was inelegant and coarse. It was his placing of it which made it a masterpiece and saved him from the parrot classification to which, in a broader sense, he belonged.

There is a story going the rounds at the present time of a boy whose parents were very religious and correspondingly strict in their home discipline. Among other things they required a rigorous observance of the Sabbath. But one fine Sabbath day, the mother found her young hopeful sailing his toy boat on a pool of water in the back yard. She rebuked him severely for his desecration of the Sabbath, but the boy rose to the occasion with the explanation: "But, Mother, this is a missionary boat going to Africa." Whatever else may have occurred, the boy certainly rang the bell with his alibi.

A few days ago, we asked Henry, the mailer in our office, for the time of day. He walked to the window and gave us the time from a clock across the street. "But," we objected, "Henry, that clock is never right." He replied, "That clock has two faces. The face on Camp Street is always wrong, but the face toward the river is always right. I gave you the time on the face toward the river." We had never suspected that time could be two-faced. Henry's alibi was perfect. Perhaps Henry was right, and that may explain why our secretary is always on time, no matter whether she is coming or going. If you want to know how quick-witted a fellow is, do not ask who his father was, but get him in a corner and find out from him.

MAN—PRODUCT OF HOME AND COMMUNITY

There is probably no emotion more overwhelming than the sensation which comes to a parent when, for the first time, he smiles over the cradle of his first-born. His tiny, beseeching weakness, his little arms outstretched in irresistible appeal, his unaffected lamentations, his utter helplessness, soften one's heart to pity and to clamorous compassion. Then comes this reaction to the parent—oh, what a responsibility to form a creature, the frailest and feeblest that heaven has made, into the intelligent and fearless stature of the full man.

B. P. Brooks

As one stands and looks upon a babe in the sweet innocence of infancy, he is filled with wonder and amazement at the marvelous potentialities wrapped in that little bundle of human flesh. Who knows but that this child may become an Aristotle or a Plato, who shall pierce the recesses of science and bring forth imaginative truths of philosophy? Who knows but that he may be a Socrates who shall dip his pen in the foaming ocean of thought and write his inscription on the pages of eternity? Who knows but that he may be a Demosthenes or a Milton, a Tennyson, a Patrick Henry, a MacArthur who, leaping upon the stage of action and catching the breath of patriotic fervor, may stamp his impress on the wheels of civilization?

Or, God forbid, will his path be marked with filth and scum, polluting some of the fairest flowers, the choicest fruits in a greenhouse of character? Will cruelty, murder, dishonesty follow in his train? Will people say of him when he has passed on, "Living, he was a traveling pest, and dying impenitent, his soul was too deeply stained for hell"?

Each child who comes into the world has a right to be well-born. This statement has been repeated so often that it has almost lost force. There is another aphorism equally true. Every child has a right to be born in a safe, decent environment. As soon as a child is born, the forces of good and evil begin to influence his character and personality. If his home and community life are what they should be, his chances for a happy and useful service are great. It is the responsibility of every community to see that its youth have at least an even break. When a man becomes a national hero, his home town takes great pride in paying honor to him. Well it might, for his community helped to make him great. It is equally true that the community must assume its share of responsibility when any young man becomes a failure.

One of the finest tributes this writer ever heard paid a community was given by a young man on this campus who, when complimented for his sterling worth and outstanding achievement, made this unusual statement: "My community deserves full credit for anything I may have achieved. The people of my home town made it possible for me to be here. They are my valued friends. I have never seen a drunk man in my community and have never seen one take a drop of liquor. I never heard one of them use God's name irreverently. And they believe in me. I can't let them down."

America will be safe as long as it produces communities like this.

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

CUCKOOS

A tall pole stands in front of the parsonage. On it are strung the wires that carry the electric current that furnishes light and power up and down the street. To this particular pole is attached a bracket to which a street light is fastened; and from it run the wires that supply electricity to the church and the parsonage. It is not especially ornamental, but it is an important part of the local scenery.

Not long ago, as I was sitting on the porch watching the traffic and meditating upon various and sundry things, I heard an insistent knocking at the top of that pole. At a glance I saw what was causing it—a red-headed woodpecker industriously investigating the possibilities of establishing a home in that neighborhood.

I watched the bird, at intervals, for several days. Before long he had a pretty good hole excavated, and I took it for granted that he was satisfied with the situation and had decided to settle down and go to housekeeping. But he evidently ran into some difficulty, for one morning I saw him at work on another side of the pole, pecking away as industriously at the second hole as he had done at the first. He seemed to be somewhat worried, though—every now and then he would stop, cock his head to one side, and gaze intently into the small opening. Then he would shift his position and start to pecking again.

But there must have been something incurably wrong with the site, for he finally gave it up and left for parts unknown. I have not the slightest doubt, however, but that he at last found the kind of place he was looking for. In fact, I think I saw the same woodpecker a few days ago (at least it looked like him) sitting serenely by a commodious opening in another pole not far away.

A flock of English sparrows hang around the yard all the time. A few weeks ago I saw some of them carrying straw and wisps of dried grass to a clumpy-looking place on the limb of an oak tree. I thought sparrows always built their nests in gutters and under the eaves of houses and in belfries, and such places; but these were building in a tree. They kept at work until, a piece at a time, they had assembled a great mass of straw and grass on that limb—and now they have a nest there. Sparrows are a pest, and I could easily tear their house down—but I haven't the heart to destroy what they spent so much labor on to build. It's an eyesore to me—but it is home to them.

Yesterday I was admiring the beautiful flowers of a crape-myrtle tree in the backyard when a mocking bird began to fly around and utter distressed cries. The cause was immediately manifest—a nest with two baby birds in it. A baby mocking bird is one of the ugliest things in the world, probably because it is mostly mouth—but it is a beautiful darling to its mother. Maybe she knows that it has melody in its soul.

The only bird I know of that won't build a home and protect its young is the cuckoo.

I'd hate to know a man that was no better than a cuckoo.

BOOKS

Building Morale, by Jay B. Nash, Ph. D. A. S. Barnes and Company, New York, pp. 154, price $1.00.

The author of this little volume is head of the Department of Physical Education and Health, School of Education, New York University. In the pages of this study will be found an inspirational and stimulating appraisal of morale as a factor in our daily life. He holds that morale with a purpose is an important dynamic in victorious living. The subject is treated in simple and direct language, and the point of view throughout is that of the experienced physical director. The building of morale is a process which begins in childhood, continues through adolescence, and it is expressed in action.

Altars Under the Sky, Devotional Readings for Outdoor Days, by Dorothy Wells Pease. Abingdon-Cokesbury Press, New York, Nashville, pp. 144 and index, price $1.00.

These devotional studies consist of poetry, a passage of Scripture, and a prayer, all planned for use out-of-doors. The selections are chosen from the best expressions of worship in the open, and they are designed to deepen the springs of worship in the lovers of nature and of the open spaces. It is a good worship manual for camping and for vacations, as well as for definitely planned outdoor activities of churches. The author spent much of her own youth in the hills of Massachusetts, and these devotional studies reflect her early background, enriched by her experience as a director of Religious Education in various churches of her native state.

Worship Programs for Intermediates, by Alice Anderson Bays. Abingdon-Cokesbury Press, New York, Nashville, pp. 219, price $1.75.

This volume consists of thirty complete worship services, planned to meet the needs of intermediates. It is an effort to produce material which is not "shopworn," and to give insight into truth and to promote a spirit of worship through the use of gripping stories which are tied in with forms of worship. The themes are chosen with a view of making vital contact with the experiences of intermediate children. Mrs. Bays, a native Tennesseean, seeks to provide suggestive material which may be used to stimulate initiative and creativity. The different services are well planned, dignified, informative and helpful. The book is divided into seven groups of services, dealing with "Finding God," "The Living Bible," "Working with God," "Making Choices," "Sharing with Others," "God's Workmen," and "Special Days." Each service is about five pages in length and the story is an important part of the service.

This Seed of Faith, by Henry M. Battenhouse, Abingdon-Cokesbury Press, New York, Nashville, pp. 192, price $1.50.

Dr. Battenhouse is a native of Illinois, a member of the Detroit Conference, and has been a member of the faculty of Albion College for the past fourteen years. This volume lays a substantial foundation by an analysis of seven varieties of faith, beginning with materialism and ending with historical Christianity. From that foundation, he proceeds to Revelation for the discovery of the design which undergirds truth; the four approaches to Christian Faith—Incarnation, Atonement, Resurrection, and Pentecost; The Good Life; The Good News; and The Church and the World. It is not offered as a theological treatise, but is rather informal and practical and is designed to be helpful to pastors and teachers.

The Social Message of The Apostle Paul, by Holmes Rolston, Th. D., D. D. John Knox Press, Richmond, Virginia, pp. 247, price $2.00.

The author of this volume is one of the younger scholars of the Southern Presbyterian Church who, by his volume on Barth and Brunner, had already achieved a reputation as a productive thinker before he was invited to deliver The James Sprunt Lectures for 1942, at Union Theological Seminary in Virginia. In his study of the Social Message of St. Paul, there is no effort at being spectacular, nor is there evidence of an ambitious design. He simply follows the teaching of the Apostle without any of the glamorous heroics of the crusader. It is theologically conservative, socially sound and constructive, and is a painstaking and scholarly study of St. Paul's coverage of the social values of Christianity.

He takes the position that in some matters, such as marriage, Paul was forced to take a middle course by a situation which made an absolute ethic impossible of realization. His view of the rightfulness of emancipating women from the dominance of men, despite the position of St. Paul, is certainly a tribute to the independence of the author's thinking. Another statement regards contemporary life and is worthy of consideration. He says that the modern world has fallen away from monotheism and has turned to tribal gods—gods after their own image. In all these sayings, however, he is interpreting the Social Message of The Apostle Paul rather than offering his own social philosophy.

Congratulations

Corinth District, W. R. Lott, District Superintendent, is the first to win $100 in the Advocate circulation campaign. The Advocate extends congratulations to the District Superintendent, the pastors, and to all the fine laymen who made the victory possible. They did a fine piece of work and have shown the way for others. The Advocate check is already in the hands of the District Superintendent. Again we congratulate Corinth District.

Don't Fiddle Around

Any district can win the $100 if it will resolve to do so. Several other districts in the Mississippi conferences are now in striking position for winning the prize. Your check will be forthcoming when you reach the goal of 400.

Strength for Service to God and Country, Chaplain Norman E. Nygaard, Editor, Abingdon-Cokesbury Press, New York, Nashville, price 75 cents each, or $7.50 per dozen.

This beautiful little volume is just off the press and is bound in blue or khaki—for Navy and Army respectively. It consists of a daily meditation and prayer for every day in the year. The meditations were prepared by many persons eminent for their Christian leadership and it is representative of all religious affiliations. Texts, meditations and prayers all bear upon the problem and the need of the men in the Service. It is handy in size and has a presentation page which will give it a personal significance in addition to its devotional messages.

SELF-SUFFICIENCY AND CHRISTIAN PROGRESS

By Ruth Franks Whitton

Self-sufficiency, whatever else it may be, is a sort of fool's paradise based on complacent self-deception. It is a fault of which many of us are guilty in greater or lesser degree and it is a deadly stumbling block in the path of Christian progress. We believe that which pleases us, shutting out whatever ruffles our vanity or disturbs our comfort, refusing to either see or hear the truth. No man has the all-comprehensive ability to best utilize and direct the full power of his life alone and unaided, but this is the common failing of self-sufficiency. God is left out of the picture until some acute emergency arises and then He is used only for the "duration." Much needless trouble and suffering could be avoided if we would but honestly face our own limitations and supplement our deficiencies with God's supreme sufficiency.

Satan is a very real reality and he is forever seeking by any means whatever to divert us into useless or harmful channels. A smug belief in the sufficiency of our own limited powers and perceptions is an open road over which Satan's evil purposes are easily and readily accomplished. Such being the case any gift or talent we may possess is likewise dangerous to the extent that we leave it idle, unguarded, or unwisely directed. Our potential capacity for good becomes potentially or actively evil to the degree in which our talents are expended in freakishness, fanaticism, or the mad pursuit of self-gratification. We cannot escape the fact that unless we serve God we assist the devil. The only place for self in Christianity is the place of humble service, humbly and prayerfully rendered. To bring our lives to their full fruition, keep our spiritual balance, and enjoy the most satisfying Christian experience, self must be subjugated and God elevated. There must be constant rededication, constant self-examination and continuous striving toward a goal just a little beyond our reach.

Communion with God is essential in that it places all things in their true perspective and keeps us humbly aware of our own shortcomings. Such a state of being does not contribute toward the development of an inferiority complex, because no real Christian is ever hindered by his own inferiority. He simply does the best he can and depends on God to do the rest. The secret of the power of the Christian church is contained in this one simple fact. We need to bear in mind that the church was not built by self-sufficient men nor can it be sustained by such. Humility of soul and mind, the bending of our human wills to God's, and self-sacrificial service spell new life for the church, new hope for the world, and new growth for us. These things are needed now as never before, although many may deride the idea. The world needs God.

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

Bro. R. A. Clark, of Mize, says that he is nearly seventy-four years old and has been a reader of the Advocate for sixty years. We appreciate very sincerely Bro. Clark's enthusiasm for the paper and its messages.

Bro. R. L. Hunt, formerly of Louise, Miss., writes us requesting change of his address to Magnolia, Miss., effective at once. We presume that Bro. Hunt is to be permanently located at Magnolia.

Dr. R. H. Harper, superintendent of the Alexandria District, in the Louisiana Conference, paid the Advocate office a brief call on last Thursday morning. He was in good spirits and we never saw him look better.

We regret to learn of the illness of Mrs. S. J. Davies, of Shreveport. We sincerely hope that she may soon be fully recovered and able to take up again the church activities which for a time have had to be abandoned.

Rev. Sam Nader, who has done some excellent evangelistic work in the Louisiana Conference, is assisting Rev. A. M. Martin in a series of services at Clay, La. Bro. Nader himself is pastor at Iowa, in the Lake Charles District.

Rev. Wm. B. VanValkenburgh, of the Pearl River, La., charge, has done the best piece of work in the Advocate campaign that has ever been done in that charge. His record now stands at 19 subscriptions, and he says that others will follow.

A new educational building at Clinton, La., has been completed. It was made possible by gifts and bequests of the Dart family in New Orleans. The building is adequate for all the Church School needs of that congregation.

Rev. N. H. Melbert, pastor at First Church, New Orleans, will be the Camp Ground preacher at Seashore, for the services which began on July 19 to run through July 26, inclusive, according to printed announcement sent out by the Camp Ground.

Mr. George B. Campbell, editor of the **Hammond Vindicator,** will have the sympathy of a large circle of friends throughout this section on account of the death of his wife on Sunday of last week. We share with others the sorrow of our friend.

Rev. W. F. Howell, pastor at Rochelle, La., writes us that he has been called for active duty as a chaplain in the Army. Bro. Howell is one of the active young men of the Conference, and will do good work with the armed forces of the country.

Mrs. O. M. Johnson, Advocate representative of the Gueydan charge, has made a good record in her campaign. She lacks only one subscription of winning her pencil and we have promised to see that she does not miss her gift.

Miss Rebecca Raulins, daughter of Dr. and Mrs. D. B. Raulins, of Ruston, La., is a "Junior Chemist" at the Chickasaw Ordnance Plant in Memphis, Tenn. She graduated from Newcomb College, New Orleans, a few years ago.

Rev. L. W. Cain writes a cheerful note from his bed at Denham Springs, La., where he is in a cast waiting for the healing of the bones which were broken in his accident a few weeks ago. He says that his friends have been wonderful to him and that compensates in a measure for his sufferings.

Rev. W. L. Watson, who is the son of Rev. B. D. Watson, Wynn Memorial church, Shreveport, is preaching at Trees, La., in connection with his going to school at Centenary College. Bro. Watson, whom we have known for many years, is an excellent young man with good promise for the future.

We are interested to note from some requests that Texas Methodists are taking note of the work being done by our hospital chaplains—especially Rev. R. T. Ware, of Shreveport. A good Methodist woman asked for his report as a basis for promoting a similar work in the conference where she lives.

A DAILY PRAYER IN WAR-TIME

For Lonely Hearts

Our prayer today, O ever-merciful Heavenly Father, is in behalf of all who dwell in great loneliness of spirit, because dear ones are far away on their Country's service. Teach us all that many waters cannot divide love, and that neither time nor distance can separate heart from heart. Bestow upon us every one—upon us who wait at home and upon those who serve afar—a great loyalty and a great courage. In a common fellowship with Thee, may our human ties be sanctified and glorified, so that we may be worthy of one another, and of Thee, our Father and our God. Be Thou our refuge and our comfort. Open to all of us new experiences of spiritual reality. Keep us close to Thyself, and to all our dear ones. In the name of Jesus Christ. Amen.—W. T. E.

A personal message from Mrs. E. M. Murphey, of Macon, Miss., brings us distressing news as to the failing vision of her husband, Dr. Murphey, who has been suffering from cataract and glaucoma for some time. Dr. and Mrs. Murphey are among the best friends we ever had and we are distressed in their distress.

Scarritt College for Christian Workers has sent out preliminary announcement of the opening of a new "School of Social Work"—a joint enterprise of Vanderbilt University, George Peabody College and Scarritt College. It will open on September 21, and will be housed in one of the Scarritt buildings.

A letter from Bro. L. T. Fickling, lay leader of the Seashore District, brings us cheer both for the assurance of his own improvement in health following his rather serious illness of a few weeks ago and for his encouraging word concerning the Advocate. We sincerely hope that Bro. Fickling may be well on the way to complete recovery.

Canal Street church, New Orleans, has increased the salary assessment for the pastor, Rev. J. T. Harris, in the middle of the conference year. This unusual action was in recognition of the fine financial and spiritual leadership given by their pastor and his accomplished wife. Mrs. Harris directs the music and works with the young people.

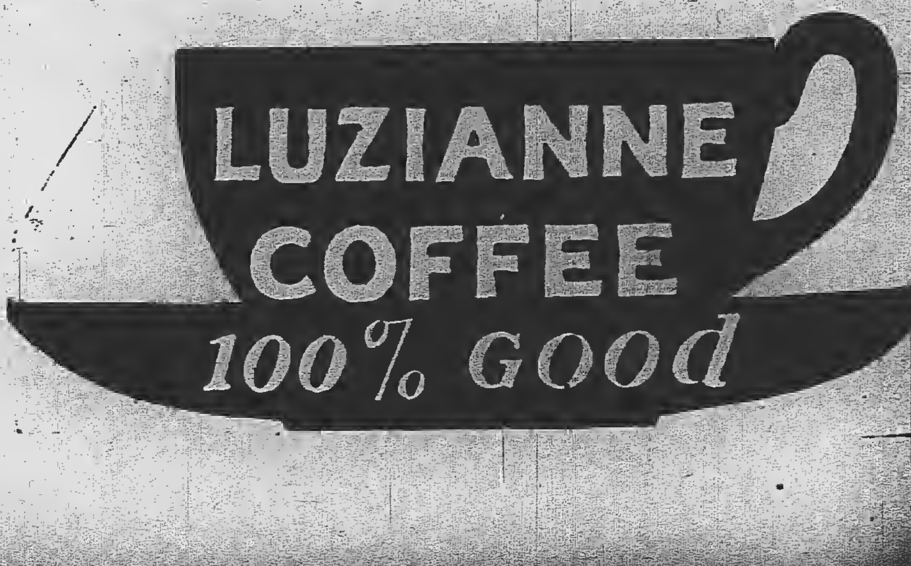
Gordon Avenue church, Monroe, La., of which Rev. W. A. Cross is pastor, had an all-day service with dinner on the ground last Sunday. Rev. H. M. Johnson, district superintendent, was the preacher at the morning hour, and Rev. R. M. Bentley, of Pineville, a former pastor, preached in the afternoon. Rev. J. M. Alford, a former pastor, was present and participated in the service.

Rev. J. A. McCormack, good friend of the Advocate and the editor, at Abbeville, La., sends us a list of 18 subscriptions, 6 of which are new, and says that he will easily reach his quota and has had no trouble at all in his Advocate campaign. That statement not only represents the good spirit of Bro. McCormack, but expresses as well the experience of those who have written concerning the campaign this year.

Rev. W. W. Perry, pastor at Donaldsonville, La., has done a thorough-going work in the improvement and refurnishing of the properties during his three years on the charge. Church building has been painted inside and out, parsonage improved, paving bill paid eight years in advance, congregations are good despite population changes, all finances are paid to date, and tokens of good will are everywhere.

The people of the Bogalusa, Elizabeth Sullivan Memorial church, inspired and led by their pastor, Rev. G. W. Pomeroy, have raised $4,500 on their educational building debt since last conference, and the mortgage was burned at the service of July 12. In token of their appreciation, the church presented Bro. Pomeroy with a lovely gold-mounted "life-time" pen and pencil set. Naturally the pastor and his people are greatly rejoiced over this splendid achievement.

Rev. J. A. Wells, pastor at Glendale, Jackson, Miss., adds a statement concerning his work to a business note, in which he says



he has just closed a Soul-Winning Training Class. The class had for its objectives, first, to fire every teacher's heart with a purpose to win every lost soul in his class; second, to discover and bring back every absentee from the Church School; and third, to go out into the highways and find those who have been hitherto indifferent. Bro. Wells says that as a result of this training class he is expecting there will be no summer slump in his Church School attendance.

THE INTERMEDIATE CAMP FOR THE NEW ORLEANS DISTRICT

Ninety-six Intermediates met at Camp Kittiwake, June 15 to 20th, for a wonderful camp and a Christian Adventure. The camp was directed by Rev. Hubert A. Gibbs, of Napoleon Avenue Methodist church. Under his splendid leadership the spiritual life of the camp reached a high level.

One of the greatest factors in the success of the camp was the depth of the worship experiences at the Morning Watch, under the leadership of Mrs. James T. Harris, and the Vesper Services, with Rev. James T. Harris as the speaker.

There was a fine spirit both in the staff and on the part of the campers and it seemed to be the judgment of each one there that we had a great experience and inspiration.

Class and instructors were as follows: Rev. J. T. Harris, "What the Bible May Mean to Me"; Mrs. J. A. Alford, "Our Neighbors in China"; Miss Vivian Unruh, "Negro American Leaders"; Rev. Oliver Risinger, "What Alcohol Does to Us"; Miss Zulu Sulvest, "Finding God in the Out-of-Doors"; Mrs. H. A. Gibbs, "Ways We Worship"; Rev. E. B. Chaney, "What It Means to Be a Church Member."

The Rev. J. C. Whitaker was our business manager, and Mrs. E. E. Cayard the dietitian. Miss Lois Lawrence and Ralph Compango were life guards. And of course the camp would not have been right had it not been for the constant efforts and care of Miss Ruth Blessey. Rev. Donald M. Risinger was in charge of Journalism. It is of greatest importance that such work as is done in our camp be carried on with increased vigor during these hectic days.

D. M. R.

JUDGE PERCY BELL—1874-1942

Many hearts were made inexpressibly sad by the sudden and tragic death of Judge Percy Bell, of Greenville, Miss., who was buried from the family residence on July 6, 1942. He had been in ill health for some two years, and had spent most of the past five months in the hospital under an oxygen tent. His physicians gave no hope of his restoration to activity.

Judge Bell was a man of brilliant intellect, profound convictions, and deep feeling. His mind sparkled and flashed with clear perception, deep penetration, and ready wit. He was a man of broad and accurate information, able to pass on questions of public interest with fairness and discrimination, and never hesitant in taking his stand and expressing his convictions.

He was a scholar and distinguished lawyer, whose ability was recognized by his appointment as chancellor of the seventh district of Mississippi when he was barely thirty years of age. His judicial administration was noted for its businesslike procedure as well as for the clarity and accuracy of his decisions. He twice represented Washington county in the state legislature—once in the lower house and once in the senate, in each case rendering a notable service to the commonwealth. He was vitally interested in civic affairs and was active in his support of all measures and movements looking toward the enforcement of law and the administration of justice.

He became a member of the Methodist Church in early life, and was its honored servant, not only in the local congregation, but as a delegate to district and annual conferences, as a member of the conference board of education, and as a trustee of Grenada College. He was one of the charter members of the Big Brothers Class in the Church School and was for many years its teacher, bringing always a sound and sprightly interpretation of the Scripture lesson. Above all, he was a steadfast and devoted friend, ready to serve at the midnight hour when need demanded, faithful to the end without counting the cost. May the heavenly Father comfort the sorrowing family.

J. R. COUNTISS.

Do You Know?

The first law of success is to begin on time. The man who gets an early start does not have to watch the clock, nor will he have to adjust himself to the unexpected. When his task is well under way, the things he didn't see become incidental.

The Early Bird

To put it in the homely phrase of the proverb: "The early bird gets the worm."

Send your list of thirteen or more subscriptions and we will send you a beautiful "Parker" mechanical pencil by return mail. We have plenty of them on hand now, but they are going and the offer ends when our supply is exhausted. Don't miss this beautiful gift.

CALVIN M. PURVIS DIES FOLLOWING STROKE

Calvin M. Purvis, 62, at the time of his death and for years past, cashier of the Merchants and Planters Bank of Tchula, Miss., died in a Vicksburg sanitarium recently following a cerebral hemorrhage suffered in Tchula a few days previous.

The funeral was held at the Rayville Methodist church, with Rev. J. H. Midyett, pastor, officiating, assisted by Rev. J. T. Harris, pastor of the Canal Street Methodist church of New Orleans, formerly pastor of the Rayville Methodist church, and Rev. W. T. Phillips, of the Methodist church of Tchula, Miss. Interment was in the Rayville Masonic Cemetery.

Mr. Purvis is survived by his wife, Mrs. Inex Purvis, of Tchula, Miss.; one son, Dr. George C. Purvis, of Rayville; two brothers, W. H. Purvis, of Navasota, Tex., and G. F. Purvis, of Rayville; three sisters, Miss Lallie Purvis, Mrs. J. L. Pipes, and Mrs. S. W. B. Colvin, of Rayville.

Cal Purvis, as he was popularly known to the friends at his old home here, was born and reared on the old Purvis homestead, about eight miles southwest of Rayville. His family connections on both sides are composed of leading pioneer stock of this parish. He made Rayville his home for a number of years, where he was in the banking business. He also resided sometimes in Mangham, and was engaged in the mercantile business. His farming operations were also maintained through the years of his manhood. Upon leaving Rayville, he removed to Tchula, Miss., where he went to accept the position of cashier of the Merchants and Planters Bank of that town, which position he was holding at the time of his death.

He was active in the work of the Methodist church, and took a keen and active interest in civic affairs and the Masonic Lodge. He was a most valuable and highly esteemed citizen, known for his honesty and integrity and unblemished character. He was a devoted husband and father, a sincere friend. The nobility of his clean life was reflected in all his relations with his family and fellowmen, a record of right-living which he leaves as a legacy to his family.—Local Paper.

L. P. BAILEY

To epitomize the long life of consecration and unfailing devotion, the spirit of humility, and veritable hungering and thirsting after righteousness characteristic of L. P. Bailey, would need an abler pen than mine.

"The steps of a good man are ordered by the Lord."

We, of Greenleaf church, and the entire community, have known that he walked with God—felt the inspiration and benediction resulting from that close fellowship.

Here, his devotion was so manifested, his influence for good so great, the impact of our loss so heavy, that we find it hard to carry on without him. But alas, he will walk and work and worship with us no more in old Greenleaf.

"In the way of righteousness is life, and in the pathway thereof, there is no death. (Proverbs.)

The oldest member of our church, longest a member, longest term as superintendent of Sunday School, and we believe for the longest period a subscriber to our church paper, are some things that distinguished L. P. Bailey.

He possessed a remarkably retentive memory, a profound knowledge of the Scriptures, and a kindly forbearing disposition that held charity for all and malice toward none.

He was "always diligent in the Lord's business," an exemplary citizen, neighbor and friend, and a pillar of strength to the church he so faithfully served.

Truly, "The hoary head is a crown of glory, if it be found in the way of righteousness." His good wife, too, walked steadfastly beside him in this way.

"A just man walketh in his integrity; his children are blest after him."

Impossible to evaluate the good accomplished during his almost 87 years.

Many now in far places must recall, in retrospective moments, the scope and fervency of his prayers, the especial emphasis always in petitions for young people, and his prayers for "our leaders of church and state" for divine guidance.

We do not think Greenleaf can ever forget Mr. Bailey. We miss him from his pew, but somehow his saintly spirit seems to linger around that sacred altar.

We shall keep a mental picture of him, singing with quavering voice, a favorite hymn: "Blessed Assurance"—it was familiar ground—the "foretaste of glory divine" attuned to his spirit.

He fought a good fight, but simply, without ostentation.

Just as quietly he slipped suddenly away when God said, "It is enough."

We think he responded with sublime readiness, "Into Thy hand I commit my spirit; Thou hast redeemed me, O Lord of truth."

Well merited tribute was paid by hundreds of sad faces, by tear-dimmed eyes, by words and deeds, by mounds of beautiful floral offerings.

The aged form rests now in the well-kept cemetery where he often wandered on Sunday mornings. The spirit went joyfully to a haven of rest for the weary—to "a house not made with hands" in "a place where we'll never grow old." Where we, too, may hope to enter.

MRS. W. E. PHILLIPS.

PERSONAL NOTES AND INCIDENTS

Rev. D. B. Boddie had Rev. T. F. King, of Second Church, New Orleans, in a meeting at Berwick, La., July 13 to 19. Bro. King was pastor at Berwick early in his ministry.

Rev. Thad Ferrell had the assistance of Rev. Roy Hewlett, of the North Alabama Conference, in a meeting at Booneville, Miss., recently. Bro. Ferrell was recently transferred from Alabama and Bro. Hewlett was originally a Mississippian we think.

Rev. F. J. McCoy, pastor at Lecompte, La., reports a successful Intermediate Camp at Camp Brewer, on July 3. Fifty-nine persons were registered. The Young People's Camp followed the next week. Beginning August 10, Evangelist Robt. J. Kennedy, of Dallas, Texas, will conduct revival services at Lecompte.

Special conferences and schools at Lake Junaluska, N. C., include School of Missions, July 27-August 4; Missionary Conference, July 28-August 4; Leadership School, August 3-14; Pastors' Conference, August 4-9; and Period of Preaching, August 16-30. So far, no announcement has been made cancelling any of the program as originally outlined.

Rev. Hilary S. Westbrook reports two good revivals on the Rose Hill charge, in the Mississippi Conference, where he had the assistance of Rev. Frank M. Casey and Rev. G. E. Allan at Pleasant Grove and Hopewell churches respectively. Thirteen members were added, all of them on profession of faith. Bro. Westbrook reports congregations and collections ahead of the same time last year.

Dr. W. A. Lambeth, pastor of Central Church, Asheville, N. C., carries in his church calendar the names and addresses of forty-eight members of his congregation who are in the armed services of the country. Most of the men are located in training camps and others are located as to zones and departments of the service. The addresses of none of them may be correct, but the recognition is what is intended.

MT. SEQUOYAH

The camps and conferences at Mt. Sequoyah this season have been much larger in attendance than we had hoped for. The weather has been ideal, the grounds beautiful, and the programs inspiring in every way.

Our last conference, the big Leadership School for Young People, will close on August 15, but the grounds will be open until September 1, for our friends who would like to remain over for a few days rest, or for others who would like to come and spend a few days vacation with us.

S. M. YANCEY, Supt.

MISS MARY JUNE LIPSCOMB MARRIES

Miss Mary June Lipscomb, only daughter of Rev. and Mrs. T. D. Lipscomb, of Church Point, La., was married to Mr. Leonard Hampton Smith, at St. Joseph, La., on July 4, 1942. The ceremony was performed by the bride's father. The bride is a graduate of Whitworth College, B. A. of Centenary College, and did post-graduate work at L. S. U. She has been a teacher in the Joseph Davidson High School of St. Joseph for the past five years. The groom, a radio technician in the Army, is a graduate of the high school at St. Joseph and attended Northeast Junior College, Monroe, and the State University of Baton Rouge.

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

Kosciusko, T. B. Thrower	1
Iuka, E. G. Mohler	13½
Pontotoc, G. H. Boyles	6
Etta, O. L. Elliott	2
Salem, Milton J. Peden	2
Artesia, S. W. Hemphill	1

DISTRICT REPORTS

Aberdeen District	245½
Columbus District	307½
Corinth District	402½
Greenwood District	182
Greenville District	136
Sardis-Grenada District	172

Mississippi Conference

Jackson, J. A. Wells	1
Jackson, R. H. Kleiser	1
Laurel, Mark F. Lytle	2
Bonhomie, R. M. Matheny	1
Hattiesburg, B. M. Hunt	3
Bucatunna, A. L. Meadows	15
Laurel, J. W. Leggett, Jr.	10
Benton, L. E. Alford	2
Foxworth, F. M. Casey	1
Lumberton, F. L. Applewhite	2
Rose Hill, H. S. Westbrook	1

DISTRICT REPORTS

Brookhaven District	126½
Hattiesburg District	302 2-3
Jackson District	143
Meridian District	115½
Seashore District	223
Vicksburg District	131½

REV. L. D. HAUGHTON DISTRICT REPORTER

Dear Dr. Duren: Please announce in your paper that Rev. L. D. Haughton, pastor of the Millsaps Memorial church, Jackson, Miss., has been appointed the Jackson District reporter to both the **Christian Advocate** and the **New Orleans Christian Advocate**, by the district superintendent, Rev. Otto Porter.

All ministers of the district are requested to send news items to Bro. Haughton, whose address is 619 Duling Avenue, Jackson, Miss.

My father is out of the city for a few days, and I am sending you this notice in his absence. He must have overlooked it. If he has already sent you a similar notice, please disregard this one.

GRACEALINE PORTER.

"PRAISE THE BRIDGE THAT CARRIES YOU OVER," IS A GOOD MOTTO

The gulf that separates Totalitarianism and Democracy is wide, stormy and deep. To bridge it, the lower and middle classes of humanity have always dreamed, and many times made heroic efforts to secure self-government. But self-government demands that the people, at least a majority of them, be educated, be intelligent, have political sense and possess good character.

In all ages before Jesus Christ was born, Totalitarianism was the only kind of government, with the exception of the Hebrews, who had a Theocratic government until they rejected the "God who had done so much for them," and they, too, had to have a King, and, thus, became Totalitarian. When Christ began to teach, he began to turn humanity "about face." God's plan to use the Hebrews, as an example in a physical way, of what He wanted to do for His people in a spiritual way, had failed; but what Jesus did and taught has not failed, cannot fail, will never fail. God, the creator and ruler of the universe, is behind His plan for human welfare, and cannot fail. But, since He must look to man to carry out His plans, they advance for a while and then recede for a while, just what happens to everything man manages or does. "They oscillate back and forth like the pendulum of a clock."

We have often heard men remark that the twelve apostles whom Jesus chose were "awful dumb," because they did not learn that the Kingdom Jesus came to found was a spiritual kingdom, until after the Saviour arose from the dead. For the last half dozen decades, man has been dumber than were the famous twelve.

Even now, when the bridge between Totalitarianism and Democracy, which was built according to the principles taught by Jesus Christ, is threatening to fall—has fallen in eleven European countries, our American people still talk of keeping, at any cost, "The American Way of Life." It is that way that has caused all this trouble. It sustains physical life, but lets the real life, the spiritual life, dwindle, shrivel, and almost die.

God Almighty is "watching over His own," and is purging the vine of its dead branches so that others can grow and bear fruit such as our great President included in his, "The Four Freedoms."

Now, in conclusion, if we save this one-way, shaky bridge that gave the world its first Democratic governments; that dethroned practically every Totalitarian monarch in the world; that gave God's people freedom from slavery and a right to be an individual and make life what he wanted it to be, we must become more spiritual. We should hear another Voice in the wilderness crying, "Repent!" We must rise more nearly to the moral, social and economic standard given us by the Great Teacher—the first and only teacher the world has ever had who was tall enough to see over the walls that separate the different classes of people and the different races of men.

GEO. W. CHAPMAN.

Tupelo, Miss.

SELF-SUFFICIENCY AND CHRISTIAN PROGRESS

(Continued from page 5)

It is because self-sufficient men and nations do not have God that we must have guns. Christianity is too big to fit the narrow spiritual boundaries of those hemmed in by their own conceits—and if it is cut to fit these boundaries it is no longer Christianity but merely a soulless moral or ethical code. Christian morality and Christian ethics are a part of Christian character, but only a part of it.

Our greatest trouble is that we do not build our fences high enough to reach God and keep out the devil. We erect low barriers that are really no barriers because they symbolize a state of compromise wherein we excuse or tolerate ungodly things on the doubtful grounds of broadmindedness. Compromise weakens us and distorts our perspective and effectiveness as we are thereby thrown out of balance with God. We need to remember that while God will not come into our hearts and lives unless He is invited, the devil will always force himself upon us. Therefore, for the sake of our eternal salvation, we need to keep the light of truth turned upon ourselves, that we might know ourselves for what we are. Pitiless self-examination will certainly take some of the conceit out of us, but it will also leave us in a more acceptable frame of mind. It is when we turn to God with humble, open minds, that we are ready to grow and take our rightful places as fruitful servants and royal heirs.

Progress of any sort stops when people believe they have reached the ultimate and that nothing further can be known or attained.

WISE OR OTHERWISE

By Rev. James H. Felts

Very often the fast way is the hard way, the short way the long way.

Think and live for the years instead of the minutes, if you would have your skyline lifted in times of sorrow.

The courage that enables a man to do right in the face of caustic criticism is akin to the Christ courage.

Face your mistakes honestly if you would have them turned into stepping stones leading to better things.

So long as a man prefers to believe a lie when he might know the truth, his case is hopeless.

And so long as a man is neither a fool nor a knave, the better way and the happier way is open to him.

Demand that your best be given to life if you would have life respond in terms of enrichment.

If and when labor "takes roundance," and capital "fudges," citizen taxpayers "squirm." Honesty is still the best policy.

"But when every objection has been listed and evaluated, the fact remains that revivals are among the most wholesome and fruitful evangelistic methods ever employed by the Christian Church." W. L. D.

Morale? Morale is that indefinable something which takes care of itself when you are sanely busy, goes "hay-wire" when you are insanely idle.

True or false? Polecat gunnery, the rear action gunnery so often used by candidates, is justified?

LOUISIANA CONFERENCE CAMPAIGN CREDITS

(Note: Charges having one credit are included under single subscriptions.)

Alexandria District

Boyce, L. R. Nease	2
Campti, J. L. Lay	2
Ferriday, T. T. Howes	5
Lecompte, F. J. McCoy	9
Marksville, W. C. Mason	2
Melville, C. B. Powell	4
Natchitoches, C. F. Lueg	25
Pineville, R. M. Bentley	5
Pollock, Ruth Nuttall	2
Trout, J. E. Selfe	2
White's Chapel, J. A. Jones	7
Single subscriptions	11

Baton Rouge District

Amite, A. T. Law	7
Baker, J. L. Beasley	16
Blackwater, J. P. Bonnecarrere	16
Baton Rouge, J. H. Crowe	27
Istrouma, R. R. Branton	18
Clinton, F. S. Flurry	4
Covington, J. C. Rousseaux	2
Fisher, A. W. Coody, Jr.	4
Franklinton, I. W. Flowers	5
Gonzales, C. J. T. Cotten	15
Greensburg, R. V. Fulton	4
Hammond, T. H. Trotter	20
Jackson, W. B. Hollingsworth	2
Kentwood, L. L. Booth	3
Lottie, L. W. Cain	2
Pearl River, W. B. VanValkenburgh	23
Pine Grove, Elmo LeBlanc	2
Plaquemine, A. P. Boyd	2
Ponchatoula, H. T. Carley	17
St. Francisville, D. T. Williams	2
Springfield, M. D. Felder	18
Tickfaw, P. W. Sibley	13
Zachary, G. A. Galloway	5
Miscellaneous	12
Single subscriptions	1

Lake Charles District

Abbeville, J. A. McCormack	18
Crowley, J. B. Grambling	7
Church Point, T. D. Lipscomb	6
DeQuincy, W. T. Gray	3
Ebenezer, C. J. Thibodeaux	4
Gueydan, Don Wineinger	12
Iowa, Sam Nader	7
Jeanerette, J. H. Sewell	6
Kinder, R. T. Pickett	4
Lafayette, V. D. Morris	2
Lake Charles, J. H. Bowdon	35
Leesville, A. A. McKnight	23
Single subscriptions	2
Miscellaneous	18

Monroe District

Columbia, W. R. Wendt	14
Delhi, J. E. Hearn	1
Gordon Ave., W. A. Cross	11
Gilbert, S. S. Holladay	16
Bastrop, C. E. McLean	12
Grayson, W. H. Carroll	4
Oak Ridge, J. F. Dring	10
Pioneer, J. C. Price	14
Rayville, Jack Midyett	3
Sterlington, J. W. Lee	10
Tallulah, H. A. Rickey	3
Wisner, J. M. Alford	2
West Monroe, C. K. Smith	11
Single subscriptions	3
Miscellaneous	20

New Orleans District

Carrollton Ave., E. C. Gunn	29
Chalmette, J. W. Booth	2
Donaldsonville, W. W. Perry	13
Morgan City, D. B. Boddie	10
Napoleon Ave., H. A. Gibbs	2
Franklin, J. B. Harper	3
Felicity Street, W. D. Boddie	3
First Church, N. H. Melbert	2
Gretna, A. R. Hoffpauir	2
Lisbon, R. E. Walton	2
Parker Memorial, E. B. Emmerich	7
Rayne Memorial, H. L. Johns	24
Slidell, J. W. Faulk	8
Single subscriptions	2

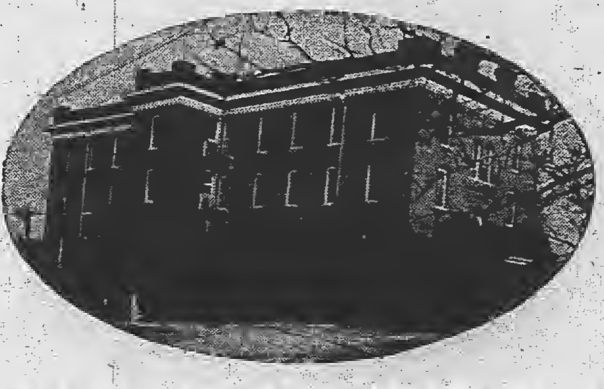
Ruston District

Athens, B. P. Durbin	3
Calhoun, J. A. Knight	3
Chatham, J. T. Garrett	8
Clay, A. M. Martin	4
Cotton Valley, J. F. Wilson	2
Dubach, J. W. Ailor	16
Farmerville, W. O. Byrd	4
Gibsland, G. A. LaGrange	15
Haynesville, Louis Hoffpauir	7
Heflin, A. M. Wynne	13
Homer, W. H. Giles	4
Lisbon, R. E. Walton	3
Ringgold, E. W. Day	19½
Ruston, Guy M. Hicks	16
Sibley, Rex Squyres	2
Springhill, G. A. Morgan	14
Miscellaneous	12
Single subscriptions	3

Shreveport District

Belcher, J. W. Matthews	2
Ida, Thurmon Spinks	7
Logansport, W. O. Lynch	28
Mangum Memorial, P. W. Caraway	3
Pelican, A. A. Collins	18
Plain Dealing, L. A. Carrington	2
Broadmoor, Geo. Pearce	2
Park Avenue, S. A. Seegers	5
Trees, W. L. Watson	1
Single subscriptions	5
Miscellaneous	26

MILLSAPS COLLEGE, JACKSON, MISS.



FALL SESSION BEGINS SEPTEMBER 14

A student entering Millsaps August 10 may still acquire 3 semester hours of college credit this summer.

Millsaps College is: centrally and conveniently located, with commercial transportation facilities to all parts of the State in case of gas rationing; fully accredited, reasonably priced, well-equipped; has a beautiful campus, friendly and Christian campus atmosphere, an outstanding faculty and high scholastic recognition.

For Further Information Write:

M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"We must, when this war ends, have a peace not written in hate or reprisal or in terms of territorial aggrandizement or imperialistic designs. It must be a peace in a spirit of intelligent, mutual helpfulness and good will. For a military victory alone will not save the democratic system. Democracy, as a way of life, is competing with various totalitarian ways of life. And democracy will win only if it works better than they do. . . . But we must not again lock 80,000,000 people in a prison wall of trade limits and economic degradation to spawn brutality, racial intolerance and war."

—Wendell L. Willkie.

* * *

To the Women of the Mississippi Conference

Dear Girls:

A number of you have written that the study, "Planning for Peace," is hard!!!!

We admit that it is hard—there is going to be a lot of creaking and groaning of these old brains which have not done much work since we were in school—but we believe the women of the Mississippi Conference are as smart as the women of any conference in the United States, and we are counting on you to prove it!

Our high school and college boys and girls are studying many of these subjects. It is vacation time and they are at home, why not ask them to help with the topics? They will be thrilled to see the splendid material which we have and very much surprised to know that mother, grandmother and auntie are studying such timely subjects—and in the Woman's Society of Christian Service!!!

A prominent Mississippian told us recently that he always thought the women just met and sang a song and had a prayer until he attended our annual meeting. Now, he thinks the W. S. C. S. is about the livest organization in the church.

No, sir!!! We are not going to let a study prepared by a college professor stump us!

Last year we had over 50 classes applying for credit in the study of the "Christian Family," and over 40 which qualified. Let's go over that number in our study of, "Planning for Peace."

Your conference secretary of C. S. R. and L. C. A. is leaving for the School of Missions, at Lake Junaluska, on July 24. There she will take a credit course in this study and will send back to this page every help which she can find.

During the two weeks she is out of the conference, if you should need immediate help, write Mrs. E. V. Perry, Rolling Fork, Miss., who will be glad to assist you.

For those who have already begun the study, we suggest as help for the final lesson two pamphlets which may be secured free:

"Brothers in Black," by J. McDowell Richards; "White Women in a Biracial Society," by Edwin L. Clark.

Write to Mr. R. P. Neblett, Jr., 508 Lampton Building, Jackson, Miss., for these pamphlets.

This year we are singing, "Give us wisdom, give us courage for the facing of this hour". . . If we really want to face facts, if we want to understand why we cannot tell England what she should do about the people of India, then read, "How the Negro Fights for Freedom," in the July issue of Readers' Digest.

There is going to be a new world after this conflict ends—shall we, as Christians, take our responsibility in helping to make it a world where all people may live the abundant life? And shall we begin right where we are?

Let's seriously study "Planning for Peace."

I am counting on each one of you, with God's help, to make this the best study we have ever had .

Sincerely,
KATHERINE A. WILSON,
(Mrs. Stanley Wilson)
Conf. Sec. C. S. R. and L. C. A.

* * *

Strayed—From the classroom of Mrs. Paul Arrington, on the Seashore Methodist Assembly Grounds, Biloxi, Miss., June 15-20, 1942:

"The Latin American Circuit."
"Latin American Backgrounds."
"Latin America U. S. A."
"A Discussion Manual."
"Pan American" (a magazine).

If seen wandering around anyone's home, please send them to Mrs. Paul Arrington, Waynesboro, Miss. Reward? Many thanks!!

* * *

W. S. C. S. Insignia

The following presentation of the above subject, was given by Mrs. W. K. Prince, of Newton, at a recent zone meeting. It was so helpful to those hearing her, we print it by request.

"Insignia of the Life Membership"

"I made them lay their hands in mine and swear
To reverence the king, as if he were
Their conscience, and their conscience as their king.
To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To honor his own word as if his God's,
To lead sweet lives in purest chastity."

"These vows were made by a famous order of knights, who, tradition says, lived in England during the 5th century. The Knights of the Round Table carried their famous insignia emblazoned across their shields and went about the world righting social injustices.

"Fifteen centuries later, we, members of a well-known order of Christian womanhood around the world, carry no such insignia nor take such vows. Our insignia is a simple, unobtrusive, small cross formed of dull gold. Ours is a simple charge—'To serve the present age'—and we are charged to place our hand in our King's and go out into the darkness with Him as the Shining Light.

"Since the dawn of the centuries, man has found that he needed some sort of insignia or standard. In the beginning man needed an insignia to designate family or clan differences, and a crude standard thrust on a spear or stone was used.

"Down through the centuries insignia were used for various purposes, good and evil, until today we live in a day of them. Because of the war and its many phases of work, there are hundreds of military insignia in addition to private ones. There are numbers of variations of stars and bars and wings and anchors.

"The most fabulous insignia that we have records of, were those of King Arthur and his Knights. The idealistic King influenced greatly ideas of justice and chivalry. The Knights swore to right wrong and succor the oppressed; to be gentle to women; to seek honor in high endeavours. These ideals were felt as a religion and cast influence down the ages.

"To us, today, members of the Order of the Cross, the ideals of a past chivalric age still imply power. Through us the ideals of a far gone age may live again. Today, as then, there are cruel wars, and persecutions and dreadful sufferings from inequality. But a civilization is judged by its ideals.

"Four million Methodist women in America can attempt to right wrong and our world is full of wrongs that are waiting to be righted. The combined efforts of four million Christian women can do much toward righting the present ills. Never have there been more oppressed people than today, needing a share of the world's good things. There are millions in Europe, Asia, Africa, who are without homes, without family, without country, without sustenance.

"Sharing has long been considered a virtue and today in this inter-dependent world none of us can get along well if some of us get along badly. No Christian woman can withdraw to an ivory tower without finding that tower crashing around her. There must be shared ideas, material things, energy, enthusiasm, skill, faith, knowledge, tolerance, understanding, love and loyalty.

"The beautiful, unaffected insignia of our order that epitomizes the highest ideals of sharing, should be pinned on many more worthy bearers of the cross. No higher honor could be given to one of the Order of the Cross than this. It is an opportunity to make bearers of the cross wearers of the cross, and in addition it places missionary money in circulation where it is most needed. The insignia of the Life Membership of the W. S. C. S. should be worn with more pride than the knights of old carried their spectacular, ornate shields. This insignia represents the high ideals of a great society of Christian women who are followers of the King."

The greater the difficulty the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests.

—Epicurus.

It is said that Haile Selassie is busy in Africa preparing his people for revolt. It would be poetic justice if little Ethiopia, the conquest of which started the whole vicious circle, should prove to be the spark to blow up the entire synthetic dictatorial setup.—The Evening Star, Washington, D. C.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

(Mrs. Moore was not able to furnish her copy this week, hence miscellaneous matter. —Editor.)

AMERICAN-AIDED DANISH MISSION CARRIES ON IN CONGO

By W. W. Reid

Among the many European missionaries who were cut off from their "home base" by the war, and who are being continued in service through gifts from Methodists and other church people in America, are a group of Danish missionaries serving in the Belgian Congo. On behalf of this group, one of them recently wrote:

"This is a note of thankfulness to God and to many unknown friends on the other side of the Atlantic. I think we have often felt—at least some of us have—that we were getting further and further apart.

"But then God made a link of contact between us again in that when we were cut off from the homeland and from those who had sent us out, He laid it on your hearts to be His instruments in supporting the work here through a difficult period. It has been a great blessing to us and we cannot but believe that it will be even so to you both in your individual life with the Lord and in your churches. We praise the Lord for you brethren. May He bless you according to His riches. Pray with us that we may not prove unworthy of your generous aid, and that He may give you grace and goodwill to continue until Denmark again be free and delivered from the oppressor.

"It has been a great encouragement to us to see the Lord's work go on as usual, even when no material support was coming through from the usual sources. In the first place, the African Christians were really fine. They took on the entire support of all those who had gone out as teacher-evangelists. They did it very bravely and in a fine Christian spirit. After some time came a severe test, when the enthusiasm was somewhat gone and it became an everyday thing. Quite a few became lukewarm and indifferent, but many stood the test and are joyfully carrying the burden.

"The teachers took a 30 per cent cut right away when this started, and furthermore, with the understanding that nothing was guaranteed, they would be willing to divide what was given to church funds every month, and they have stuck to it. In a certain district they did lose more than one month's pay, but that was an exception, although they have had at most places at various times a ten to twenty per cent cut a month. This has been a stumbling block to some of the teachers, but rather few. As a whole, it has strengthened them and made them see the real thing. They have no more uncertainty as to why or for whom they have gone out. Certainly not to get money or prestige.

"The next thing which has been so cheering to us is to see how God has called on His people all over to see that our material need is provided for; from you friends in the States, many missionaries in the Congo, even from South Africa, help has come.

"The Swedish Mission working in Kasai very generously sent us two of their best missionaries to work with us for the duration of the war. They are now opening up one of the two places where we have been wanting so badly to put white missionaries. They are in the midst of an area with over two hundred thousand people. Native teacher-evangelists started work there three years ago and the work has gone ahead very fast, so there is a great need for more efficient workers."

YOUTH AND WAR-BORN DELINQUENCY

By S. E. Evans

Judge Robert H. Scott, Superior Judge presiding in the Juvenile Court of Los Angeles, has the following to say regarding youth and war-born delinquency: "Recalling that in England, from 1913 to 1917, the number of indictable offenses committed by juveniles increased nearly 59 per cent, we have been very anxiously watching the juvenile problem of 1941 in that country. We realize, of course, that over there at any time the number of young people involved in delinquency is only a small portion of the total and that a large majority are behaving well and facing courageously the hardships of war.

"The British Home Office and the Board of Education discuss the problem in a recent joint memorandum which points out that the present increase in juvenile delinquency, with its peak at the age of thirteen years, is mainly due to war conditions.

"Causes which lead boys and girls into crime are listed as : (a) Relaxation of home discipline resulting from military service of the father or war work of one or both parents. (b) Interruption of school life through evacuation and enemy action. (c) New temptations facing boys and girls on leaving school for work—high wages—unwholesome recreation. (d) The excitement and unsettlement of war and stories of high adventure by land, sea and air.

"While approving the diagnostic approach of delinquency after it has occurred and saying that probation is the best method of treatment, the British Home Office concludes that one of the best means of checking delinquency in war-time, as in peace, is to provide more, and more varied, social and recreative facilities to meet the needs and the tastes of all sections of the youthful community. This, then, is the situation which has been developing in England during the last two years. Toward meeting it, they have been bending heroic energies.

"The British are facing this problem with clear minds and tender hearts. We love and admire them for what they have done and are doing, but from their anguish and perplexity we may well take and apply this lesson, that whether it be in time of peace or war, our boys and girls respond to the environment and the opportunities with which we surround them, and only by our closest cooperation and most devoted service can we adequately help our youth to meet the new problems which the immediate as well as the distant future has in store for us all."

The deleterious effect of disrupted family life on children and the increase in juvenile delinquency which will inevitably result as an impact of the war is a matter of concern. Already juvenile delinquency has increased 17 per cent in Los Angeles during the past year. Preservation of the family and the welfare of children are values which we are now united to defend.

WHERE DENOMINATIONS SINK THEIR DIFFERENCES

By Mark A. Dawber
Home Missions Council of North America

Some of the outstanding projects in cooperative religious service in the United States are to be found at the government dams, and homestead developments. From the beginning of these enterprises the national mission boards have seen the necessity of pooling their interests and resources in order to make possible a strong leadership and program of religion in these communities.

Boulder Dam, Nevada; Grand Coulee Dam, Washington; and Shasta Dam, in northern California, are centers where successful churches have been established. The church at Boulder Dam is now self-supporting and is making a contribution also to the cause of missions at home and abroad. The missionary money put into this project has proved a good investment.

Grand Coulee and Shasta Dam are dependent upon outside aid and their future is uncertain. As yet it is impossible to say where the permanent communities will be located, but the churches have been established at the centers that we believe will have the best chance for a continuing community. The people to whom we are ministering are from the poorer class. Many are industrial migrants who follow these building projects, much as the agricultural migrants follow the crops. If they were left to their own resources they would in all probability not establish a religious center; at least it is fair to say that they could not be expected to support a ministry qualified to lead in such difficult undertakings.

For two years, the Home Missions Council—acting for the Methodist and other churches—has supported a ministry at Arthurdale, West Virginia. This is one of the resettlement projects of the federal government. The people are poor, they will remain poor no matter what success is attained in the economic experiment. It is therefore necessary that mission boards cooperate in making a religious ministry available to this project. The work is going forward with reasonable success and there is every reason to take pride in these missionary achievements.

Draftee—I always kiss the stamps on your letters because I know that your lips have touched them.

Sally—You're wrong there. I moisten the stamps on Fido's nose. It's always wet.

—Boston Globe.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

News from Mrs. Ava Morton Alford

1600 S. Gayosa St.,
New Orleans, La.,
July 1, 1942.

Dear Relatives and Friends:

I have not sent out a general letter to you since Christmas, 1940, just after I returned from China. Since then most of you have been regretfully neglected. Before I had been at home four weeks, I was called to relieve an epidemic of influenza in our MacDonnell French Mission School, at Houma, La. When I had been there six weeks, Maude Nelson, of Korea, had finished her course and was ready to take over the nursing work of the school.

March 1, I began traveling over Louisiana answering calls to give information on China and the war situation. I was kept busy until June 1 when I went to visit friends in Chester, S. Carolina, who had been my co-workers in China for a number of years. Sarah Glenn and I came back to Atlanta, Georgia, to a conference of our Chinese medical missionaries. We went from there to Newman, Ga., the home of the Mangets and Thoroughmans, and enjoyed a few days of fellowship with these friends of China. A request came from the conferenee to our Mission Board that I be granted a special privilege of three months study in preparation for my work in China. I was not yet due furlough study.

I came back from the conference to begin my work in summer camps for Intermediates and Young People of the Methodist church of Louisiana. I was at Camp Brewer one week in June, and then had a free week at home in which I attended a revival meeting. In July I had four successive weeks in camps. Two at Camp Ka-ro-li, near West Monroe, La., and two at Lake Arthur, near Lake Charles, La. I was given wonderful opportunities to really put over the Chinese work.

I went home in August for a bit of needed rest. The last of August I started to work in the isolation unit of the New Orleans Charity Hospital, in order to brush up on tropical diseases, the kind we have in China. I had planned to work there one month while waiting for a two months course I wanted to take in Johns Hopkins Hospital, which was to begin October 1. When the time drew near for the course to begin I was notified that the course could not be given. Then I decided to continue work in the Charity Hospital, where I found it very interesting and the atmosphere very stimulating, because there are so many students connected with the institution. The nursing department has a large number of student nurses. Both Tulane and L. S. U. have their medical students practicing in the hospital. Therefore, I have found my time quite worthwhile and well spent. Besides working in contagion, I have worked in Pediatrics and Gynecology. I was given the privilege of working in different departments in order that I might refresh my knowledge of more than one phase of nursing.

On December 15, 1941, I found accidentally a very interesting case who needed spiritual help. I was advised to call Rev. J. A. Alford, the Methodist chaplain of the Charity and Marine hospitals. I found him very valuable help in the long drawn out case. At the end of two months we came to the conclusion that we could work together congenially. I realized the scope and the value of his field of work. As he administered to the sick people from distant places who had no one of kin or acquaintance to give spiritual comfort, I recognized his to be a big field of missionary opportunity. By that time I knew the opening of the way to return to China would be far in the distant future. You may guess the unfolding of our plans.

We were married June 5. We are at home: Rev. and Mrs. J. A. Alford, 1600 South Gayosa Street, New Orleans, La. We are buying a little home which is very sweet to us. Ten days after we were married I left for Pass Christian, Miss., to work in our New Orleans District Intermediate Methodist Church Camp, at Camp Kittiwake, a pretty spot on the Gulf Coast. We were at home for the week-end, and then I went to Camp Bogue Falaya, Covington, La., for the New Orleans District Methodist Young People's Camp. That camp is situated in one of the real beauty spots of Louisiana. These camps give wonderful opportunities for making friends for our Chinese neighbors, whom I love.

I went back to my work in Charity Hospital last Monday. Being a member of the nursing staff gives me the privilege of helping my husband with his patients, a work which I have enjoyed, and expect to enjoy more through the unfolding of opportunities.

From January to June I took, in addition to my heavy duties in the hospital, a course in Psychology, provided by L. S. U. This has assignments which required much time. So I am sure you understand why you have not been hearing from me, and will graciously pardon. I hope you will write me. I may, from time to time, write you of my new missionary work in New Orleans, which I feel to be a very challenging and a very interesting task.

Very sincerely yours,
MRS. J. A. ALFORD.
(Nee Ava Morton).

* * *

Putting the "Do" in Dollars

It's you and I, who'd like to go
And send our gifts to prove it.
How wonderful a budget is!
It lives and so I love it.

Enter little child and woman who stand beside First Dollar. First Dollar continues:

First Dollar: I am going to stay right here in this church. Our minister works so hard, I'm going to help buy a new desk for his study in the parsonage. The Woman's Society of Christian Service dollars help to make our church strong. They help pay church debts, keep the parsonage well equipped, furnish the church kitchen, buy furnishings for the children's departments in our Sunday school, and many other things. The Woman's Society of Christian Service dollars do have a great time in our church.

Second Dollar (Chinese girl enters and stands beside Second Dollar): I'm going to China. Because of the war, many of the Chinese boys and girls have no homes and many have no living relatives. I'm going to help support orphanages and homes for them and hospitals for the sick. Isn't that great?

Third Dollar (Southerner, Indian, Eskimo, enter and they surround Third Dollar): I'm going to stay in the United States and help those boys and girls in Ethel Harpst Home in Cedartown, Georgia. Those triplets—Isaac, Rachel and Rebecca—have no father or mother, you know, and the hundred other children in that home belong to the Woman's Society of Christian Service, so I am going to help make a home for them. The best defense in the United States we can have, I think, is to give everybody—everywhere—black, yellow, red, and white, a chance to be real Christians.

Fourth Dollar (Spanish girl enters and stands beside Fourth Dollar): I'm going to South America. Talk about a Good-Neighbor Policy! The Woman's Society of Christian Service has it. I'm going to Chile to our Girls' School to help train the Christian mothers of tomorrow. I hope I will have a lot of dollars go with me. We are needed very much down there.

Second Dollar: I'm glad I belonged to a woman who put the "DO" in dollar, the Christian "DO." She realized that consecrated dollars can be used to help lead people to the cross of Christ. As a consecrated dollar, I'll do my best to build Christ's kingdom.

Note: Soloist sings first and last verses of "When I Survey the Wondrous Cross." At the beginning of solo, each Dollar takes the hand of person standing by her. First Dollar takes the hand of woman and child and leads them to the cross and kneels. The others follow. All stand at close of the last verse and go off leading same person while the music is played softly.—(From "The Methodist Woman.")

Why Wonder?

If radio's slim fingers can pluck a melody
From night and toss it over a continent or
sea;
If the petaled white notes of a violin
Are blown across a mountain or a city's
din;
If songs like crimson roses, are culled from
thin blue air;
Why should mortals wonder if God hears
prayers?

—Selected.

"Oh, I'm so glad to get my feet on vice versa again," said the lady as the airplane landed.

"My dear," said her friend patiently, "you don't mean vice versa, you mean terra cotta."—The Watchman-Examiner.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 26, 1942

By Rev. W. C. Newman

NOAH: GOD'S COVENANT WITH MANKIND

Lesson Text: Genesis 9:1-16

Golden Text: I will remember my covenant.—Genesis 9:15.

Once I asked a Junior Sunday School boy to tell the story of the Good Samaritan. Hitching up his trousers and clearing his throat loudly he began: "Well, one time a feller was a-goin' down from Jerusalem to Jericho, and he had to go through the mountains. And all at once some gangsters jumped out from behind the rocks and said, 'Stick 'em up, Pal, this is a holdup!' "

I insist that this boy's version of an old story is an excellent one, for he was interpreting that story in the light of his own generation and its life.

Scholars have argued for years as to whether the story of the flood is to be taken literally. And many people therefore miss its modern application to our own needs.

Disaster Comes to Every Generation

The other day a modern young cynic gave me a new translation of that Sermon On the Mount passage about the rain falling on the Just and the Unjust. He said, "The rain falls on the Just and the Unjust, but the Just get wetter than the Unjust because the Unjust has the Just's umbrella."

Without accepting such a pessimistic philosophy, we still must recognize the inevitability of trouble. Every man sooner or later must meet with tragedy.

The people who lived in the valleys of the Tigris and Euphrates rivers were well acquainted with the destruction caused by floods. To them the flood represented the worst of the natural disasters. The flood constantly returning served to remind them of the nearness of death and sorrow.

God's Anger at Human Sin

Nor is it strange that those people concluded that these visitations of destruction were the outpouring of God's wrath upon them.

They were honest enough to admit that they had sinned, and fair enough to suppose they deserved punishment. In the light of such knowledge as they had of the universe and its forces, they were not nearly so illogical as are some of us who suppose that sin is a light and inconsequential matter without serious results.

We have come to understand that floods are the result of certain natural factors, well understood, and predictable with the aid of scientific instruments and calculations. But while we are learning how to control floods in the Mississippi Delta we are apparently not deeply concerned about the waves upon waves of human evil that continually sweep over our towns and cities, even over ourselves.

The ancients, supposing God to be very angry at man for his sin, were humbled to repentance. We moderns laugh the whole thing away—until sin destroys us.

God's Love and Mercy

But more amazing to me than anything else about this story of the flood is the fact that even ancient man looked through the evil and destruction of this world, and found hope. God could not be angry forever, he thought. And if man would only humble himself, and repent, and seek God's face, he would find forgiveness and help.

So, while the story of the flood is often used to illustrate "God's covenant with man," it actually was man's covenant with God. It was man, conscious of his guilt, and hungry for the feeling of "rightness," promising God to do better, and believing that God accepted that promise and returned it with good measure.

And this philosophy of life is still the only really comforting thing in the whole universe to me. That, sinful as I am, I may still approach God in humility and secure help from Him for better living.

MONROE DISTRICT ADULT CAMPS

Dear Dr. Duren: With the active cooperation of our district superintendent, the Rev. H. M. Johnson, we held such a good Adult District Camp that I want to print the program in the Advocate so other districts may get ideas.

The Camp was held at the new Chemin-a-Haut State Park, near Bastrop. Rev. and Mrs. C. E. McLean capably served as business manager and dietitian, respectively. The camp fee was $2.50. It lasted from Saturday afternoon at 2, till Sunday afternoon at 3, as follows:

Saturday

2 P. M.—Registration.

3 P. M.—Assembly.

3:30 to 3:50 P. M.—Reaching Other Adults, Mrs. C. K. Smith, West Monroe.

3:50 to 4:10 P. M.—The Bases of a Just and Durable Peace, Rev. A. M. Freeman, First Church, Monroe.

4:10 to 4:30 P. M.—The Church Program of Home Religion, Rev. Henry Rickey and Mrs. H. M. Johnson.

4:30 to 5 P. M.—Recreation for Adults, Miss Eleona Brinsmade, Monroe.

5 to 6 P. M.—Directed Recreation, in charge of Miss Brinsmade.

7 to 8:30 P. M.—Banquet. Decorations by Mrs. McLean and Mrs. Dan Andrews, Bastrop. Address by Rev. C. E. McLean, "A Conquering Faith."

8:30 to 9:30 P. M.—Study Groups:

1. The Administration of the Adult Division, Mrs. S. M. Collins, Monroe.
2. The Home Department, Rev. Henry Rickey.
3. The Young Adult Fellowship, Miss Joyce Mullins, West Monroe.
4. The Wesleyan Service Guild, Mrs. E. C. Gibson, Monroe.

9:30 to 10 P. M.—Friendship Hour.

10 P. M.—Prayer Circle.

10:15 P. M.—To Cabins.

Sunday

7 A. M.—Rising Bell and Personal Devotions.

8 A. M.—Breakfast.

9 to 10 A. M.—Study Groups:

1. Study and Worship, Mrs. C. K. Smith.
2. Social and Recreational Life, Mrs. Henry Rickey, Tallulah; Mrs. W. H. Erickson, Tallulah; Miss Eleona Brinsmade, Monroe.
3. Evangelism and Church Loyalty, Rev. Henry Rickey.
4. Social Action and World Service, Mrs. E. C. Gibson.

10 A. M.—Church School, with the lesson taught by the discussion method, ably led by Mr. R. G. Waugh, Tallulah.

11 A. M.—Morning Worship, with the camp sermon by the District superintendent, Rev. H. M. Johnson.

12:15 P. M.—Dinner.

1:30 P. M.—Three-minute reports from the study groups, taken down in shorthand and later transcribed, by Mrs. C. B. Atkinson, Monroe.

2 P. M.—"Methodist Women in the Total Church Program for Adults," by Mrs. E. C. Gibson, Monroe, District Secretary of the Woman's Society of Christian Service.

2:30 P. M.—"Opportunities for Adult Work in the Monroe District," by Rev. Henry Rickey, Conference Director of Adult Work, and Rev. H. M. Johnson, district superintendent.

2:50 P. M.—Consecration Service.

3 P. M.—Let's go home, and get to work.

We regretted that our energetic District Director of Adult Work, Mrs. D. C. Metcalfe, of West Monroe, could not be present, as she was at Mt. Sequoyah. She helped plan and promote the Camp.

This short term type of camp has good possibilities, as much work can be done in a short time, if it is planned that way.

Sincerely yours,
HENRY A. RICKEY,
Conference Director of
Adult Work, for the
Board of Education.

FOR SALE

Practically new Self-Feed Speed-O-Print Duplicator, kit of supplies, etc. A bargain for $20. Cost $37.50 last year.

L. W. CAIN
Box 36, Denham Springs, La.

EYE COMFORT

The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

THE CHRISTIAN FIRESIDE

JIMMY'S TEXT

One day it was pouring down rain and Aunt Carrie was getting short of stories. Jimmy Bates said, "Let's play church."

There were five Bates children and two cousins. They put a chair for the pulpit, with the hassock for a step to get up.

The pulpit was so fine that each wanted to be the minister. They began to argue about it, but Jimmy had said he ought to be, because he knew most of the texts.

"Why, Jimmy!" said Aunt Carrie.

But the others said he might, if they could take turns passing the plate.

The plate was Mother's card-tray. They had buttons for money. They began by singing a hymn with great enthusiasm.

Then Jimmy, with Grandpa's spectacles 'way down on his nose, mounted to the pulpit. How they all envied him!

"My friends," began Jimmy.

"You should say 'brethren,' " said Helen softly.

"And brethren," added Jimmy crossly, "my text this afternoon is 'Do unto others as you would—' "

"Oh, Jimmy," wailed a voice in the first row, "you can't have that. You know you took my ball away from me this morning and I wanted it so. You can't have that text."

"Never mind," said Jimmy. "My text today is 'Judge not—' "

"But, Jimmy," piped up another voice. "you said you guessed Benny Green played truant yesterday because he was not in school."

Jimmy swallowed hard, thumping the back of the chair with his fist, said, "Here's another: 'It is more blessed to give than to receive.' "

"Oh, Jimmy," howled the whole congregation, "not that. You ate up all the jam at the doll's party, so we didn't have any!"

At this the poor little minister broke down and cried. Aunt Carrie said: "I know the text best of all: 'Love one another.' "

—The Burning Bush.

HEAVEN

Did you know that the door of heaven is green, and that it has a letter box and a bell which says, **Press?**

Only when I reached the door of heaven the other evening I did not press the bell. I opened the door, went in, and called out (ungrammatically, I fear): "It's only me!"

Joyce came running to meet me. She and I have carried on a mild flirtation behind my wife's back for a year or two, and it is always thrilling to meet this little lady of six.

John was doing his homework at the table; but he broke off to say that, if I would stay till he had finished, he would take me into the field behind the house and show me a lark's nest with young ones.

Their mother was letting down a frock—Joyce will persist in growing rapidly, you know, and you've just got to make things last these days, haven't you? She smiled a welcome, and remarked that Peter, her husband, was "doing time" in the garden.

"I make him cut the grass," she explained darkly and somewhat mysteriously, "because I can't make the tops of his trousers any wider."

So I had a chat in the garden with Peter —who was grateful for an excuse to rest from his labours.

Later, I went to see the nest, came back for what they called a bit of supper, and a chat in the sunny window—and then I left heaven.

Do you understand?

If heaven is anywhere it is in the homes where love abounds; where patience makes sweet and strong the folk gathered there; where humour and understanding and kindness are never absent; and where (even though religion isn't much talked of) life is good, fellowship real, and the presence of God felt by all.—Methodist Recorder.

SOME THINGS THAT CANNOT BE REPEALED

We repealed Prohibition, but we did not repeal the heartaches and despair that are in legalized liquor.

We did not repeal the crime and lawlessness that beer and whisky always produce.

We did not repeal the fact that liquor unleashes one's moral sense so that immorality and fast-living result.

We did not repeal the habit-forming drug and enshackling power in alcohol.

We did not repeal the law that passes on to the next generation the terrible physical effects of drinking by potential fathers and mothers of today.

We did not repeal the unsteadiness and lack of judgment that liquor engenders, and which produces accidents, injury and death.

We did not repeal the fact that liquor steals a man's brains, lessens his efficiency, and lowers his income-producing powers.

We did not repeal the law that says the drunkard cannot inherit the kingdom of God.

The motto and goal of every true American who loves his God, his neighbor, and his country, should be "Total abstinence for every individual, prohibition for the nation!"—Selected.

CHINA HOSPITALS NEED DRUGS

By Harold N. Brewster, M. D.

Wiley General Hospital, Kutien, Fukien, China

With the Burma Road closed, the road to India not yet open, and the air our last link to the outside world, the drug famine is the most acute problem of the Wiley General Hospital in Kutien, and of other hospitals in China.

We have only a few ounces of ether left and no morphine. We do not know where we can get any more, but we are working with the Red Cross Committee to try to get some. The coastal blockade is now complete. The inland communications are difficult and expensive because of the scarcity of gasoline. Drugs which have been allocated to us have been on the way for several months from Kweiyang, but are stuck somewhere along the road. We will get them eventually, but the cost will be tremendous. It is the gifts of American friends that enable us to absorb some of the cost so that our patients can afford to buy the drugs and so we may give them freely to those who cannot pay anything.

The hospital is full of patients most of the time, and Dr. Ha and I are kept very busy. In the mornings we make rounds and then hold our out-patient clinics. In the afternoons we operate. Once a week I go to the Leper Home, which is a mile and a half outside the city. Once a month we each go to the branch dispensary at Binghu for special clinics there. Never have the people been so open-minded about accepting modern medicine in place of the old-fashioned Chinese herb drugs. The minds of the Chinese are opening to new ideas. The gospel message is eagerly heard and many are being brought into a personal relationship with God through Christ.

Most doctors regard the opportunity to specialize in a big, well equipped city hospital as a promotion and would be reluctant to become general practitioners again. But I have always longed to come back here to Kutien from Foochow, and here I am! Our small son, born just over a year ago, and his three older sisters, are flourishing in the new environment. In order to guarantee his milk supply we bought our own cow and now we are getting another one so we can have pure milk for ourselves instead of the watered stuff the milkmen sell at exorbitant prices.

Now that our own country is in the war, we all realize what a few of us could see before: China for nearly five years has been fighting America's battle as well as her own, even while Uncle Sam was providing Japan with the sinews of war which are now being used against us. Our little hospital and the scores of other mission hospitals in Free China have been making substantial contributions towards China and her power of resistance. American gifts have enabled us to carry on through the most difficult period in the history of the Christian medical enterprise in China.

Even more than this, the Christian movement represents goodwill among all the peoples of the world. Our message is one of love and hope and peace. In a world which is giving itself over to hatred and the lust to kill, even though it be done in a cause which we feel to be righteous, the sacred flame of brotherhood must not be smothered out. When the tumult and the shouting dies, it is the church and her great missionary enterprise with their message of love which must bind up the wounds of broken spirits and help people back to sanity. God grant that the peace may be a Christian peace.

"HOME IS BASIC TO LIFE"

By W. W. Reid

"Next to our kinship to God, the most basic and significant relationships of life are within the home," says Dr. Aaron H. Rapking, rural expert of the Methodist Church. "The home is the greatest of all institutions. The right kind of atmosphere within the home, and between parents and children, is the best basis for living a worthwhile life. Certainly there is nothing better than the home to help bring about the best relationship between man and God. Many souls are anemic and hungry today because they are looking outside for the happiness that can come only by way of the home."

Honest men esteem and value nothing so much in this world as a real friend. Such a one is as it were another self, to whom we impart our most secret thoughts, who partakes of our joy and comforts us in our affliction. Add to this, that his company is an everlasting pleasure to us.—Selected.

REV. J. H. FOREMAN

The Rev. John Henry Foreman was born near Union Springs, Ala., Sept. 1, 1858, a son of Thomas Jefferson Foreman and Elizabeth Williams Foreman. He died in a hospital at Jackson, Miss., June 17, 1942.

In his early life the family moved to near Homer, La., where they lived until the children were grown and where the mother died.

According to data furnished by him, he was converted in the 16th year of his life and immediately began to work in the church, first as church conference secretary when seventeen years of age, and at eighteen, superintendent of the Sunday school and leader of the choir, in which service he continued for a number of years. His love for music remained with him until the end. Even at the last service that he attended, just ten days before his translation, he joined in singing the familiar hymns so dear to his heart, and led in prayer at the opening of the morning service.

In 1882, he was licensed to exhort and was effective in that, now forgotten, line of activity.

In 1884, in July, the young exhorter advanced to local preacher, being duly licensed as such at that time.

From the time when he was licensed as an exhorter he became active in evangelistic services, giving freely of his time and talent without asking or expecting financial remuneration. So frequent were the calls that came for his services that he found it necessary either to refuse many requests or to neglect his home and farm and his trade as a carpenter. So, having been ordained deacon by Bishop Hargrove, in 1888, in Vicksburg, Miss., he applied for admission into the regular itinerant ranks and was admitted on trial into the Conference at Natchez, Miss., in 1892.

Here began the long period of usefulness that continued for thirty-three years of continuous active service, preaching, singing, doing pastoral visiting, holding revivals, in all of which work he was successful in bringing souls into the Kingdom of God.

He served the following appointments: Neshoba, 3 years; Trenton, 2 years; Raleigh, 1 year; Rose Hill, 4 years:; Daleville, 2 years; Hermanville, 4 years; Silver City, 3 years; Bogue Chitto, 2 years; Wesson, 1 year; then back to Silver City for 3 years; Bolton, 3 years; Flora, 3 years; Mt. Olive, 1 year; Pascagoula, 6 months. With health failing, he took the superannuate relation in June, 1925.

Soon after taking this relation, he and his wife obtained a comfortable home in Pelahatchie, Miss., where for seventeen years he walked with God, an influence for good.

His entire life, from 16 years to nearly 84, was given to God and the Methodist Church.

He was twice married, first to Miss Delilah Singletary, of Florence, Miss., on Dec. 6, 1880, who shared with him the joys and the trials of itinerant life. To this union were born nine children, one dying in infancy; a young daughter, Linnie, died at Daleville, in 1904; a son, Dan, died in 1938, at Port Arthur, Texas. Six children, three daughters and three sons, survive: Mrs. Elizabeth Berry and Mrs. William Miller, of Pelahatchie, Miss.; Mrs. Arthur Williams, Bethel Springs, Tenn.; E. B. Foreman, Bogalusa, La.; Mars Foreman, Port Arthur, Tex.; Seale Foreman, Beaumont, Tex. One sister, Mrs. Lola Carpenter, also survives, her home being Jacksonville, Ala.

After the death of his first wife, he was happily married to Mrs. Evie Clark Chambers, of Bolton, Miss., who survives.

As a preacher, he was earnest and effective, striving always to bring his hearers into a deeper experience in the love of God. Practical in his own life, he endeavored to teach practical Christianity.

As a pastor, he neglected no one and, therefore, was beloved by all.

As a retired minister he continued faithful to God—helping in the Church School, in the weekly prayer meeting, and joining wholeheartedly in the regular services. He was a great help to the pastor and always anxious to see the church prosper.

In his daily life he was pure, conscientious, unassuming, never critical. No suspicion of impurity was ever whispered against him, for his life was in the open and known of all men as a testimony of righteousness.

Some years ago he wrote these words: "My brethren, when I drop by the wayside, you may look for me in a world better than this. My prayer is that the Church that I have worked with, and for, will be most wonderfully successful in winning souls for our Lord and Saviour Jesus Christ."

Only ten days before he passed away he told this writer, "I am going to Heaven before long." It was sooner than we expected.

"Now the laborer's task is o'er,
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last."

G. P. McKEOWN.

MRS. J. T. JORDAN

Whereas, Mrs. Fannie Strickland Jordan came to the end of her earthly pilgrimage on May 22, 1942; and

Whereas, she was a charter and life member of the W. S. C. S., of Broad Street Methodist church, we now bow our heads in humble submission to the will of God.

Mrs. Jordan was born August 27, 1871, at Dover, Miss. She was married to Mr. J. T. Jordan, Nov. 8, 1896, who survives, along with one daughter, three sons, and seventeen grandchildren.

She united with the Methodist church at an early age. She was a charter member of Broad Street Methodist church, which was organized in 1904, and first known as Red Street church. Her membership was held in this church at the time of her home-going. Mrs. Jordan was loyal in her support of the church in a material and spiritual way, and a faithful and active member of the W. S. C. S. She was presented a Life Membership in the W. S. C. S., in December, 1941, by the W. S. C. S. of Broad Street church.

Be it resolved, by the W. S. C. S., of Broad Street Methodist church, that the entire membership is fully conscious of the loss it has sustained in the passing of a charter member, a life member, and a true friend, and by these resolutions wish to express sincere appreciation; be it further

Resolved, evidencing our love and respect to her memory, that a copy of these resolutions be sent to the bereaved family, a copy to the New Orleans Christian Advocate, and a copy spread on the minutes of our local W. S. C. S.

Mrs. W. T. McVey, President, W. S. C. S.; Mrs. Charles Bell, Mrs. Mollie Garner, Mrs. A. C. Lynd.

RESOLUTIONS OF SYMPATHY

For the Family of Brother M. G. Matheny, by the Board of Stewards, Poplar Springs Methodist Church, Meridian, Mississippi

Whereas, on June 17, 1942, there was called from his earthly journey to his Heavenly Home, Bro. M. G. Matheny, who for many years was a member of our Board of Stewards, and for many years served as chairman, and was our Charge Lay Leader when he passed away; therefore be it

Resolved, that in the going of Bro. Matheny, we have lost one of the most faithful and interested members of our board, one who loved the church and was interested in every part of the work of the church, and the church has lost a very faithful member, the community a good citizen, and all of us a faithful friend; be it further

Resolved, that we desire to express to each member of the family of Bro. Matheny, our deepest sympathy in this sad hour; yet their temporary loss will be their eternal gain, and we pray that God will bless and comfort them, and that each one may meet him in Heaven is our prayer;

That a copy of these resolutions be furnished the family, a copy be spread upon the records of the Board of Stewards, and a copy be spread upon the minutes of the church conference;

That we promise to be more faithful and more interested in the work of the church and the spread of His Kingdom, because of the very faithful life of Bro. Matheny, and his abiding interest in the church during all of his years of service with us.

J. L. HAMRICK,
Chairman.
W. JACK LEWIS,
Secretary.

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Terms: Expenses and Free-Will Offering.

Address: In Care of New Orleans Christian Advocate.

What do you mean, morale?

MORALE means a condition affected by or dependent upon mental or moral factors such as zeal, spirit, hope, confidence. Morale is achieved when character is achieved. It comes when men and women are strong, disciplined, self-respecting, courageous, charitable, devoted, responsible, and free.

In the true sense, the Church is the keeper of morale in peace and in war. Its message is basic to true morale, for it gives men the inner stability and security which they need to bolster them up. In its pews men and women renew their strength in dedication to higher loyalties. Its steeples are symbols of the changeless Eternal in a world of change and violence. Its message is faith, hope, confidence.

Young people need faith, hope, and confidence for the living of these days. That is why the Church puts such intensive effort on building its young people's work. That is why it emphasizes good reading. That is why *Highroad,* the complete monthly journal for Methodist youth, is so packed with features which help young people make adjustments to their world. That is why *Highroad* deals so frankly with such questions as "What ought to be youth's place in the war effort?" "How can we prepare for a lasting peace?" "What can I believe in?" "What should be the place of the Church in my life?" "What vocation is best for me?"

Have you placed *Highroad* in soldiers' barracks, in servicemen's clubs, in the young people's department, in the hands of every young person in your church?

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$1.25 per year for single subscription

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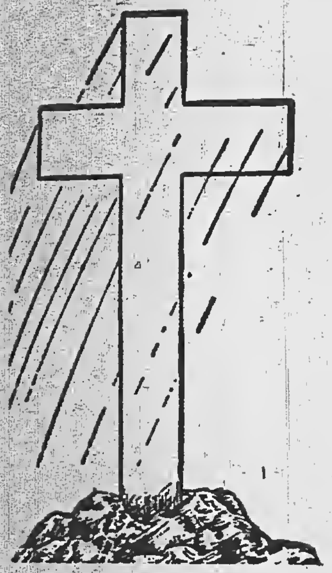

THE LIVING CHURCH

Everything of value the human race has achieved since man began his stormy pilgrimage on the earth bears witness to this . . . Ill adapted for living an easy life, he is well adapted for living a difficult one. It is precisely when his circumstances are easiest that he gives the poorest account of himself, and the best when he is fighting against odds. Never is he more at home in the universe than when he finds himself upon an engagement very difficult.

—Dr. L. P. Jacks.

THE PRAYER-ROOM TODAY

Lord, I believe that for me also there is a door that leads into fulness of life and peace and victory. Lord, I believe; help Thou my unbelief. Suffer me not, because of my unbelief, to fail to enter into that which Thou hast designed for me. Because I have so often passed Thy door unseeing and uncaring, let me not fail to find it when I seek. Because I have been so heedless of Thy knocking at my door, leave me not to knock unanswered at Thine. Open to me Thy door, bring me out of storm and darkness into Thy light and peace, out of my bondage into the freedom of Thy house, out of my loneliness into the fellowship of Thy family. There let me dwell with Thee, tasting the life of heaven here on earth, till in Thine own time that other door shall itself be opened to my pilgrim soul. Amen.

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NEW ORLEANS, LA.
THURSDAY, JULY 30, 1942.

The Valley of Decision

By John Oxenham

The World is in the Valley of Decision;
It is standing at the parting of the ways;
Will it climb the steps of God to realm elysian,—
Or fall on horror of still darker days?

Will it free itself of every shameful shackle?
Will it claim the glorious freedom of the brave?
Will it lose the soul of Life in this debacle,
And sink into a mean dishonored grave?

All the world is in the Valley of Decision,
And out of it there is but one sure road;
Eyes unsealed can still foresee the mighty vision
Of a world in travail turning unto God.

All the world is in the Valley of Decision.
Who shall dare its future destiny foretell?
Will it yield its soul unto the Heavenly Vision,
Or sink despairing into its own hell?

WALLET OF THE WEEK

SYNTHETIC JEWELS are being made in the United States at the rate of a million carats per month, and with a constant step-up in the output. These synthetic stones are used in battleships and bombers where it appears they are used as bearings, much as jewels are used in the construction of a watch. The manufactured jewels are also used in various industrial processes. It seems likely that the synthetic jewels may largely replace the products of nature at least for industrial uses.

* * *

INDIAN RESERVATIONS in Arizona are being leased for the re-settlement of the Japanese evacuated from the Pacific coast areas. Plans have been made for the relocating of 20,000 Japanese on the Colorado River Reservation, 10,000 on the Gila River Pima Reservation, where 7,000 acres of alfalfa lands have been leased on a cash basis, and 8,000 acres of adjoining land is being taken under a three-year improvement lease, probably as an experiment farm for the raising of guayule for emergency rubber production.

* * *

THE AMERICAN PORKER seems to be on his way to the front again after the era of pig slaughter of a few years ago. A ceiling of nine dollars per hundred pounds on foot promises a bumper crop of one hundred and five million porkers for 1942. It is estimated that this will mean an increase of two billion pounds in the pork and lard stock for 1943. The problem at the moment seems to be, not the potential supply, but the transportation to the point of need and consumption. After all the world is a two-way street.

* * *

THE CHURCH UNION PLAN for the uniting of the Presbyterian Church, U. S. A., with the Protestant Episcopal Church, seems to follow for the most part the lines of a tentative scheme which leaves actual union to be achieved after organic union has been consummated. The plan, if adopted, would leave the two constituent bodies administratively much as they are until legislative action might complete the consolidation. Perhaps the most striking factor of the tentative agreement is its recognition of the validity of two widely different forms of church government.

* * *

DIVINITY DEFERMENTS for pre-theological students has been a subject of discussion between the theological schools and General Hershey of the Selective Service. It is reported that occupational deferment has been ordered for avowed pre-divinity students with good records and two years of college behind them. In order that "phonies" might be weeded out, the theological draftee must present to his draft board a tentative acceptance from the theological school he plans to enter when he finishes college, and another certificate from his denomination declaring that the student is being trained for the ministry under its active supervision.

A FIRST AID CLASS is said to have replaced the prayer meeting of the Baptist church at Red Banks, New Jersey. The pastor explained the abandonment of his prayer meeting by saying that it had dwindled almost to nothing and that this is a time for practical religion. The meeting for "First Aid" is said to have reached 100 in attendance, but it seems that the Scripture, "These ought ye to have done and not to leave the other undone," might be a valid commentary on the change.

* * *

THE INTERNATIONAL SITUATION confronting the Christian churches throughout the world demands that first emphasis be given to the souls of the people rather than the payment of church debts or the increase of church membership, thinks Dr. Dwight J. Bradley of New York. Rev. Joseph Chandler Robbins expressed the opinion that in the future the church would be "calling for world solidarity and supremacy of spiritual motives." The approach of the two leaders was different but their conclusions were the same.

* * *

AMERICAN COTTON GOODS manufactured in 1941 amounted to more than ten and one-half billion linear yards, an increase of twenty-five per cent over the previous year's output. It is estimated that the 1942 output will not be less than twelve billion yards. Military requirements took twenty per cent of the cotton goods in 1941, and will probably require fifty per cent in 1942. Increased civilian use of cotton goods was accounted for by the diversion of silk, nylon, and woolen fabrics for use by the armed services.

* * *

AN INTERDENOMINATIONAL CONFERENCE on post-war reconstruction was held on July 1-3, under the auspices of the Christian Council of South Africa. It seems that the main topics for discussion included: Christian teaching in relation to the economic order and inequality in South Africa; The Social Order—family and race relations in South Africa; and a possible Christian order for South Africa. The measure of agreement as to a future policy for that country was not indicated in the report of the meeting.

* * *

THE DETROIT METHODIST CONFERENCE seems to have followed the lead of the Northern Baptists by refusing to give official endorsement to the war, either by support or participation in it. It was decided also that church funds might not be used to assist members of the armed forces and conscientious objector camps. Strange as it may sound, the Conference then assented to the purchase of $23,000 in war bonds for its endowment fund—an action which was justified by the assumption that the purchase could as well be for the promotion of peace as for the support of war. We did not see the text of the resolutions, but we know that there was a division of sentiment.

New Orleans'

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EDITORIAL

CHURCH GATHERINGS IN WAR-TIME

Reports regarding religious gatherings throughout the country are not as optimistic as they have been in recent years. It appears that the restrictions on travel and war preoccupations have had a repressive effect upon all religious gatherings. In some instances, well-established conferences have been cancelled, and in others reports indicate that they were not up to the expectations even where they may not have been disappointing. We noted in an editorial report of the two Michigan Conferences of the Methodist Church, statements to the effect that they were "definitely preachers' affairs," that "the few laymen who did attend were conspicuous by their presence," and "anything like a vigorous lay leadership on the floor of the Conference was definitely lacking."

Naturally the preachers would be in attendance, since the Annual Conference is the occasion for rendering an account of their stewardship for the year that has ended and is the body from which they receive their marching orders for the year ahead. Otherwise, it might even result in good for them if missing a few ecclesiastical service stations could help them to discover the value of resources which they have within themselves. In the case of the laymen, it is somewhat different. A lapse in attendance could easily register in a lapse of interest, even though it were caused by a momentary preoccupation with war problms and war responsibilities. Any hiatus in the religious interest of laymen is much like a sag in middle life—not easy to overcome. We look with deep concern upon anything that threatens to deprive our work of the interested enthusiasm and participation of our consecrated and capable laymen.

DIGITS AND DOLLAR MARKS

A church paper complained recently that the denomination which it serves had been misrepresented by a vocal minority group which got the breaks in publicity—"stole the show." Such a turn is always bad enough and particularly when critical issues are involved as was the case at the time referred to.

We do not mention this incident for the purpose of criticism or discussion of the particular case, but as suggesting a fault in the publicity emphasis of Protestant churches today. It seems to us that the tendency in our publicity is to present an adding machine appraisal of Christian progress. Our evaluations are too much dominated by digits and dollar marks. We are perfectly aware of the fact that tabulations of results must be made in that way, but we do not think that these symbols in our news reports, and particularly of promotional planning, should stand out like a church steeple.

Somehow we have the feeling that the soul-saving responsibility of the church has been surrendered to an order of census-takers and accountants. In our evangelistic planning, we express our aims in seven digits and stick painfully close to brick and mortar. We repeat, surveys and statistics have their place, but they are not the preeminent factors of Christian conquest. This materialistic emphasis has caused many people inside the church to look askance at every program proposed. We heard such an expression touching the suggestion of a "Period of Prayer and Self-Sacrifice" in 1943. The fact that it was to be the preliminary spiritual emphasis for a great unselfish benevolence was entirely disregarded in the resistance of what was assumed to be a dollar-marked proposal. It is recorded of the "seventy" that they returned from their mission with joy, saying, "the devils are subject unto us," only to be rebuked by an imputation of misplaced emphasis: "Rejoice not that evil spirits are subject unto you, but rejoice rather because your names are written in heaven"—not digits and dollar marks, but souls are first and count most in Christian enterprise.

CRITICISM OF THE CHURCH

We are in full accord with a recent statement in **The Christian World** (London) touching the right of the Church to offer criticism of itself, and we agree that the criticisms of those on the inside should be both helpful and constructive. We do not agree, however, with the further idea that the criticisms of those on the outside are "sheer nonsense," nor that in the offering of such criticism, an outsider need be a "traitor to his own ideal of the Church." The implications of that part of the editorial observations seem to us to be rather sweeping.

We do not undertake a general defence of the criticism of those inside the Church, but we have the feeling that, since the very end and aim of the Church program is to reach the outsider, it is altogether worthwhile to know his reactions to the life and message of the Church. We do not insist that such criticism should be taken at its face value, but that it would be wise to take all criticism into consideration. A failure to do so, regardless of prejudice or misconception, has the effect of putting on blinkers when we need to see the whole horizon. In all probability, the willingness to look every issue in the face, without surrendering to the dictum of a [illegible] group, has been an element of strength in the making of the Church. We believe that the Church should jealously censor its own life and work and that it should be sensitive to all critical opinion, no matter what its origin. It is true that criticism is never pleasant, but it is no less true that approbation and the pleasurable are not necessarily dependable tests of sound Christian values.

DO WE TAKE THE WAR SERIOUSLY?

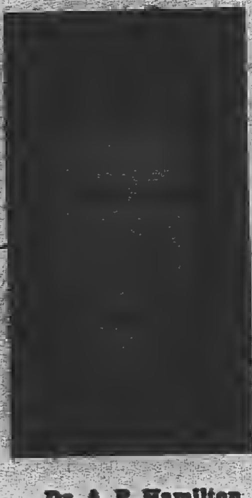
On Sunday afternoon we sat on our front porch and counted the cars which passed in front of our door. We were amazed to find that from 6:30 to 8:00 p.m. a passenger automobile passed every twelve seconds, some of them twice. All that in the face of the plea to save rubber and conserve gasoline.

Sunday afternoon one of our leading radio commentators told of seeing the throng of gamblers at Casino resorts on the Western coast where the only evidence of war that he observed was a war slogan on the bumper of a car parked at one of these gambling places.

All over the land, camp locations included, liquor, lewd women, and gambling are laying the foundation of military defeat and sowing the nation down with disease and crime.

In the face of all this it is difficult to believe that the American people are taking the war seriously, and this applies from Washington to the most obscure interior hamlet in America.

VACATIONS



Dr. A. P. Hamilton

No vocation should be without a vacation. That is, no vocation is fully measured up to unless a periodic vacation from it can be taken. This is particularly true in vocations which require sustained mental and nervous and intellectual effort. Some men like to deceive themselves by saying, "My vocation in itself is a vacation, because I am doing what I most desire to do." That sounds fine, but it simply isn't true. I am assuming of course that a man really works at his task, puts everything into it that he has. If he does, then it simply isn't within the bounds of reason, and of human nature, that he can last indefinitely without a break.

One of our traditional arguments for the observance of the Sabbath is that it is in the very laws of nature that man must rest at least one day out of seven, and we draw up statistics to prove the point that the man who rests one day out of the week is more efficient and can actually do more work than the man who doesn't.

It seems to me self-evident then, that ministers of the Gospel and men on college faculties should by the very nature of their vocations take some time out every year, not simply to do nothing, but to do something different. To attend summer assemblies, training schools, go to the mountains, to the seashore. Or, even back to the old country community at home, and fish and hunt and read.

In no case do I think that a minister on vacation should go somewhere else and hold revival meetings for some brother pastor. What is his vacation for?

It is not only the preacher himself, who often has to be educated in the technique of taking a vacation, but more often it is the congregation that needs instruction. Our bishops and conference leaders should lay it upon the hearts and consciences of our membership at large to urge, yes, to insist that their pastors "steal a while away from every cumbering care," and to give them generous allowances for it.

If it is necessary for the men in the ranks, how much more so for those in the highest places of leadership, our bishops!

It is time that we got over our squeamishness about this question, and realize that it makes for greater efficiency, longer life, and even a deeper spiritual experience for all concerned, if we approach it in the right way.

A. P. H.

FIG-TIME

By Dr. H. T. Carley

The final course of a first-class supper tonight was a dish of figs. The main course for breakfast in the morning will be a dish of figs. Dessert for dinner tomorrow will be a dish of figs. An afternoon snack will be figs plucked from the tree. And the chances are that before I go to bed tomorrow night, I'll eat a few figs to insure a sound sleep and pleasant dreams.

In fact, I like figs as well as the old gentleman's wife liked fresh crackers. In the good old days when soda crackers came packed in big wooden boxes and you could ease out a sample (when the store-keeper wasn't looking), the old gentleman walked into the store and inquired if they had any fresh crackers. Receiving an affirmative reply (they were always fresh till the last one was gone), he said, "My wife is very fond of fresh crackers—give me a nickel's worth." There's nothing like getting plenty of what you are fond of.

A fig tree in the backyard is the source of our bountiful supply of figs. Early in the spring it was loaded with fruit, and many a time I smacked my lips in anticipation of the treat that was in store. But a cold spell came along and blighted the tender first crop; so patience had to get in its perfect work. But the reward came. In due time, another crop appeared and developed fast—until they were about half-grown. Then they seemed to stop growing completely. Day after day I looked for a ripe fig—and found none. I could very well understand the mood of the man who told his overseer to cut down a tree because it had no figs on it. But all at once they started to growing again, and almost before I knew it they were showing a tinge of blue. And then little cracks began to appear on the ends, the stems began to wilt a little, the mocking birds were making frequent trips to the tree, the bees began to buzz around it, and the ants were everywhere. To add beauty to the scene, a morning-glory vine found its way to the top of the tree and every morning there was (and is) a glorious array of blossoms.

Sugar is a little scarce—but ripe figs don't need much sugar; and if the supply is entirely out, you can go ahead and enjoy the figs anyway. Some people like cream on them. That is entirely a matter of taste. Since we live in a city (not very big, but a mighty nice one), the family cow is a glass bottle, which furnishes all the milk and cream we want (and can pay for); but I take my figs straight.

I don't know who set out that fig tree, but whoever did performed a noble act, and I, for one, call him blessed.

Every good deed brings happiness to somebody.

EVANGELISM—A REPORT

We, the Committee on Evangelism for the Lake Charles District of the Louisiana Conference, submit this, our annual report, to the conference in session at Welch, La., on this 2nd day of June, 1942.

1. It is needless to say, except for emphasis, that there is a great need for evangelistic effort today. Some of our leaders have gone further and warned us that unless there is a revival of spiritual power in the Methodist Church within the very near future, the very church is doomed.

In these days when every effort is being made to marshal all material resources that victory might be had in the present conflict in which we are engaged, the church has a great responsibility, and she must speak now or else forever hereafter hold her peace. If we are to leave our impression on the world for Christ, surely these are the days to engage ourselves for Him. There is no time for delay nor for disputing questions that cannot be settled by us after all. It is ours to declare the saving power of Jesus Christ to a world that is in sin and already has been reaping some of the harvest of its sowing.

2. There is a great need for leaders in evangelism, both lay and clerical, who have definite convictions, who believe something and have a reason for the faith that is in them.

The early Christians, and founders of our church had a definite experience in their own hearts of sins forgiven and the living Christ within. They went out to tell what they knew by experience. Wherever they went men were persuaded by the earnestness of their testimony and the devotion which they displayed.

Too often in recent years it has been considered a mark of scholarship to raise questions and leave them unanswered. Sometimes even to call in question the foundations upon which the faith of leaders of the church had been established. We call today for a living faith born of a warm heart, set aglow by the spirit of God. It is our sincere belief that there is no substitute for that experience which we call conversion, or the "New birth." Both history and experience have taught us that when a substitute for this has been tried the result has been formalism and spiritual deadness.

3. We do not contend for methods, but we believe there is still a place for revivals, personal evangelism, and for Christian education. We should be careful not to fill our rolls with the names of unconverted people.

4. This is the age of the Holy Spirit, and we cannot succeed without Him. The Holy Spirit seeks a holy person as His dwelling place. We are the temple of the Holy Spirit if He is to dwell with us and work through us. We should discourage by precept and example the recent trend toward worldly living and loose practices on the part of professing Christians. We cannot challenge people to the highest state of life by low standards and compromise. Our fathers condemned evil as such and were bold to call sinners to repentance. They never sought the course of least resistence nor played for popularity. The Church grew in numbers and spirituality under their leadership, and we might gain by their example.

5. The great business of the church is to witness for Christ and to seek to win others to Him. This should be borne in mind in all plans and programs which we enter into. There has been too strong a tendency to emphasize the social, to have a good time, and not enough seriousness in using the time that has been given us by the grace of God.

6. Finally there is nothing to take the place of prayer if we would maintain spiritual power and be soul-winners. All too little have the people who call themselves Methodist, been people of prayer. Let us stress the prayer meeting and return to the status of praying people. We need to add to this our testimonies. There is distinct value in prayer and witnessing not to be found in any other activities. While we provide places and programs for recreation, let us not forget the prayer room nor fail to teach its value to both youth and adults.

With the poet let us sing with sincerity of purpose and heart:

"Rise up, O men of God! Have done with
lesser things;
Give heart and mind and soul and strength
to serve the King of Kings."

Submitted by,
R. H. STAPLES,
Chairman.

HATTIESBURG DISTRICT YOUTH FELLOWSHIP

Our district camp was held July 9-12, at Camp Dantzler, which is located about 20 miles south of Hattiesburg. The attendance fell short, but the representation was well distributed over the district. The quality was there, for a variety of talent was displayed in our music class, our worship services, and our recreation.

Three of our campers rode bicycles from Bay Springs, Miss., a distance of about 65 miles.

Two courses were offered: **Better Music in the Church** was taught by Rev. Mark Lytle. Rev. Albert Bridewell taught **The Life of Jesus.**

Rev. Robert Matheny and Rev. Albert Bridewell conducted the morning watch and vesper services. Our district president, Julius Waits, along with the officers of the Hattiesburg sub-district, served as managers of our camp. Melba Mathis was dietitian.

The purpose of our camp was to train our youth leaders of the district, however, we focused our attention on storing up spiritual resources during this short period to use in doing God's will as we went back to our posts to face the hour.

MARY MOORE,
Dist. Director of Young People.

RECENTLY APPOINTED CHAPLAINS, ARMY OF THE UNITED STATES

Edgar Ellwood Ackerman, Stillwater, Minnesota.
Alfred Stanley Bacon, Sheridan, New York.
Ralph Leo Bates, Ionia, Michigan.
Henry James Bennett, Jr., Mount Pleasant, S. C.
Kendall Bancroft Burgess, Orleans, Vermont.
Clair Edward Carpenter, Chestertown, New York.
Frederick Morse Dickey, Bloomington, Indiana.
Daniel Edwin Earnhardt, Durham, North Carolina.
Ralph Ezra H. Gebhard, Frazee, Minnesota.
R. Stanley Hendricks, Indianapolis, Indiana.
Fred Robert Isacksen, Tacoma, Washington.
Walter Leroy Jewett, Omaha, Nebraska.
Robert Elwood Kieffer, New Hope, Pennsylvania.
Wilmot Theodore Lippert, Dallas, Texas.
Vern Dee Livengood, Burden, Kansas.
Charlie Burrington Long, Hallsboro, North Carolina.
Argalious Elbert Martin, Westover, Maryland.
Harold Robinson McClay, Solomons, Maryland.
Carl Vincent McMillan, Jasonville, Indiana.
William Henry Moss, Nashville, Tennessee.
William Robert Richerson, Macon, Mississippi.
Albert Marland Shoemaker, Morton, Pennsylvania.
Samuel Eby Templin, Mauricetown, New Jersey.
Harold Thomas Whitlock, Decatur, Illinois.
Harry Sanford Williams, Asheville, North Carolina.

Submitted by,
Methodist Commission
on Chaplains.

FACTS ABOUT CHURCHES

How many members has the average Methodist church? What proportion are men? In how valuable a building does the average congregation worship?

These questions are answered in graphs in the current issue of **Church Management.** They represent a study made by the Federal Census Bureau of more than a score of the larger denominations. As would be expected Roman Catholics have the largest parishes. Their city churches average more than 1900 members, rural, 400. Jewish congregations are next in size.

Methodist churches seem to run somewhat larger than the average of Protestant denominations. The typical urban Methodist church has 440 members. Country Methodist churches average 100 members. The figures show that rural churches of the former Methodist Episcopal Church, South, were slightly larger than similar churches in the North, in the case of city churches they were considerably larger. Where the Northern urban church averaged 440 members, the typical Southern church had over a hundred more members.

Research was made to find the proportion of men in church membership. Here the Latter Day Saints led with the record showing almost equality. Two Lutheran denominations follow and Roman Catholics are fourth. For every one hundred Catholic women there are 91 men. The figure for the Methodist Church is 71 male members for every 100 female members. Southern Methodists ran about 75, Northerners 68. The figure for the united church represents just about the norm of Protestantism in this respect.

The compilation shows three and a half billion dollars invested in church buildings by the churches of America. Of twenty-one denominations tabulated in the graph, the average Methodist church seems to be low in valuation, being worth about $20,000. According to the Census Bureau, however, there has been a strong trend toward the building of more costly churches. In 1916 the average Methodist church was worth but $8,000.

CONFERENCE NEWS AND PERSONALS

Rev. O. S. Lewis, pastor of Court Street church, Hattiesburg, received six adults into the membership of his church on Sunday, July 12, two of them on profession of faith.

Rev. H. N. Brown is in the midst of a revival at Lake Providence, La. The meeting began on July 19, and was still in progress at the time of his writing.

Rev. Lastie N. Hoffpair reports progress in his work at Indian Bayou, La., despite the mud and rain. He is of the make whose valor is hard to dampen and whose progress it is not easy to impede.

Rev. J. A. McCormack, pastor at Abbeville, La., writes in high praise of his district superintendent, Rev. B. H. Andrews. He says that he is much appreciated as a preacher and as an administrator.

Rev. W. T. Gray, pastor at DeQuincey, La., comes through with a list of eighteen subscriptions, fourteen of them new. This brings his charge total for the campaign to twenty-one.

Mrs. D. L. Johnston, Rt. 3, Bastrop, La., heightens our interest in her business letter by a word of appreciation for the paper. We trust that it may continue to be a source of pleasure and profit to her.

Rev. C. J. T. Cotten, pastor at Gonzales, reports good progress on his charge, and says that the new church at Faithful will soon be ready for dedication. That is but a sample of his effectiveness all along the line.

Rev. J. Cude Rousseaux, pastor at Covington, La., reports a splendid Vacation School at Covington, and a good meeting at Fitzgerald. We appreciate the faithfulness of Bro. Rousseaux in his support of the Advocate cause. He has never failed us.

Rev. A. M. Martin reports a great meeting at Clay, La., with Rev. Sam Nader doing the preaching. At the morning service on Friday of the meeting, thirty-five pepole gathered at the altar for the consecration of their lives to Christ.

Dr. A. T. McIlwain is pressing his Advocate campaign to completion before he leaves for his new task in St. Louis, where he takes over the office of Executive Secretary of the Missouri Corporation of the Board of Pensions, on August 1.

Rev. Morris G. Lee, pastor of the Arcadia Circuit, Louisiana Conference, has a small field, but he proposes to make it great by sowing it down with the periodical literature of the Church. He is doing a good job at the task.

Mr. C. Milton Chalmers, publisher of this Advocate, is spending a few days with his family on the Seashore Camp Grounds enjoying the rest and the breezes. He reports very good crowds at the Camp-meeting, with Rev. N. H. Melbert, of First Church, New Orleans, doing the preaching.

Rev. E. W. Ulmer writes that Pascagoula, Miss., has paid everything in full for the year and is now liquidating the obligation for the few hundred dollars borrowed for the building program. He has received nearly two hundred members this year, and the end is not yet.

Rev. A. J. Boyles, Magee, Miss., remits for a list of 14 subscriptions, which brings his total to 36 on a quota of 14, and he describes this list as a partial report. Judging by the past we are fully prepared to believe that Bro. Boyles means exactly what he says.

Rev. C. J. Thibodeaux, pastor of Ebenezer charge, in the Lake Charles District, reports a service at Ebenezer in which Rev. J. B. Grambling was the preacher and one hundred persons presented themselves at the altar for the reconsecration of their lives on the closing night of the meeting.

Friends of Rev. and Mrs. J. B. Grambling, of Crowley, La., will regret to learn that Mrs. Grambling has found it necessary to spend a time in the hospital for observation and treatment. We sincerely hope that she may soon be on the way to health and happiness as a result of her stay.

A DAILY PRAYER IN WAR-TIME

For Solidarity

Upon Thine Altar, O Lord eternal and full of glory, we have offered our sons who have gone forth to war; and our own hopes and affections and labors who serve at home. Bind us all together in a great and sacred unity of devotion to one holy Cause; preparing us all for the new life of liberty which Thou are preparing for us, on earth and in heaven. Teach us that our only weal is in Thy will. Forgive our trespasses, and all our pettiness, and lift us into a largeness of life that is at one with Thy great purposes. Enable us to be patient and sympathetic with all of our fellow-citizens, that we may know the unity of real brotherhood. And in all of our sacrifice and service may we have a real kinship with Christ, our King. Amen.—W. T. E.

Rev. J. Henry Bowdon reports things moving at top speed at First Church, Lake Charles, with the prospects for one of the best years in its history. He says, "We have every bill of the church paid and still have money in the bank and here it is the middle of the summer." That is a great record, but it didn't just happen.

Rev. M. S. Robertson, pastor at Houma Heights church, sends us a list of 19 subscriptions, fifteen of which are new. This brings his total for that new church in the French Mission section to 20, or 2½ times its quota last year. In our opinion no charge has made a better record in the Advocate campaign than this.

Chaplain Rowland W. Faulk, who has been in the hospital for some time, is reported to be making marked progress toward recovery and has the promise of an early return to his work at the Puget Sound Navy Yard, where he is stationed. This word is from his father, who was a caller at the Advocate office on Friday of last week.

Our good friend, Bro. J. H. Frazer, of Bastrop, has not been in the best of health in recent months, but he neither loses interest nor heart in his work for the Kingdom. The Monroe District has no finer spirit than he. We sincerely hope that he may be spared for a long period of service before the sunset hour comes.

Dr. M. F. Wilson, a member of Gentilly church, New Orleans, was taken ill on a trip recently and returned to New Orleans, where he is receiving treatment with the possibility of an operation. His many friends will be interested to know of his illness and will remember him when they approach the Father's throne in prayer.

Mrs. N. E. Cunningham, Advocate representative for Gibson Memorial church, Vicksburg, writes that she is feeling well again following her recent illness, but finds it necessary to be careful during the hot weather. We appreciate our good friend and hope that she may take care of her health and that she may be spared for many more years of service to the Master.

Dr. B. L. Sutherland and his wife assisted Rev. Dan Yeager and his wife in evangelistic services and daily Bible classes at Santee church, on the Williamsburg charge, recently. In 1886, the late Rev. H. P. Lewis held services at Santee church when ninety-one people were converted and joined the church.

Dr. Eugene H. Countiss closed his office for the practice of medicine in New Orleans on last Monday. We understand that he has been appointed Assistant Surgeon, Public Welfare and State Chief Emergency Service, with the rank of Captain. His headquarters are to be in Baton Rouge, but we have not learned as to whether he will move his family to Baton Rouge or not.

Rev. W. C. M. Baggett, evangelist, is assisting Rev. A. J. Boyles in a meeting at Magee, Miss., this week. Mr. T. R. Winstead is the song leader. Rev. J. S. Noblin, of Carthage, did the preaching in a revival at Sharon earlier in the month. Rev. I. H. Sells, Executive Secretary of the Board of Educa-

LUZIANNE
COFFEE
100% GOOD

tion, is conducting a training class in connection with a meeting at Magee.

A card from Mrs. S. J. Davies, 628 King's Highway, Shreveport, says that she is improved from the heart attack which she suffered early in December of last year, but that she still suffers much with the nerves of both hands. She is in bed except to sit up for a few minutes at a time. We regret to have this report of her suffering and we hope that she may soon experience a better turn in her health.

In a meeting at Pecan Island, La., Rev. D. F. Anders was the preacher. Sixteen members were received on profession of faith. This brings the total for the Ebenezer charge to thirty-three by profession and four by certificate since the annual conference. In addition, Bro. Thibodeaux reports finances in good shape and the prospect for every obligation paid in full at the end of the year.

Anouncements of the marriage of Ruth Azalie, daughter of Mrs. Alexander Siddens Cutler, and Mr. Robert H. Rumph, son of Mr. and Mrs. J. D. Rumph, on Saturday, July eighteenth, have been sent out. The groom is now in service with the Navy, and the marriage was celebrated in New Orleans where the bride is employed. The editor and the Advocate extend felicitations and good wishes for a happy and prosperous future.

OXFORD CAMP MEETING

The annual camp meeting at the Camp Ground, three miles east of Oxford, Miss., will begin the first Sunday in August and will continue one week. Rev. S. M. Butts, of Mathiston, will do the preaching and everybody is invited. Rev. James Heflin, of Abbeville, is the pastor in charge of the circuit which includes the Camp Ground.

ADVOCATE APPRECIATED AT LA GARDE HOSPITAL

Dear Dr. Duren: I want to express to you our deep appreciation for your splendid paper, the "Christian Advocate," which comes to our reading room each week. We have a large number of patients who are Methodist and they enjoy reading their church paper. I will see to it that the paper gets to the reading room each week. Thank you for this splendid paper.

Yours truly,
LUTHER W. CLARK,
Major Chaplain,
Post Chaplain.

APPRECIATES INTEREST OF FRIENDS

Dear Bro. Duren: My accident occurred a little better than four weeks ago, and I am still stretched out on my bed—using a wheel chair some. It is too much for me to try to inform inquiring friends of my condition by mail.

Please announce that I am doing as well as could be expected. The dozen severe cuts and bruises sustained in the wreck have about healed. My hospital doctor assures me that the cast on my badly fractured leg can be removed in a couple of weeks and that I will be able to go back to work by the first of August. Thank you.

Yours,
L. W. CAIN.

HEBERT-PITTENGER

The editor acknowledges the honor of an invitation to the marriage of Miss Margery May, daughter of Mr. and Mrs. Roy Steele Pittenger, to Mr. Martin Hebert, Jr., son of Rev. and Mrs. Martin Hebert, of Sulphur, La. The marriage will take place in the Presbyterian Church at Milford, Michigan, on August 3, and Mr. and Mrs. Hebert will be at home after September first, at 648 Canal Street. The groom is well-known in Louisiana and has many friends in Tulane University and Methodist circles who will be sincerely interested in his happiness and his future.

LAMBUTH DAY—AUGUST 6

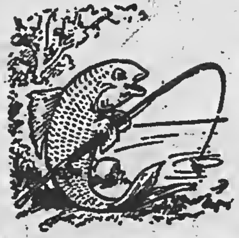
The Methodists of the Jackson District, of the Mississippi Conference, are looking forward to the celebration of Lambuth Day.

This celebration always takes place on the first Thursday in August, at the old Lambuth church, which is known as the Pearl River church, about fifteen miles north of Jackson, on the Old Canton Road. The ceremonies consist of a church service at 11 o'clock, dinner on the ground, and an afternoon business session at 1:30. Dr. Otto Porter, superintendent of the Jackson District, will be the presiding officer, and he announces that Miss Dora Hwa, a young Chinese woman from Shanghai, will be the speaker at the 11 o'clock hour. A personal letter from Mrs. W. H. Parks, the sister of Bishop Lambuth, will be read at the afternoon session, and other papers of historical interest.

—FLASH—

The Advocate campaign is moving with an increasing tempo. The volume of new subscriptions is gratifying indeed, and few people ask for a discontinuance without a perfectly valid reason. We never had a more substantial and satisfactory mailing list than we have at the present moment.

Fishing in Reverse



This little picture is "fishy" in more ways than one. Everyone knows that "suckers" are at the other end of the operation. Do not tell yourself that there is plenty of time and miss a lovely gift for your list of 13 or more subscriptions. Remember most fish stories are not true. Win your pencil now and help your district to win $100.

VIMVILLE CIRCUIT

Rev. Roger Cameron, graduate of Lambuth College last May, has been appointed pastor of Vimville circuit, in the Meridian District, succeeding Mr. Maw, who has returned to Africa.

A revival at Pleasant Hill church on the circuit had Rev. Chas. Assaf as the visiting preacher. Twenty-one members were received into the church, and twenty of them by profession of faith. Before the meeting the church had only forty-nine members.

The revival at Coker's Chapel will begin the first Sunday in August, and the preaching will be done by Rev. Wallace Mangrum, pastor at Porterville.

A feature of the Pleasant Hill revival was the singing, directed by Mr. H. I. Aycock, Mr. Jas. Walker, and pastor. The singing of the last evening was in charge of a group from the Springhill church on the Meridian circuit.

SCOTT COUNTY LEAGUE UNION

The Scott County League Union held its first annual camp at Roosevelt Park, near Morton, July 13-16, with Rev. and Mrs. J. B. Vardaman, of Harperville; Mrs. J. H. Rowland, of Hillsboro; Rev. and Mrs. M. K. Miller, of Morton, as directors. Classes and interest groups were held daily. Mrs. Miller taught a course on "Worship and Evangelism"; Bro. Vardaman taught a course on "The Life of Jesus"; Mrs. Vardaman and Naomi Ware directed the interest groups on painting and hobbies, respectively. Much interest was shown throughout the week and much inspiration was received by all.

—REPORTER.

THE CEDARS, HERNANDO, MISS.

On Thursday evening, July 9, at The Cedars, in Hernando, Miss., Mr. and Mrs. J. H. Johnson had for their guests the Board of Stewards and their wives, other members of the quarterly conference of the Hernando Methodist church, as well as several members of the Clarksdale Methodist church. After a stroll about the modern poultry farm, the ideal vegetable garden, and through the blooming gladioli, dahlias, roses, daisies and other flowers, the guests enjoyed a delightful chicken dinner served in the lovely sunken garden. Victory ice cream, made with maple syrup and served in luscious cantaloupe halves, topped the menu.

There in the cool of the evening was real fellowship. The guest list included Rev. and Mrs. E. M. Sharp, Mr. and Mrs. F. C. Holmes, Mr. and Mrs. G. C. Mingee, Mr. and Mrs. W. G. Gaines, Mr. and Mrs. R. L. Redding, Mr. and Mrs. Gerald Chatham, Mr. and Mrs. H. G. Johnston, Mr. and Mrs. H. W. McIngvale, Mr. and Mrs. Walter Richert, Dr. and Mrs. H. M. Wadsworth, Mr. and Mrs. William Wilkinson, Mr. and Mrs. E. H. Wiygul, Mr. and Mrs. L. L. Haynes, Mr. and Mrs. H. L. Lauderdale, Miss Esther Lauderdale, Miss Iona Lauderdale, Miss Mamie Jones, and Mrs. Cora Weissinger, of Hernando; Rev. and Mrs. C. T. Floyd, of Sardis; Rev. and Mrs. S. H. Caffey, S. H. Kyle, Mrs. H. L. Talbert, Miss Clegg, Mrs. J. B. Lindsey, Miss Mary Catherine Lindsey, and Mr. and Mrs. J. H. Johnson, of Clarksdale; and Mr. Geo. Wood, of Memphis.

—A GUEST.

FORTY-SEVENTH ENCAMPMENT

Dear Dr. Duren: Sunday night, July 19, marked the closing of the 47th annual Interdenominational Encampment at the Lake Arthur Camp Grounds. Services were held twice daily by Dr. E. R. Overly, of Lexington, Ky. Afternoon service was in charge of Rev. Robert J. Kennedy, of Dallas, Tex., who also was song leader and young people's worker. Rev. Glenn Smith, of Roanoke, La., had charge of the Children's Hour, at 9:30 every morning.

The Camp was full of campers. Many pastors and their wives were on the grounds, also the largest number of outsiders attending in years.

The workers had the great spiritual food the world needs, and everyone who came upon the grounds and heard the good work of these people were blessed.

The Camp is on beautiful Lake Arthur, with its large live oaks filled with moss, and a large screened tabernacle with all modern conveniences on the grounds.

There were two pianists, Miss Catherine Thomas and Mrs. Claude Mayo, with lovely music to charm all who were present.

On Friday, the 17th, Memorial services were held. The sermon was preached by Rev. T. J. Holladay. Afterward the annual business meeting was held. The following board of directors were elected for the year; S. W. Sweeney, Lake Charles, La.; J. C. Mack, Lake Arthur, La.; Howard Clayton, Roanoke, La.; Felder Helms, Homewood, La.; Robert Lyons, Lake Arthur, La.; Rev. T. J. Holladay, Lake Arthur, La.; Rev. Glenn Smith, Roanoke, La.

Very truly yours,
MRS. GORDON MACK,
Sec. Pro tem.

PERSONAL NOTES AND INCIDENTS

Mr. Hoyt M. Dobbs, Jr., son of Bishop and Mrs. Hoyt M. Dobbs, is at Quonset Point, R. I., taking the course of naval instruction for commissioned officers.

Bishop and Mrs. Hoyt M. Dobbs, Birmingham, Ala., are spending the summer at Asheille, N. C., according to reports reaching this office. We trust that they may have a pleasant summer and that they may be wonderfully refreshed by their outing in the mountain fastnesses of North Carolina.

An anonymous giver recently donated $160 for the purchase and installation of an exhaust fan for Carrollton Avenue Methodist Church, New Orleans. The fan has already been installed, and according to the pastor, Rev. E. C. Gunn, it is very effective in lowering the temperature in the building, which is kept reasonably comfortable regardless of the heat outside.

A card from Hon. Hugh N. Clayton, associate editor of the Advocate, now in the armed services of his country, reports that they are working seventeen hours every day, from six in the morning until eleven at night. Two and one-half hours of each day are spent in drilling on concrete. The sixty-day course which he is taking covers the subjects which have direct connection with the Navy and naval administration. This word from our good friend will be of interest to many friends in North Mississippi and elsewhere.

BLUFF CREEK CAMP MEETING

Please announce in next week's Advocate if possible that the Bluff Creek camp meeting will be held from Sunday August 9 through Sunday August 16. The preaching will be by the district superintendent and services will be held at 10 a.m. and 8 p.m. on week days. On Sundays the morning services will be at 11 o'clock. The dining hall will be in the charge of Rev. and Mrs. J. P. Bonnecarrere and meals will be served throughout the meeting. There are also ample accommodations for those who wish to spend the time on the grounds. These must bring linen and bedding. Bro. Bonnecarrere will also conduct the singing and Miss Arlette Poole will be the pianist.

W. L. DOSS, JR.

LETTER FROM AN ARMY CHAPLAIN

Dear Dr. Duren: I soon will have been in the service a year as a United States Army Chaplain. I have never had a richer experience, nor do I think I have ever had the opportunity of helping so many people in so short a time.

I shall soon go on foreign service, I don't know exactly where, but have a pretty good idea. The hardships of the past year's service will probably sink into insignificance compared with that I shall likely experience in the coming year or years. But even so, now that I am here, I know I would not have it otherwise. I will be able to comfort and assist many men where comfort and assistance will be appreciated most.

Religion means more to people at all times than they think; but when a man is leaving his native land to meet an enemy upon the water or upon the land, or from the air, he instinctively and correctly turns to religion for motive power and staying power. As a Chaplain, I am trying to help supply that motive and staying power, desirable at all times, but essential in war.

Pray for me as I pray for and with the men whom I am privileged to serve. I shall be happy to hear from you sometimes. My address is A.P.O. 942, care P. M., Seattle, Washington.

Sincerely your friend,
HENRY B. VARNER.

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference	
Carrollton, T. M. Dye, Jr.	2
Van Vleet	7
Lexington, T. H. Dorsey	6
DISTRICT REPORTS	
Aberdeen District	245½
Columbus District	307½
Corinth District	402
Greenwood District	191
Greenville District	136
Sardis-Grenada District	172
Mississippi Conference	
Gibson Memorial, O. H. Scott	3
Tylertown, C. A. Schultz	5
Vimville, Roger Cameron	1
Hattiesburg, J. T. Weems	3
Hattiesburg, O. S. Lewis	11
Magee, A. J. Boyles	14
DISTRICT REPORTS	
Brookhaven District	131½
Hattiesburg District	335 2-3
Jackson District	143
Meridian District	116½
Seashore District	223
Vicksburg District	134½

MISSIONARY EDUCATION IN RODESSA

The local Church Board of Missions and Church Extension, in the Rodessa Methodist church, is making some progress in its work in our church and community.

Rev. Jack Cooke, pastor, called the following to meet in the second quarter: Mr. C. W. Roy, Mrs. C. G. Giles, Mrs. W. C. McDonald, Mr. A. C. Warner and Mrs. M. L. Alexander. At the initial meeting, Mrs. Alexander was named chairman, and Mrs. McDonald, secretary. Committees on School of Missions, Literature, Missionary Education, and Finance were named.

The Board decided as their first work to:

1. Coordinate missionary cultivation by planning and promoting all the missionary education of all the church.
2. Provide for diffusion of Missionary information and distribution of literature.
3. Promote a School of Missions.
4. Provide for World Service offering and Worship program on fourth Sundays.
5. Some definite missionary projects.

The School of Missions, in which "The Meeting House," by Dr. Garber, was discussed on Wednesday evenings by Rev. Mr. Cooke, was a very inspiring and helpful class in which a representative group participated.

A worship period along with the singing of great missionary hymns proved helpful.

The pastor has led in teaching the congregation some new hymns, along with old missionary hymns.

The local picture show has cooperated by bringing to our town some good pictures at the request of the pastor; one was "One Foot in Heaven."

The Church Board of Christian Education elected Mrs. McDonald Missionary Education Counselor, and she has begun her work with the various leaders in the Church School (and W. S. C. S.) and the church as a whole.

Rev. Mr. Cooke is preaching missionary sermons regularly, that are fitting for the time in which we are living.

The Sunday evening hour recently was given over to a period of worship, prayer and hymn singing, followed by the showing of a film, the Story of "Bamba," by Emory Ross, centered around our work in Africa. A capacity audience joined in this hour, quietly and reverently.

This visual education project is made possible by the use of film from the Board of Missions, and the use of a fine projector loaned by our local high school. A young man from the high school operates the machine. It was noted that in the group who came for the first picture were a number of boys and girls who had not attended services before.

The pastor, assisted by Mrs. Cooke, will direct a missionary play, to be given by a group of young people in the near future.

Several of our members are availing themselves of training for leadership this summer.

Rev. and Mrs. Cooke, Mrs. Floy Kerr, and Mrs. W. C. McDonald took courses at the Pastors' School and Conference for Christian Workers, at Centenary.

Five Intermediate youth attended the Shreveport District Camp, where Rev. and Mrs. Cooke served on the staff.

Mrs. Floy Kerr and son, Gerald, are attending the Leadership School at Mt. Sequoyah.

(Signed) "An Observer."

"Is this the pugilist who was run into by a motorist?" asked the house surgeon.

"No; he's the motorist who ran into the pugilist."—Stray Stories.

Any event—of sorrow or joy, of loss or gain—may suddenly remind us of God, and thus be an agent of religious education. Should we be so dull of heart and slow to believe, when everything can speak to us of the spiritual world?—Dr. Hugh Black.

THE BISHOP'S CORNER

A Good Book: Daily devotional messages for men in the services, "Strength for Service to God and Country," has been issued by our Publishing House. In blue for the Navy and khaki for the Army and Marines, the book is appropriate in size and weight, bound in wet-proof cloth and designed to meet our men's needs. Each church should present a copy to every man going out from its membership into the service. It may be had for 75 cents, or a dozen copies for $7.50. Order from the Nashville House.

J. Lloyd Decell

Thousands of our fine young men have gone, and, doubtless, tens of thousands are yet to go! "Our lines have gone out into all the earth." Marching, sailing, flying, they go to the gates of the morning and to the setting of the sun for preserving liberty and faith, freedom and truth. The Church goes with them through her ministry and prayers.

Suffering Binds: Today is a time for Methodists to draw nigh to God and closer to each other, not overlooking others who need Christian fellowship. Travel restrictions may prevent our going everywhere we want to go; it should enable us to have time to go to many places we ought to go. These are days when the shepherd's heart is supreme. Our best people suffer deep anxieties, and our most indifferent are subject to spiritual ministry. Preachers and lay men and women, with deeds of thoughtfulness and kindness, will make these times of peril productive in making strong the tie that binds people to the Church and the Church to the people.

The Council of Bishops: In session at Chicago, July 9, the Bishops adopted the following resolution:

"We are proud of our ministers who have gone into the Chaplaincy and other forms of service to our men in uniform without asking for any assurance regarding their placement on return after release from national duties.

"This makes even greater the obligation upon Conferences, Cabinets and Bishops to resolve and to plan that, on return from their emergency service, these men be placed, as soon as necessary adjustments can be made, in pastoral charges or other positions of at least the same standing relatively as those from which they went into that Service.

"It is hoped that, in view of the shortage of the supply of ministers and in view of the normal losses by death and retirement, it will not be difficult to follow this policy. If necessary, however, all others, especially those who have received advancement due to vacancies created by preachers going into national service, will no doubt cheerfully acquiesce and assist in any readjustments which will enable the men returning to resume at least relatively where they left off."

At the Annual Meeting of the Council, Sea Island, Georgia, December 11, 1941, in answer to the question, "Should a minister who has been retired at seventy-two years of age be permitted to remain in his appointment after retirement?" the Council voted, "It is contrary to the intent of the law and highly inadvisable."

Fall Meetings of the Cabinets: Alabama Conference, 9:30 a. m., Tuesday, September 22, Jefferson Davis Hotel, Montgomery. Mississippi Conference, 9:30 a. m., Tuesday, September 29, Robert E. Lee Hotel, Jackson. Memphis Conference, 9:30 a. m., Wednesday, September 30, Claridge Hotel, Memphis. North Alabama Conference, 9:30 a. m., Tuesday, October 6, Walker Memorial church, Birmingham.

The Annual Conference: On Wednesday night at each Annual Conference Session the sesqui-centennial of The Annual Conference will be appropriately observed. From 1784 to 1792 "The Conference" met yearly and was "the body in which were lodged, and which actually exercised, the supreme governmental powers of the Methodist Episcopal Church—electoral, disciplinary, legislative." (Tigert's "Making of Methodism," page 123.)

Since 1792 the General Conference has met quadrennially, and the Annual Conference has been geographically defined. "The Annual Conference is the basic body in the Church." (Plan of Union, The Constitution of the Church, Par. 22, 1940 Discipline.) The due celebration of the one-hundred-fiftieth year of this "basic body in the Church" should prove an inspiration to our sessions.

J. L. DECELL.

HOMECOMING AT GORDON AVENUE, MONROE

The celebration of Homecoming at Gordon Avenue church, Monroe, on July 19, was a high day in the life and experience of Rev. W. A. Cross and his congregation. The original structure has been brick-veneered and modernized at a cost of something like three thousand dollars, and the plant now represents a valuation of about eight thousand dollars. One particularly impressive feature of this extensive improvement program is that it was carried through almost without debt. The plans for next year contemplate the installation of new pews, the rebuilding of the altar and pulpit platform, and the liquidation of all indebtedness so that it may be dedicated.

GORDON AVENUE METHODIST CHURCH, MONROE LA.

The Homecoming program anticipated the return of all former pastors, but Rev. S. S. Holliday and Rev. J. A. Alford were kept away on account of evangelistic engagements. Rev. H. M. Johnson, district superintendent, preached at the morning hour, and Rev. R. M. Bentley, of Pineville, preached in the afternoon. Rev. C. K. Smith, of West Monroe, and Rev. D. D. Cantrell participated in the services. The Twin City Quartet were special guests for the day. Special numbers were rendered by Lloyd Walters, and Mr. Alset of Pineville.

Gordon Avenue is in a flourishing condition financially as well as in its progressive outlook. The pastor's salary was increased thirty-two per cent this year and is being paid weekly. Benevolences are overpaid by the fourth Sunday offerings. The official board is made up of A. N. Talley, C. L. Taylor, P. G. Brown, J. T. Deal, H. O. Hankins. A. J. Strother, C. B. Parsons, T. H. Elliott, Floyd Farrington, E. R. Timmerman, W. S. Lambert, E. K. Stone, T. T. Bishop and A. N. Crowell. Rev. E. W. Day will be the preacher in revival services scheduled to begin on August 15.

INDIAN SPRINGS CAMP IS AUGUST 6-16

The Indian Springs Holiness Camp begins Thursday evening, August 6, with the first sermon being preached by Dr. E. R. Overley, of Louisville, Kentucky. He and Dr. Lloyd Nixon, of Michigan, will alternate in the preaching for the Camp. Bishop Arthur J. Moore, resident Bishop of the Methodist Church of the Atlanta area, will address the ministers at 8:30 o'clock each morning of August 13, 14 and 15, and will preach at the 11 o'clock hour Friday, August 14. Rev. Harry Blackburn, of Parkersburg, W. Va., who for several years has directed the music at the Camp, and who is one of America's great camp meeting choir directors, will have charge of the music again this year. A very excellent program for young people and children will be under the direction of Rev. Lynwood Jordan, of Rochelle, Georgia. Mr. Jordan was, for years, a teacher in the public schools, is a thoroughly trained college man, and has proved himself a most efficient director of young people.

It is reported that those who come into the "gas-rationed area" for the attendance of religious meetings, will be treated as tourists, and therefore may secure sufficient gas to return home.

Indian Springs, for this its fifty-second encampment, offers one of the strongest corps of workers in its history, and in spite of the increased cost in living conditions, is maintaining its popular rate of one dollar per day for rooms and meals at the hotel, with a dollar-and-a-half rate at the new Burden Memorial dormitory. Indications are that the Camp will again enjoy a large attendance. Those desiring information about the Camp may address inquiries to Rev. Leonard H. Cochran, Savannah, Georgia, president of the Camp.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Anything, God, but hate . . .
I have known it in my day,
And the best it does is to scar your soul
And eat your heart away.
We must know more than hate
As the years go reeling on,
For the stars survive
And the spring survives . . .
Only man denies the dawn.
God—if one prayer be mine—
Before the cloud-wrapped end . . .
I am sick of hate and the waste it makes—
Let me be my brother's friend."
—Fanny Heaslip Lea.

* * *

The 1942 Conference Journal

By this time, each society in the conference has received the 1942 Mississippi Conference Journal, with its beautiful blue cover and inside!!!! My! how much information we find!!!!

Miss Bettie Ridgeway, our very efficient recording secretary, has arranged this information for our convenience, and Mrs. J. C. Porter, secretary of the Meridian District, has prepared a "quiz" which she has mailed to the societies in her district. By changing the reference pages in Section IV. any society may make it fit its district.

How well can you answer the questions without looking at the answers?

(Note: "A study of the Conference Minutes shall be made in each society"—Standing Rules, No. 7, page 125.)

I.

(1) The 1942 Mississippi Conference Journal is the minutes of what session of the Woman's Society of Christian Service? (Cover.)

(2) To whom is the Journal dedicated? Why? (What honor, the first in our conference, was bestowed upon her?) Page 5.

(3) Where does the Mississippi Conference meet next year? Page 28. When? Page 126.

II.

(1) List set-up of the Woman's Division of Christian Service? Pages 8-9.

(2) In what Jurisdiction in the Mississippi Conference? Page 63-64.

(3) How many districts in our conference? Zones? Societies? How many members? Page 43.

(4) Why have a W. S. C. S.? Who may become a member? Page 114, Articles II and III.

(5) How often and by what method shall officers be elected in the W. S. C. S.? Pages 115-116.

(6) How long may an officer in the local W. S. C. S. hold the same office? Page 116, Section 2.

(7) Is the cultivation fund a definite part of the budget? Page 115, Page 123, Section 6.

(8) How many Wesleyan Service Guilds in our conference? Number of members? Page 57.

(9) Give names of all officers elected at the 1942 meeting? Page 9.

(10) Study "Duties of Officers." Pages 116-119.

III.

Summarize all work for 1941 as presented by the Conference Secretary. Page 45.

IV.

Study report of Meridian District as submitted by District Secretary for:

(1) Number of societies? Pages 68-70.

(2) Number of members? Pages 68-70.

(3) Contributions of 1941? Pages 68-70.

(4) Per capita giving (page 70) and compare with per capita giving of the society which led in the conference (page 66)

(5) Give pledge of Meridian District for 1942? Page 53.

(6) How many churches in district have no organization? (Consult District Secretary's second quarter's letter to the Presidents.)

V.

(1) Who said "We must not hate . . . We must be Christian . . . We must act Christian . . . We must keep Christian"? Pages 37-41.

(2) What can I do in this crisis?

VI.

What is The World Federation of Methodist Women? Pages 41-43.

VII.

(1) How many active Spiritual Life Groups in our conference? Page 62.

(2) How many groups cooperate with pastors in promoting work? Page 63.

(3) What special event is being planned by the Conference Secretary of Spiritual Life for this year? Where? When? Who is to be the guest speaker? Page 63.

(4) Study recommendations. Page 97. Prayer Calendar. Page 98.

VIII.

In what phase of work did our conference lead the Jurisdiction last year? Page 53. How many classes held? Received recognition? Study recommendations. Pages 87-89.

IX.

What were the three outstanding conference-wide activities of the Christian Social Relations and Local Church Activities Department last year? Page 56. List results of Chairman of Standing Committees. Pages 79-82. Study recommendations. Pages 89-90.

X.

What is the purpose of the Wesleyan Service Guild? What ratio of women are employed? Page 57. Study recommendations. Page 92.

XI.

What is the Methodist Youth Fellowship? Pages 59-60. Study recommendations. Pages 92-93.

XII.

What work is being done by the Secretary of Student Work for students? For boys in the service? Page 59. Study recommendations. Pages 92-93.

XIII.

Study recommendations for Children's Work. Page 94.

XIV.

What are the needs listed by the Secretary of Supplies? Page 62. Study recommendations. Page 96.

XV.

How many subscribers in our conference to "The Methodist Woman"? To "The World Outlook"? Page 61. Study recommendations. Page 96.

XVI.

Our rural work is a project of what? Page 76. What is our worker doing?

XVII.

Where is our Bethlehem Center located? Pages 76-77. Why have a Center? Who composes the staff?

XVIII.

List some of the results of the work accomplished by Deaconess Fail at the Meridian Wesley House last year. Page 77. What are the needs? Page 79.

XIX.

Do we still have work in Biloxi? Page 74.

XX.

Who are our conference students at Scarritt? Pages 83-84. Study recommendations. Page 97. Also By-Laws of Conference. Page 124, Article V, Section 4.

XXI.

What three changes in our Constitution and By-Laws were submitted by the Committee on Constitution and By-Laws? Page 82. Read By-Laws. Page 124, Section 5. Who forms this committee? What are some of the results of the work of the Standing Committee on Legislation? Page 83.

XXII.

Give especial study to WORKING PLANS FOR 1942 as recommended by the Committee on Organization and Promotion. Page 86.

XXIII.

What are the STANDARDS of the Woman's Society of Christian Service of the Mississippi Conference for 1942?

(1) Efficiency Aims for 1942 as set up by the Woman's Division. Page 100.

(2) Goals for Mississippi Conference Page 100.

(3) Suggested Work Calendar for local societies. Page 99.

MRS. J. C. PORTER,
Sec. of Meridian Dist.

2806 Valley Street,
Meridian, Miss.

* * *

Flash!!!!

The Shubuta W. S. C. S. is studying "Planning for Peace" and they report that the sessions "are not half long enough." They are glad that it makes their brains "tip-toe" and are finding much timely information in the material.

No Thanks

Officials of the income tax division received the following acknowledgment of a blank received by a citizen:

"Dear Treasury: I received your application blank. But I already belong to several good orders and do not care to join your income tax at this time."—Exchange.

Why do they have such beautiful illustrations in a seed catalogue?

To show you what the flowers would have looked like if the seeds you planted had come up.—Selected.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"We Must Be Vigilant"

By Mrs. V. F. DeVinny

Secretary of Organization and Promotion

As an organization, the Woman's Society of Christian Service is still experiencing its growing pains. In fact, we grew so fast in our first year that our functional processes are weak at many points. It is important that we recognize this in the early stages of the organization's life, and instead of bemoaning our weaknesses, set ourselves to the task of correcting them before the condition becomes chronic. No organization is good in itself, nor can any one part of the work stand by itself independent of the other. Our organizational plan is not perfect. Doubtless it will never work one hundred per cent in every local society. Obviously modifications of it are necessary to meet local situations. Neverthless, the tendency which we find in many local societies to completely ignore plans made by the Division or to throw up their hands and say, "We just won't try that!" has a serious reaction not only upon the societies which take such attitudes, but also upon the organization as a whole.

The esprit de corps of the army is maintained by intense loyalty. The esprit de corps of this organization depends upon a similar loyalty—similar in degree if not in kind. Not that we expect complete regimentation in every detail, but it is essential to our organizational stability that each individual society should recognize that the cohesion of this vast organization will be maintained principally by each society's following as nearly as possible the pattern laid out by the Division. This is not being done as consistently as it might be in hundreds of local societies. This situation constitutes a weakness which should be recognized and corrected. If each local society would examine itself critically, considering where it might incorporate some one of the features of the work not yet undertaken, the whole work would be strengthened thereby.

It should also be said again, this is a NEW ORGANIZATION. It is not a reorganization of former societies. Those local societies which hold to the old ways and say, "We always did it thus and so," are digging their own graves. Or to have a mind set that "it can't be done" according to the Division pattern, is to take a defeatist attitude.

If each society would take the challenge and the possibilities of this new enterprise it might be said of them as of a certain woman long ago, "She hath done what she could."

Another obvious weakness in our organization at present is the status of a large proportion of our membership. Literally hundreds of thousands of women became charter members of the society without any clear understanding of what membership involved, and have not become integrated as active, praying, serving, and giving members. Our officers are asking if these persons, whom they classify as disinterested, inactive, or in some cases just "dead timber," should be continued on the membership roll. We would answer that question by asking another, "Have we just taken these women for granted? Isn't something really wrong with a local unit when it is unable to stimulate members to active service? In other words, doesn't the fault lie with the society—with its program and its plan of work?"

We are concerned in advancing the organization and in enrolling more and more women. There are still more than a million women outside the membership of this organization. Herein lies great potential strength. Notwithstanding, unless the women in our present membership are imbued with intelligent interest and loyal devotion, unless every member feels she has a real stake in the total task, we shall be topheavy and in imminent danger of toppling under our own weight. The genius of this organizational plan lies in the fact that the responsibility for its success belongs to the many and not to the few. A channel of service must be found for every woman in the local societies and she must be made to feel that her task is vitally important to the ongoing of the work.

Still another problem. Whole populations are being dislocated in these days. Our membership is shifting, too. It is especially important these days when thousands are changing residence that the local officers see that any member she is moving to another location in the city or to another city has an introduction-transfer card to the society in the church where she expects to affiliate. (Cards are available at Literature Headquarters. Price, free.)

Christianity is the one continuing tie which is holding this broken world together. Nothing to which we can give our time and strength and treasure these days can accomplish as much for human welfare both now and in the future as the Christian movement. Missions must not be demobilized. The Church must not only continue to stand as the beacon light in the community, the nation and the world, but it must be a sign-post pointing the way to a better day. Women, the opportunities are expanding, not contracting in the present world crisis. We not only need to hold the fort, but we must also prepare to undertake new exploits for the Kingdom.

As the largest group of organized Christian women, the Woman's Society of Christian Service has a solemn mission to fulfill. To meet its responsibilities, every line of work, every organizational activity must be re-examined in the light of present-day needs and opportunities. We must "lengthen our cords and strengthen our stakes."

"WE MUST BE VIGILANT."

* * *

Gunnison W. S. C. S. in Meeting

The Woman's Society of Christian Service met at the home of Mrs. W. T. Winkerson, Tuesday afternoon, for its general meeting for July. Mrs. L. S. Blanchard, president, was leader for the afternoon. Mrs. Wilkerson and Mrs. Childers gave the devotional. Mrs. G. F. Garfield read the Scripture. Mrs. L. S. Blanchard, Mrs. J. K. Methvin and Mrs. J. E. Walters told of the medical, educational and evangelistic work that our missionaries are doing today to fight the Christian battle for Africa. Mrs. Wilkerson gave an interesting article on the life of Livingston. The program was closed with prayer by Mrs. Methvin.

AFRICA FEELS QUININE SHORTAGE

By W. W. Reid

Medical missionaries and health officials in the Belgian Congo, Africa, where it is customary for the white man to fight malaria by doses of quinine every day are greatly concerned over the lack of that and other drugs because of the war. According to Dr. Arthur L. Piper, for twenty-five years in charge of the Methodist Hospital at Kapanga, the small amount of quinine raised in the Congo will not be nearly sufficient for everyday needs. "Scientists in Germany developed atrabine, but there is none of it to be bought in the Congo," he says. "Substitutes notwithstanding, there are going to be a lot of deaths all through the malarial countries due to the grabbing of Java (principal source of quinine) by the Japanese."

HEALTH BOOKS IN MARATHI

By W. W. Reid

Miss Anna Agnes Abbott, of Payson, Ill., missionary of the Methodist Church in Poona, India, is engaged in translating a number of health and educational books into the Marathi language of India, and seeing these books through the press. Miss Abbott speaks and writes fluently in this major language of the Bombay Presidency. Her recent Marathi publications include three books on health, a book on training children in good physical habits (written originally in Chinese), a treatise on child marriage, and one against the prevalent habit of feeding opium to babies.

METHODIST CONTRIBUTION TO MEXICO

By W. W. Reid

For many years, until the laws of Mexico compelled it to close, there was a Normal Institute connected with the Methodist Girls' School in Puebla, Mexico. During her recent visit to Mexico, Miss Elizabeth Lee was impressed with the number of women who had graduated from this Normal Institute and are now recognized by the government for the ability and character they manifest in many high positions. One of these women was formerly Dean of the School of Education of the University of Mexico City, the first woman to hold such office. At the present time a new series of readers has been adopted by the government for use in primary schools. The readers for the first three grades were written by Senorita Carmen Basurto, while those for the fourth, fifth and sixth grades were written by Senorita Delfina Huerta, both graduates of Puebla Normal. Their books are in such demand that it is difficult to secure copies.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

(Copy for this page failed to reach us.—Editor.)

LATEST NEWS FROM THE MISSIONARIES

By W. W. Reid

An American transport recently arriving in the United States from an Indian port has brought home a number of Methodist missionaries as well as some from other denominations. They have returned for regular furlough in America. A number of the younger people have come to enter American schools and colleges.

Those arriving are: the Rev. and Mrs. Harry A. Hanson, of North India, and their children; Dr. J. Caperton Pace, principal of Ingraham Training Institute, Ghaziabad, with Mrs. Pace and their children; the Rev. and Mrs. Carl Conley and son, of Baroda; Professor C. Stanley Thoburn, of Leonard Theological College, Jubbulpore, and their children; Dr. and Mrs. Alexandria Corpron, retired missionaries, who have been serving at Kolar; Miss Edna Holder, of Puntumba, Bombay; Miss Mary L. Boyde, of the Girls' High School; Miss Opal Riley, teacher in High School, Meerut; Miss Beulah Bishop, of the Madar Tuberculosis Sanitarium, Ajmere; Miss Opan Riley, teacher in the Kodaikanal School for missionaries' children; Mrs. David C. Stubbs, of Mussorie; Miss Elsie Hollister, of Shahjahanpur, United Provinces.

* * *

Robert C. Gates, son of the Rev. and Mrs. R. C. Gates, Methodist missionaries at Old Umtali, Southern Rhodesia, who recently returned to the United States to enter college, has enlisted in the U. S. Marines. He expects to enter Northwestern University after the war.

* * *

Seventeen missionaries of the Woman's Division of Christian Service—all with previous service in Japan—are now serving religious, social and educational needs of Japanese in various parts of the United States. Some are with them in camps to which they have been evacuated from the West Coast, others are still on the coast. The missionaries thus serving are: Miss Alice Cheney, War Relocation Center, Poston, Arizona; Miss Olive Curry, Idaho Falls, Idaho; Miss Carolyn Teague, Idaho Falls, Idaho; Miss Winifred Draper, Oxnard, California; Miss Ethel Hempstead, Sumner, Washington; Miss Charlie Holland, Cheyenne, Wyoming; Miss Janet McKelvie, Denver, Colorado; Miss Mary McMillan, placement of Japanese students; Miss Azalia Peet, Nyssa, Oregon; Miss Mary Searcy, Greely, Colorado; Miss Katherine Shannon, Grand Junction, Colorado; Miss Ida Shannon, Grand Junction, Colorado; Miss Bertha Starkey, Reedley, California; Miss Dora Wagner, Alamosa and Blanca, Colorado; Miss Anna Bell Williams, Lodi, California; Miss Lois Curtice, New York Church Committee for Japanese work; Miss Alberta Tarr, Honolulu, T. H.

* * *

The Rev. James K. Mathews, missionary-pastor of the Bowen Memorial Church, Bombay, India, who was due to return to the United States for furlough, has volunteered for military service in India with the American Army. He has been commissioned a first lieutenant in the Quartermaster Corps, where his knowledge of the language, the people, and the country will be of unusual value. Mrs. Mathews, who has been with him in Bombay, is the daughter of Dr. and Mrs. E. Stanley Jones.

* * *

The Rev. and Mrs. E. E. Edling and family, of Malange, Angola, Africa, due to return to the United States on furlough, are last reported in Capetown, South Africa. It is not known whether they will find passage to America or take their furlough in some restful African climate.

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RURAL LEADERSHIP AND POST-WAR PROBLEMS

By Sarah McCracken,
Scarritt College, Nashville, Tenn.

Urban leaders as well as rural leaders recognize the importance of the rural life. The magnitude of the rural population is apparent, when we remember that one-fourth of our nation is rural.

The projects and work of the great Town and County Bureau of the Woman's Division of Christian Service are not separate and apart from the total church and community program, but are vital units of a great whole.

A rural worker sees her plans and programs grow in response to need. Its patterns differ as widely as do its areas of work. Nationalist backgrounds, climate, geography, transportation and marketing facilities, distances from large centers, standards of living, types of farming, social organization—all of these have resulted in the weaving of different patterns of the present Christian social program in the rural areas.

There are a number of distinct types and fields of rural work. These include: Conference rural projects, rural industrial work, community work in mining districts, community work in the oil fields of Texas and Arkansas, migrant work, interracial work among Indians, Latin Americans, Negroes and other groups, rural community centers, and rural training.

And what of the future? The problems of these communities, both large and small, rural and industrial, are so tangled with the problems of the nation and the world that every town and country worker in performing her tasks today and planning for her work in the future, knows that she is in a position to be a key leader in the building for a just and durable peace.

The post-war situation is destined to bring an awareness of the importance of rural people and rural work on which leaders in these areas should capitalize. Destruction of war materials during the war is putting the entire world closer to the origin of raw materials, with an increasing realization of their importance to civilization.

The disillusionment of youth after the war will call for a great increase in the number of workers to be in reserve for work at home, to help give the young people a chance to become again active, growing Christian citizens in the community.

The rural worker today has a glorious opportunity to help prepare the people now at home for this post-war adjustment, and to be ready to give those returning home the chance to live and work in the community.

TO KNOW VICTORY

By Mrs. Irvin Rowland

"I will never leave thee, nor forsake thee."

Life should always be bright with promise for the Christian, not in the sense of acquiring material wealth and power, but in the certainty that in God we have a Divine Helper, an Unfailing Friend, a Heavenly Father. Christians do not ask that life hand them special favors, or that they be permitted to escape the trials, the sorrows, and all the dire realities. They face it just like others do, but they have better equipment to withstand the storms, thereby having greater assurances of victory. They stand girded with the armor of God, and as long as they hold on to this, there is always the certainty of victory. When profound Christians fail, it is because they, not God, have left the pathway of righteousness or forsaken His ways.

God has given His promise to remain faithful to us. The question is—Will we remain faithful to Him? We rise or fall according to our own efforts of remaining true. If we don't get out of life what we expect, it is because we don't put enough into it.

Then, instead of fearing what the future holds for us, let us fear what we ourselves will do to jeopardize or make insecure the prospects. Christ's Resurrection was the result of His being true to God's plan of redemption. His life was filled with heartaches and sorrows, but His faithfulness brought victory. So we, to know victory, must keep ourselves in the path of duty. God is ready to help; the responsibility of faithfulness rests upon us.

The one secret of life and development is not to desire and plan, but to fall in with the forces at work, to do every moment's duty aright.—George Macdonald.

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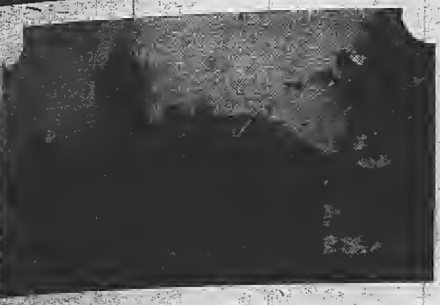

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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(Copy for Church School Lesson not received.—Editor.)

REV. G. P. WARFIELD RETURNS FROM POLAND

By W. W. Reid

Among the 900 American and refugee passengers who arrived in New York from Europe on July 1, on the "diplomatic ship" Drottningholm, were the Rev. and Mrs. Gaither P. Warfield and their young daughter. Mr. Warfield was in charge of the Polish mission of the Methodist Church when that country was over-run by the Nazis. When the United States entered the war, Mr. Warfield was placed under confinement and interned in the internment camp in Laufen, Germany. He was released in exchange for German internees recently permitted to return to Europe.

Mrs. Warfield is a citizen of Poland and had not been confined to internment because of that fact.

Mr. Warfield first went to Poland in 1924 as a missionary of the former Methodist Church, South, at the request of Bishop Beauchamp. At that time he was assistant pastor at St. Paul's Methodist Church in New York City. In Poland, he soon became superintendent of the Poznan District, an outstanding evangelist, and founder and principal of the Bible Training School which prepared a number of young men for the evangelical ministry in Poland.

Mr. Warfield is a native of Rockville, Maryland. He was educated at Dickinson College, and at Drew Theological Seminary.

THE DIFFERENCE THAT RELIGION MAKES

That is one of the differences that religion makes. It keeps one cool and brave when others falter, enables one to look out upon life with all its hazards and its threatening possibilities, even to live through the grimmest of these, when for us, too, they have become dreadfully real, with a bigness and a courage that make other folk look small and peevish, cowardly and mean. The power to do that, to remain so unperturbed in trying days when things go wrong, to face the difficulties and the disappointments that life brings with pulses beating quietly and a heart that can see this through with honor, to be cool and undismayed when others whimper and break down, is one of the gifts that Christ explicitly promises, one of the natural outcomes, so He assumes, of fellowship with him. I haven't much to leave you, He said with a smile; but there is one thing I can give no one else can, something that will keep you always steady, that will lift you clean above anxiety and worry—better than that, that will make you a rallying-point at which others who had grown frightened and lost heart, suddenly sure of God again, and themselves bigger and better and braver because they have chanced on you, will turn and face, with stout hearts, what had beaten them, and win.—From a sermon, "How to Face Life with Steady Eyes," by Arthur John Gossip, in Zions Herald.

HEADS PREVENTIVE MEDICINE IN INDIA

By W. W. Reid

Miss Helma J. Fernstrom, B.S., R.N., of Ogallala, Nebraska, for the past fifteen years a nurse and teacher of health under the Methodist Church in India, has been elected the first secretary for preventive medicine under the Christian Medical Association of India, Burma, and Ceylon. Miss Fernstrom, now on furlough in the United States, will serve in this new capacity from 1943 to 1946. Miss Fernstrom, a graduate of the University of Cincinnati, went to India in 1925 and for years was a tuberculosis specialist at the Mary Wilson Sanitarium, Tiluania; more recently she had taught sanitation, preventive medicine, and better health in the schools and villages out from Bareilly, India.

SIENYU METHODISTS HELP KIANGSI BRETHREN

While Sienyu, in Fukien Province, China, is only twenty-five miles inland from the Japanese-controlled Pacific coast, and not very distant from Formosa and the Foochow region, the latest word from Missionary Winfred B. Cole, of Sienyu City, is that "we are enjoying quiet . . . all our work is going nicely . . . we have been favored with good crops during the past two years . . . we see fewer 'war birds' than before December 7." He reports also that the Methodist people of Sienyu District have taken offerings of $1,000 for the assistance of the less fortunate Christian people of the nearby war-torn Kiangsi Conference. Of this amount the Sienyu church gave $350, and there was a generous giving from the small wealth of the six hundred boys in the Sienyu Methodist Boys School.

RACIAL GROUPS IN CHURCH FEDERATION

By S. E. Evans

Upon invitation of the Executive Council, the president or other representative of each federation or association of racial groups including Negro, Oriental and other foreign-born nationality groups, will be invited into membership in the Church Federation of Los Angeles. In explaining the action, Executive Secretary E. C. Farnham said: "In a world torn by war, the church is under a great obligation to demonstrate the possibility of a fellowship characteristic of one great family. It is late, but not too late. We can yet make a contribution in this regard which can be redemptive in a sorry world."

In Anticipation

After terrific struggles, the freshman finally finished his examination paper, looked it sadly over, and then, at the end, wrote:

"Dear Professor: If you sell any of my answers to the funny papers, I expect you to split 50-50 with me."—Exchange.

Two hundred Malagasy Testaments have been sent by the American Bible Society to riflemen from Madagascar interned in France. Some 2,000 of them are Protestant and all are very homesick. The books were addressed to a French chaplain in southeastern France, who will forward them to the camps in Free and Occupied France, where the men are located.

MILLSAPS COLLEGE, JACKSON, MISS.

FALL SESSION BEGINS SEPTEMBER 14

To do its part in the war effort Millsaps has widened its academic curriculum to include courses especially designed to equip young men and young women for a part in the war effort.

Special courses are now being taught in Navigation, Radio, Meteorology, Electricity, and Physics. Millsaps also now offers Typing, Shorthand, and Bookkeeping.

For Further Information Write:

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THE CHRISTIAN FIRESIDE

WRECKAGE

By Rev. Vivian T. Pomeroy, D. D.

It had been snowing all day, and in the house upstairs there had been a noise of banging and bumping for the longest time, so that at four o'clock Mother thought it would be wise to see what Matthew and Timmy were doing. Matthew was ten and Timmy was eight, and they played together very well, mostly because Timmy let Matthew boss him about.

Mother went up and opened the door; there was a remarkable scene. In the middle of the room was an enormous pile of most of the furniture—chairs, a table, boxes, stools and books all in a jumbled heap. Standing by the heap with a shovel in his hand was Matthew; on his back was a rucksack with towels poking out. Timmy was nowhere to be seen.

"Whatever is it?" asked Mother.

"Wreckage," said Matthew. "An air raid, you know. Timmy's underneath, waiting to be rescued. I'm the rescue squad."

"Oh, dear!" said Mother. "I hope Timmy isn't squashed too much."

"Now watch me rescue him," said Matthew; and he hacked away at the pile, and after a time he came upon Timmy curled up in a box. Matthew hauled him out, hoisted him on his shoulder, bumped him on the floor and then bound him up—rather heavily, Mother thought—in towels and bandages.

"There!" said Matthew. "That's what the rescue squad does."

"And now," said Mother, "I'll unbandage Timmy and give him something to eat." She took a package of gum from her bag and gave it to Timmy, who suddenly began to cry.

"Why, darling!" said Mother. "What's the matter? You aren't really hurt, are you?"

"Not outside," sobbed Timmy. "Only inside."

"He's fooling," said Matthew.

"I'm not," said Timmy. "I've been saved six times, and I wanted to stop being saved and be a saver, but Matt wouldn't let me."

"But you can't do it," said Matthew. "You can't hoist me."

"But I could dig you out. Nobody wants to be saved all the time, do they, Mother?"

"Timmy's a baby," said Matthew. "He cries."

"I don't, I don't," yelled Timmy. "I only do when you want to be always IT in games. You're always the Big Noise and I'm always the Little Noise."

"Now listen," said Mother. "Wars which make the worst wreckage are started by somebody who always wants to be the Big Noise, and where there's a Big Noise there's always a Little Noise of tears and crying and unhappiness. Look! It's stopped snowing now. Why don't we all go out and build a huge snowhouse? And when Father comes home, we'll all have hot chocolate in the snowhouse. How would you like that?"

"Oh, goody!" cried Timmy. "I'd like it. What shall we call the house when it's done, Mother?"

"We'll call it," said Mother, "the house that WE built, the House of Peace."—**Reprinted by special permission of the author and The Christian Leader.**

BIRTHDAYS

Few of us ever grow out of our delight in birthdays—our own and other people's. From our earliest memory there was always one day which stood out above the others as being particularly our own; our family and friends smiled upon us, brought us gifts, and saw to it that, as far as lay in their power, the world was kind to us on that day. Then as we grew older we realized that others had these days of their own too, and that it was our privilege to make for them a day that was all sunshine and flowers—yes, even in November! Well, I wonder how many of us these days pay any attention to birthdays: again, ours and other people's? Not many, I am afraid. Indeed, when the war is over we are going to have quite a shock to find how many birthdays have gone by unnoticed, and that we are—years older! Now I am going to be bold in these days of austerity, and advocate birthday celebrations on war-time lines. There is no reason why a greeting should not be sent to our friends to tell them that they are in our hearts on "their day"; no reason why a few precious rations should not be saved so that a home-made cake can grace the birthday tea table; no reason why some useful little gift cannot be turned into a mysterious package to be produced at the breakfast table. "But there's a war on," roar the sober-minded. To which I reply, equally soberly: "That is the very reason why I believe these old, simple joys should be kept alive. Let us be austere towards ourselves, if we wish, but always anxious to add to the happiness of those about us."

—Christian World.

THE SERMON

He met me at the station, genial as ever, though he stoops slightly, and I think his hair is whiter. But the face is still young, still aglow with a light within.

"We'll have to walk," he said. "No car of course—and there won't be a bus for an hour."

"I like walking," said I.

He nodded, smiling. "So do I—when I must."

Then he paused, consulted his watch, and remarked: "We can go round by Henley Street, I think. It's farther, but it won't take much longer."

"My feet are in your hands," said I, "metaphorically speaking, anyhow. But the sooner we sit down to tea, the happier I'll be."

"I dare say." My host was still smiling. "But there's time for a sermon."

I was not enthusiastic.

"You remember Henley Street?" he asked.

"Yes," said I. "It was bombed the one night I was here last year, wasn't it? Ghastly business. We went to see it in the dawn —ruin everywhere, terrible."

To Henley Street we went that quiet summer evening; and when we came to the spot which had been bombed I found a transformation—I might almost say a transfiguration. Rubble, plaster, broken beams, bricks, glass, furniture, all had gone. It had been slum property, anyway. . . .

But on this summer evening I found an open space, a green lawn, children playing, and glowing beds of fragrant wallflower.

"The sermon," murmured my host.

And I understood the parable—how the worst can be changed to the best by men of vision.—Methodist Recorder.

FROM THE ACORN GROWS THE OAK

The seedgrowers association in California has chosen for its slogan or motto: "Know What You Sow."

Its business is to secure clean and vital seed in all lines.

It recognizes that plagues in harvests start unexpectedly but can be checked with sufficient watchfulness. Most of these plagues, most of the defects of harvests, they say, run back to conditions in the seed or at least can be carried forward in bad seed.

So they have selected a limited number of growers of seed who will give time and attention to their plants and can certify their seed. They urge all planters to use only certified seed, pointing out that for a few successive years, if no plague starts, anyone can grow his own seed safely.

Good seed will produce good seed if it is given a chance.

There is something familiar about all this. Our Lord talked about it in one of His parables when he told about the discovery of tares in the field and when He spoke about sowing good seed.

But every minister and Christian teacher needs to take it to heart. Everything he gives other people is seed; it has germs of growth and must be measured not by what it seems to be but by what it will produce in the lives of other people.

—Cleland B. McAfee.

PROFIT AND LOSS

I counted dollars while God counted crosses,
I counted gains while He counted losses!
I counted my worth by the things gained in store,
But He sized me up by the scars I bore.
I coveted honors and sought for degrees;
He wept as He counted the hours on my knees.
And I never knew till one day by a grave,
How vain are these things that we spend life to save.
Yes, I never knew until Jim went above,
That the richest of all in the world is God's love!

—Selected.

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LAYMEN WE DO NOT FORGET

By Rev. James H. Felts

In continuing this column from time to time be it definitely understood that "their name is legion" who are fully entitled to a place here. Should I live many years and be allowed to publish names from time to time of men who rightfully "belong," AND WOMEN, names would not appear as all of us could wish. I have studiously avoided mentioning names of my special friends, regardless of their merit, to the exclusion of others.

Vassar and Lewis Dubard, Grenada-Dubard.—Brothers? Yes. Sons of Hon. William Dubard, the Grenada citizen whose evening time is like a faultless twilight. They are successful planters and merchants, AND CHURCHMEN. Their strength is inherited, cultivated, accentuated by homes and families of such outstanding worth that I am honored to call them friends. I have known no finer types of citizenship.

Walter H. Sumner, Nettleton.—I have known him many years. His strength abides. Druggist, teacher of the men's Bible class, charge secretary, treasurer, recording steward, district steward, and regular church attendant. Place with him A. R. Wiygul, Carolina, Nettleton charge. It took me a year to learn how to spell his name. More than fifty years an active member of the church. Organist, song leader, Bible class teacher. No wonder W. C. McCay, the pastor, continues to succeed in his work! Many Nettleton names might be added with propriety. No finer community and citizenship in our conference.

J. S. Boucher, Central, Columbus.—More than eighty years old by the calendar, but still present at Church School and worship services. It is reported that he never made a speech in the church or prayed in public, but has translated his faith into a faithfulness so definite and unmistakable that he holds the confidence and good-will of young and old alike. "He has been identified with the college from its birth, and still sits in the store room and looks after things." Certainly Central Church thrives. But for such "yesterday men" there would be no "today men."

Mrs. D. F. Montgomery, Vaiden charge.—Bible teacher at West Church many years. A report persists that she is among the best of such teachers. But to my way of thinking the best thing said of her is that she is a woman of noble character and personal worth.

E. G. Randle, C. G. Boyett, and J. E. Hagin, Vaiden charge.—Three of a kind, yet not alike. These men represent the Church School, the board of stewards, including the chairmanship, and are regular attendants at all church services. Other names could be added to this list. These are representative. Such men not only support the church with their money and time and best thought, but make it easier to live happily and helpfully. Blessed is the pastor who has men of vision tempered by common sense in his membership.

Thomas B. Abernathy and W. E. Bearden, Okolona.—Attorney and druggist. I remember personally and with keen pleasure many of the Okolona leaders of the yesterdays. Brother Bearden was active and loved when R. A. Clark was pastor. He is still a trusted citizen of real worth. Brother Abernathy is reported as constantly interested in the work of his church, and is an A grade chairman of the board. Okolona laymen are growing. The charge is becoming more and more dependable in activities that count. No wonder Albert Brown is a happy and successful pastor.

Miss Lizzie Horn, Grenada.—Teacher. For some years she was superintendent of the Church School, the equal of any I have ever known. She stays young and active and efficient. Grenada Public School would be incomplete without her. She is loved because of her constant contribution to the best in childhood and maturer years. I consider "Miss Lizzie" the outstanding citizen of Grenada. Our church has no finer member, our centers of moral and social development no more gracious and praiseworthy worker, aspiring youth no better friend.

WAR-TIME GIVING TO RELIGIOUS CAUSES

In answer to an inquiry from abroad, facts have been collected concerning the maintenance of giving to religious causes in war-time Britain. The reports show that such giving has been maintained at a high level, especially in view of the destruction of so many churches, the evacuation to new areas of large parts of the population, and the fact that the majority of young men and many young women are in the Forces. Exact figures cannot be given, but it can safely be said that at least one thousand churches of various denominations have been destroyed and at least two thousand seriously damaged.

Among the reports from the various churches comes news that the Church of England, in addition to maintaining its voluntary contributions at a high level, has raised more than 70,000 pounds for first-aid repairs, for damage caused by enemy action, and for the relief of distress to individual clergy. The Baptist Church reports that in the first year of the war they collected 125,000 pounds to complete a fund of a million pounds raised during the last ten years. Contributions from Baptist churches and personal members went up a little last year. An emergency fund of 24,000 pounds has been raised during the war. Other special appeals in the Baptist Church are being held back because the Baptist Missionary Society is trying to raise 150,000 guineas to celebrate the 150th year of its work. The Secretary of the Congregational Union reports that "though the churches are reduced in numbers, they still help magnificently. There has been quite an encouraging response to my appeal." Dr. Berry here refers to an appeal for 500,000 pounds, which the Congregational Churches are aiming at raising for reconstruction. 20,000 pounds has been raised by the Congregational Churches for emergency purposes.

Some of the most striking figures come from the missionary societies. Many of these report a higher income during the year just ended than during the year 1940-41, but in most cases income is still below its normal pre-war level. The generous gifts from America have done much to bridge this unavoidable deficit.

In the year that has just ended, the London Missionary Society had an increase in home income of 6,400 pounds. Of the year's surplus 8,120 pounds, 6,000 pounds has been put to an Overseas War Loss Fund, and 2,000 pounds allocated for a new advance.

The Methodist Missionary Society reports an increase of amount received from home districts of 15,900 pounds, a record since Methodist Union took place. Women's work alone reached six figures for the first time, over 100,000 pounds being raised in this way.

The Baptist Missionary Society raised nearly 10,000 pounds more than in the previous year.

The British and Foreign Bible Society increased by 9,000 pounds, a 12 per cent rise on the previous year. It is, however, 5,000 pounds below the recent pre-war average.

The Church Missionary Society reports an increase of 3,300 pounds in normal direct giving, but the C. M. S. total is considerably below the 1938-39 level.

Taken together, the figures show remarkable achievements in courage and sacrifice, but clearly give no grounds for complacency, in view of the enormous demands for air-raid damage and general reconstruction.

—Spiritual Issues of the War.

DYING FOR LACK OF DRUGS IN AFRICA

By W. W. Reid

"The war moves closer . . . only a few hundred miles away," writes the Rev. Charles J. Stauffacher, M. D., missionary-superintendent of the Methodist Hospital at Inhambane (Mozambique), Portuguese East Africa. "These are strenuous days for us. Prices of drugs and supplies have increased beyond our thinking. Still people are sick and crowd our hospital and dispensaries looking for us to help them. Our hearts ache because our hands are tied, and we must see much suffering and death because of lack of drugs."

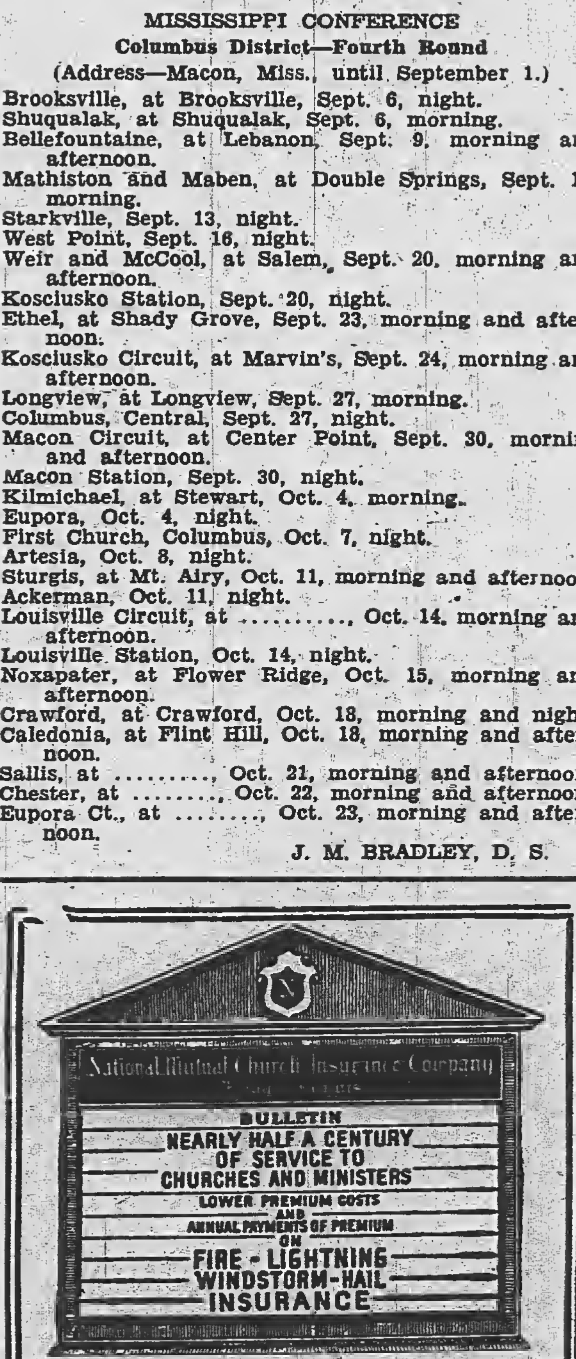
MISSISSIPPI CONFERENCE

Columbus District—Fourth Round

(Address—Macon, Miss., until September 1.)

Brooksville, at Brooksville, Sept. 6, night.
Shuqualak, at Shuqualak, Sept. 6, morning.
Bellefountaine, at Lebanon, Sept. 9, morning and afternoon.
Mathiston and Maben, at Double Springs, Sept. 13, morning.
Starkville, Sept. 13, night.
West Point, Sept. 16, night.
Weir and McCool, at Salem, Sept. 20, morning and afternoon.
Kosciusko Station, Sept. 20, night.
Ethel, at Shady Grove, Sept. 23, morning and afternoon.
Kosciusko Circuit, at Marvin's, Sept. 24, morning and afternoon.
Longview, at Longview, Sept. 27, morning.
Columbus, Central, Sept. 27, night.
Macon Circuit, at Center Point, Sept. 30, morning and afternoon.
Macon Station, Sept. 30, night.
Kilmichael, at Stewart, Oct. 4, morning.
Eupora, Oct. 4, night.
First Church, Columbus, Oct. 7, night.
Artesia, Oct. 8, night.
Sturgis, at Mt. Airy, Oct. 11, morning and afternoon.
Ackerman, Oct. 11, night.
Louisville Circuit, at ...., Oct. 14, morning and afternoon.
Louisville Station, Oct. 14, night.
Noxapater, at Flower Ridge, Oct. 15, morning and afternoon.
Crawford, at Crawford, Oct. 18, morning and night.
Caledonia, at Flint Hill, Oct. 18, morning and afternoon.
Sallis, at ...., Oct. 21, morning and afternoon.
Chester, at ...., Oct. 22, morning and afternoon.
Eupora Ct., at ...., Oct. 23, morning and afternoon.

J. M. BRADLEY, D. S.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BLACKOUTS IN ALASKA

By Dorothy Russell

Alaska! The very name brings up visions of romance and beauty, of gold and greatness!

Much has been written about Alaska, but it still remains an unknown land. Great is Alaska, the little known! But great as Alaska has been, and still is, in these days of national crisis it may become even greater. For the time may come when it will be one of Uncle Sam's first lines of defense. New difficulties are constantly arising.

We hear daily of defense work, of preparations to evacuate women and children, of providing air-raid shelters and of blackouts. And blackouts in Nome would really be something, for if they were continuous—as they were for the days at the time of our entrance into the war—it would mean twenty hours of darkness, because in December the sun is gone most of the twenty-four hours of the day! . . .

We are all working and hoping and praying for the time when blackouts, caused by war, will be banished forever from the earth. But long before this war, with its attendant blackouts began, and long after it ceases, there have existed, and will continue to exist, blackouts caused by other conditions. If we are really trying to help fulfill the statement of Jesus when he said, "I am come that they might have life, and have it more abundantly," we must see to it that these blackouts, too, are banished forever.

There are four kinds of these blackouts—the physical blackout caused by disease and poor living conditions; the mental blackout caused by lack of education, especially among adults; the social blackout caused by racial prejudice; and the spiritual blackout caused by intemperance and superstition.

The Eskimo is susceptible to disease, and in spite of all that is being done, it will be a long time before the physical blackouts will be banished.

In Alaska there are two distinct school systems—one for the white and half-breed children, the other for the Eskimo children. The Eskimo boys and girls of today are getting a fair education, but when the Eskimo himself fully senses the need for education, then we will have gone a long way toward banishing his mental blackout.

Perhaps many of the ills of the world today could be traced directly or indirectly to the lack of understanding between races, to racial prejudice, and the feeling of racial superiority on the part of one race to another. Alaska and Nome are no exception to this; but when all nations and races of men learn to practice the teaching of Jesus concerning the brotherhood of man, then social blackouts will be banished forever.

Our aim and purpose in Alaska is to develop native leadership and to lead the natives to a knowledge of Christ, for only His presence in their lives can banish spiritual blackouts. Physically, mentally, socially, spiritually, the needs of the Eskimo are great. It is like trying to remove a mountain with one particle of sand at a time. But faith can remove mountains. And with faith, hope and love—undergirded by prayer—God can do the seemingly impossible.

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Springhill, G. A. Morgan	14
Miscellaneous	12
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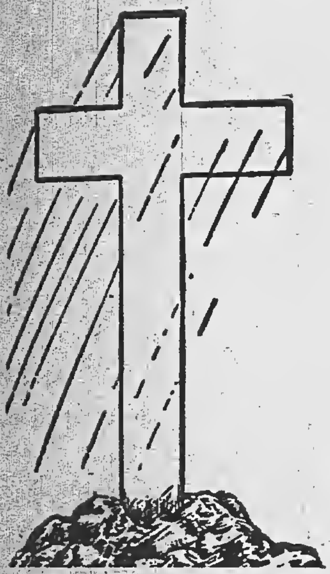
THE RIGHT TO SELL INTOXICATING LIQUORS

By the general concurrence of opinion of civilized and Christian community there are few sources of crime and misery to society equal to the dram shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source. The sale of such liquors in this way has therefore been, at all times, by the courts of every state, considered as the proper subject of legislative regulation. Not only may a license be exacted from the keeper of the saloon before a glass of his liquor can be thus disposed of, but restrictions may be imposed as to the class of persons to whom they may be sold, and the hours of the day, and the days of the week on which the saloons may be opened. Their sale in that form may be absolutely prohibited. It is a question of public expediency and public morality, and not of federal law. The police power of the state is fully competent to regulate the business, to mitigate its evils, or to suppress it entirely. There is no inherent right in a citizen to sell intoxicating liquors by retail. It is not a privilege of a citizen of the state or of a citizen of the United States. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited, or be permitted under such conditions as will limit to the utmost its evils.—United States Supreme Court, Crowley v. Christensen, 137 U. S. 86; 11 Sup. Ct. 13.

The Bible is a window in this prison of hope through which we look into eternity.

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

Under every variety of circumstances we go up to Him, and the gates of God are always open to us. He takes us in our sorrow and our joy, in our triumph or our shame, and every mood and time of life come to their best only as they enter into Him.—Phillips Brooks.

THE PRAYER-ROOM TODAY

Teach me, O God, to know Thee as my rest. Let Thy Name be unto me a strong tower, into which I run at the first onset of danger, and am safe. Let it be even more the home where I continually dwell, where in weakness I find power, in bondage liberty, in darkness light, and in conflict peace. Make me so deeply at rest and at home in Thee that as I move among my fellows others shall see the door of hope open before their eyes, weary with wandering, and shall be led to return to Thee who art their rest, as Thou art mine. Amen.

Vol. 89. No. 32.

NEW ORLEANS, LA.
THURSDAY, AUGUST 6, 1942.

Hope

And I saw a robin today,
The orchard trees have spread their sails,
Where the children loved to play;
A meadow lark sings a glad, free, song,
And the smell of the new-turned sod
The grass is green in the pasture,
Rises sweet incense from altars of toil,
As a prayer of faith to God.

A distant bell tolls the vesper hour,
The cattle low at the bars,
The western sky weaves a golden path
For the silent marching stars;
A tiny brook croons a lullaby,
And the leaves of the maple tree
Lift their lips to the amorous breeze,
In a rustle of ecstasy.

And I stand in reverent silence,
Where the night consorts with the day,
And the haunting fears that beset me,
Fold their tents and creep away;
For I know that as spring follows winter,
That as life is the child of pain,
The gardens of peace will blossom,
In this war-mad world again.

—From the Church Times.

WALLET OF THE WEEK

DR. WILLIAM H. VAIL, of Newark, N. J., is the oldest living alumnus of Princeton University. He was graduated in 1865, and is now ninety-seven years old. He is a physician, an elder in the Presbyterian Church, and for a number of years, has led the procession of the alumni in the commencement exercises of his alma mater. In 1886 he moved from Cornwall, N. Y., to Blairstown, N. J., and joined with John I. Blair in the founding of Blair Academy. He attributes his longevity to simple living and Christian conduct.

* * *

CONCRETE SHIPS are again to the fore on account of the scarcity of steel and other materials for ship construction. Britain has already constructed a number of concrete barges. The brief experimentation with concrete ships during World War I did not offer opportunity for a satisfactory test of their serviceability, but it is known that in some instances where they were stranded or disabled on reefs they resisted the pounding of the waves to such a degree as to give encouragement for the revival of interest in that type of ship at this crucial time.

* * *

A CHRISTIAN WORLD MISSION CONVOCATION of five hundred members has been called to meet in the public auditorium in Cleveland, Ohio, December 6-10 of this year. The Convocation is sponsored by eight inter-church agencies representing practically every American Protestant communion, and the eight agencies are said to represent approximately thirty-eight million people. The purpose of the gathering is to study methods by which the Christian church may be brought to face anew its mission at home and abroad.

* * *

ILLITERACY IN INDIA is one of the scandals of the twentieth century. Of the three hundred and eighty-eight millions of people, only forty-seven million can read and write. This means that few more than twelve per cent of the people have even the lowest degree of literacy. In the past ten years the literacy of India has advanced from eight to twelve per cent. The State of Travancore has the highest literacy rating and that is only fifty per cent. One-half of the membership of the Christian churches are illiterate. Surely we can hope for little from a people with such a low literacy.

* * *

TOURIST EXPENDITURES in Old Mexico for 1940 are said to have reached the neat total of $12,280,000. This sum was spent for food, lodging, tequila highballs, bright colored pottery and baskets, silverware and other native products. Now gasoline and tire shortages have greatly reduced tourist travel and correspondingly the cash in the till of the Mexican hotel and shop-keeper. In order to cope with this situation, the Mexican Hotel Tire Service proposes to meet the tourist at the border with rental tires for a journey of approximately 2,000 miles at a cost of from $50 to $80. The tires are to be exchanged at the border on both the in and out journey.

PETER TRIMBLE ROWE, the "Sourdough Bishop" of Alaska, died recently after forty-six years of distinguished service to the people of that land of the Northwest. He was eighty-five years old and for practically all his years of service travelled over his parish of more than a half million square miles with a sled and dog team. Only a few years before his death he exchanged his dog team for an airplane, but he mourned his loss of contact with people along the trails which he had followed for so many years.

* * *

THE HEALTH SITUATION AMONG FRENCH CHILDREN is reported to be very bad. The caloric value of the present food ration in Paris is said to be but two-thirds of the minimum requirement. As a consequence, rickets, skin troubles, tuberculosis and other diseases, which thrive where there are food deficiencies, have greatly increased. The records of certain hospitals in France show a rise of tuberculosis from eight per cent in 1938 to forty-five per cent in 1941. In the case of children it has doubled in the last eighteen months.

* * *

THE GIANT MARS, "ALBATROSS," which had its test flight at Baltimore, Md., recently, has a wing span of 200 feet, is 117 feet long, 36 feet high, has four three-blade propellers 17 feet and six inches in diameter, has four 2,000 horsepower Wright cyclone motors, weighs 70 tons, has sleeping accommodations for 13 people, carries a crew of 11 men, and is capable of transporting 150 men. In addition it has 7.5 miles of wiring, 1.9 miles of conduit and pipe, and 3 million rivets. Such is the Mars, and Gage, a physicist of fifty years ago said that a heavier-than-air flying machine could not be built.

* * *

THE WET CANTEEN is being charged with a large measure of responsibility for the Allied reverse in Libya. The N. A. A. F. I., a British institution, operates these canteens for service men, and its orders are said to be given priorities in shipping space over the guns and equipment which are vital to the prosecution of the war. During the precious winter months it is said that enormous cargo space was reserved for Canadian beer. It does seem that the story of unbroken disaster to Allied arms would begin to make some impression upon the minds of even an average politician.

* * *

DU PONT DEVELOPED "CORDUA," a cellulose rayon, is made from cotton linters, and is said to have a tensile strength of seventy thousand pounds per square inch. All the output of this product is taken by the Government for the construction of combat tires. The greater strength of rayon fabric as compared with cotton makes it possible to build stronger tires with thinner and lighter walls. These lighter tires are important in airplane construction, and on combat cars their structural strength makes it possible for them to run for miles after being punctured.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

WHAT ARE WE FIGHTING FOR?

Some time ago a friend pressed us for an answer to the question, "What are we fighting for?" In reply we mentioned several vague and uninforming irrelevancies, such as "Our democratic way of life," but our friend went away saying, "You have not answered my question and you owe it to your readers to give them an intelligent analysis of the fundamental reasons for our part in the war." We knew that he was giving us the short end of the handstick and we did not promise to meet his very pointed challenge, but we were not indifferent to the problem which he had raised.

Perhaps our vagueness on this subject is a result of two factors. First, our Christianity has developed beyond the point where we can feel justified by the reasons for the wars of history— conquest and vindication of national honor. The second and the more immediate reason is that we went to war fighting against the war which became an unwelcome fact at Pearl Harbor. We did not make a decision, we accepted an eventuality which we could not escape. We had, therefore, no formulated statement either for ourselves or for others. The pacific attitude of the Government at Washington was indicated by its continued sale of scrapiron, steel and gasoline to Japan over constant and increasing protests based upon sympathy for China, and by other forms of appeasement which in some instances seem now not to have been wholly justified. In our revulsion against war, we submitted to an arbitration by events.

In the very nature of the case, we could not fight a war upon a martyr basis. Our reasons have been evolved largely out of the somewhat Utopian dreams of those who switched from pacifism to a peace-table technique. Much of this was colored by self-interest and represented narrow range views, but it furnishes a clue to the motives for our participation in this titanic struggle. The goals proposed for the day when this war madness has ended indicate the motivating ideals for the enormous sacrifices which we know must be made. It is in no sense a post-dated justification of our course, but a steadfast adherence to principles and a dissecting out of circumstances the underlying reasons for our part in unplanned events.

Immediately, we are fighting an attacker, but we are also fighting against an ideal which seeks to reduce man to the status of a pawn and a chattel in the hands of irresponsible and unreasoning power, either the state or the ideal embodied in a dictator. At the moment, this is probably the most realistic factor in our fighting, but that reason alone will not achieve anything either permanent or constructive. A defensive aim cannot hope to achieve more than negative results—probably a brief armistice in which to make ready for a bloodier conflict in another generation.

What are we fighting for? Have we a long-range reason which can justify the prodigal effusion of blood and the destruction of treasure which war exacts? No sane person believes that the dominance of any racial or national group is sufficient justification for the awful cost of a world war such as this in which we are engaged. We must find a common denominator of world interest and Christian principle, a reason which shall incorporate every element of civilization, or we must be prepared to accept condemnation as the verdict of history. We may call our reason social justice, human brotherhood, an equitable world order, or what we will. Only such a sweeping recognition of human rights and social values in the larger sense can furnish us a clearance for our part in this blood struggle. Some will say that such an ideal is utterly visionary and impractical. They said as much of Jesus and his program nearly two thousand years ago. We have not yet even approximated His ideal, but we are traveling toward the achievement of that which he envisioned and for which he went to the cross.

We do not need specific circumstances for the justification of our war participation. To insist upon that is to reduce it to a form of selfish conquest, or to make it a revival of the vindictive doctrine of a defence of national honor. We do need a great and worthy ideal if we are to live with our own consciences, escape the iron law of, "whoso sheddeth man's blood, by man shall his blood be shed," or if we would avoid the condemnation of the Son of God, "they that take the sword shall perish with the sword." We must not come to the day of armistice with any purpose or desire to revive in any form the barbarism and the savagery of those who, in Old Testament days, cut off the thumbs and the great toes of conquered kings. International police for enforcing the terms arranged for rebuilding a demoralized and dislocated world will need to be more than a glorified and a democracy-blessed Gestapo. It must represent the resilience and the flexibility of a great ideal persisting in those who have given sacrificially of blood and treasure that mankind might have a chance to reach its noblest and best. The conquerors at the peace table and after will need to represent international good will and a profound sense of world responsibility.

Then, along with our fighting to defeat dementia-infected dictators and empire-mad courts, we are fighting for the maintenance of righteousness and justice within ourselves, and we seek to share the blessings of our ideal of justice and good will with all peoples. What will be the place of India, of Africa, of Malaya, and of the small countries of Europe on the map of the new world order? What status will be assigned to backward peoples in the distribution chart of world resources? These questions involve details, the pattern for which must be found in the ideals of the victor's heart. The important thing is that we shall carry to the end a worthy purpose and an unselfish aim. Boundaries and markets will take care of themselves if we put people first, and a peace document which shall summarize worthy war aims will not overlook disparate factors, nor will it seek to force revolutionary life into an inflexible mold.

THE CHURCH'S PLACE IN THE WAR PROGRAM

B. P. Brooks

We are in a total war. This means that every man and woman, every institution, business, industry, those engaged in agriculture—all have a part in the war effort. Industry and labor have astounded the world with their almost miraculous volume of production. When President Roosevelt first announced his program of production of war equipment, it was called "fantastic," "impossible." This program has been proved not only possible but is being rapidly exceeded. Agriculture has responded to the call for all-out production. Business has met the challenge. Institutions of learning have geared their schedules to the war emergency. Curricula have been revised, war training programs have been introduced, civilian defense units have been organized, air-raid schools of instruction established, officers' training courses are being carried on, training institutes for war-time services are being made available, health improvement and physical development programs are being organized. Schools and communities have cooperated in bond drives, rationing programs, scrap rubber and metal collections. Red Cross and first aid units, relief clubs are working at top speed. The spirit of sacrifice, of determination to carry this war to a successful conclusion is everywhere. It has nothing to do with race, color, or religious belief. It is the spirit of America. It is a fight for the standards by which we live, for the ideals toward which we strive, the faith for which we would die. It is this spirit animating its citizens which will make America endure.

What part has the Church in this all-out war effort? Certainly it cannot afford to stand idly by when all other institutions are coordinating their energies to the great tasks of winning the war. Take stock, churchmen. What has the church done to adjust itself to the changing world about us? What is the church doing in this war which is not being fought to make the world safe for Democracy but is being fought that Democracy and Christianity may live.

In this article and one to follow soon a few suggestions will be made which, it is hoped, will be helpful in answering the question, "What Can the Church Do in the War Effort"? In the first place, people should be much in prayer, not only in constant, private, personal prayer, but in concerted prayer. The fervent prayer of one righteous man availeth much. If two righteous men pray, it might avail more. If a thousand, a million, ten million people prayed, the possibilities would be limited only by the limitless power of God. During World War I, as some of you will recall, at nine o'clock every evening, all over the nation, signals were given and millions of people stopped whatever they were doing and offered a prayer to Almighty God for peace, and victorious peace came. Why isn't this being done today? Pentecost came when people came together in one place with one accord and prayed. If church leaders in all the churches would call their people together in prayer, not only at the eleven o'clock hour on Sunday, or the Wednesday evening prayer hour, but at some special time, and if our people would there in the calm of their spirit, in the stillness of their thoughts, in the earnestness of their unselfish desire, offer their petition for "peace on earth and goodwill to men," their prayer would ascend to the Father on heavenly wings and would return laden with the blessing so earnestly desired.

God gives the challenge, "Ask and ye shall receive." Is the challenge worth accepting?

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

TOWN NOISES

I have a kind of feeling that several years ago I wrote a piece about "Country Noises." I do not recall what those noises were, except that they were mostly pleasant—the chirp of a cricket, the song of a bird, the cackling of the hens, the crow of the rooster, the bark of a dog, the squeal of a pig, the yowling of cats (excuse me—that's not so pleasant), the lowing of cattle, etc.

Whether I wrote such a piece or not, I am reminded by the cacophony of town noises that such a subject would have been appropriate. I believe I could write such a piece now purely from memory, and find pleasure in the doing of it.

I know we have to have towns and cities; but I wonder if we have to have the noises that go with them. Of course a town has to have at least one railroad. Our town has one of the best in the country. It stretches from the Crescent City to the Great Lakes. It has as fine equipment as can be found, and a personnel that puts into practice its slogan, "Courtesy and Efficiency." But along with these it has on its engines the biggest, loudest, most persistent, screechingest whistles that ever blew for a crossing or scared cows off the track. We have no means of knowing what kind of horn Gabriel is supposed to blow; but if he can salvage one of these whistles, we are morally certain that the rest of his work will be easy—he can wake 'em up, especially if he can get hold of the one that salutes our town long and (let us hope) lovingly a short spell after midnight.

A town has to have factories, too; and our town has several big ones. In fact, one of them is reputed to be the biggest of its kind in the United States—maybe in the world. They furnish the means of a livelihood to a lot of people, and contribute to the welfare of a population far beyond the confines of our community. In addition to other first-class equipment, they have whistles—good ones. Some of them—maybe not all of them—practice tootin' these whistles at stated intervals every week day. One of these practice periods is very early in the morning, just about the time a beauty nap would be most effective; but the tootin' destroys the nap, and the reaction of the would-be napper destroys the beauty. That's why some of us are as ugly as we are—no beauty nap in the early morning. There's an old saying that you don't have to eat a whole beef to find out if a piece of steak is good; it is equally true that you don't have to wake up a whole town to get some workmen up.

However, our town has so many nice things about it that I don't worry much about the tootin'.

It would be a pity to miss the fragrance and beauty of a rose because there are a few thorns on the stem.

"THE LAMP OF EXPERIENCE"—THE VOICE OF THE CHURCH FROM 25 YEARS AGO

By Bishop James Cannon, Jr.

Laban said to Jacob: "I have learned by experience." Patrick Henry, in one of his great speeches to the Virginia House of Burgesses, declared: "I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging the future, but by the past."

When statements were presented at the meeting of the Council of Bishops in Nashville, on May 22-23, concerning the need of funds for special missionary work, unusual necessary expenses for transference of missionaries, and also for Overseas War Relief, especially for the great Chinese people, my mind harked back at once to conditions as they existed in 1917, in the time of the last World War. Then also there seemed to be special imperative needs in the work of the Church. Conferences were held especially by our missionary and educational leaders. What method should be adopted—the piecemeal, or the all-inclusive method? Opinions were divided, but after a thorough discussion, participated in not only by many of our wisest men and women, but also of great vision, great courage and great faith, a challenging, worthwhile program was wrought out and presented to the General Conference of 1918. We were right in the midst of the First World War. Many truly good men raised their hands and their voices in timidity, doubt and protest. But a great Vision had come from on High. The opportunity, the responsibility, the duty of the leaders to call the Church to participate in the Heavenly Vision, and to make it real, swept the General Conference into the adoption, with enthusiasm, of a definite, sweeping, advanced program, far exceeding in scope and importance anything ever before projected by the Church for its missionary and educational work. The members of that General Conference went back to every section of our Church with such determination, and with such certainty of victory, that Annual Conference after Annual Conference caught the Vision, and determined that the Vision should be translated into reality.

The character and the magnitude of the appeal fired the imagination, and captured the support of our Methodist people to give out of their abundance the amount asked for the work to be done. As a member of the Centenary Missionary Commission, and as Chairman of the Educational Campaign Commission, I was in the thick of the campaign for over four years, speaking all over the territory of our Church to thousands upon thousands of people, who came out to large meetings, even as early as eight o'clock in the morning. Thus challenged to make the greatest offering in the history of the Church, our people responded as never before, and over $60,000,000 was subscribed for the two great causes and, in addition, the spirit of liberality developed was such that many other matters were swept forward to success on the great flood-tide.

Recounting briefly, somewhat as above, this lesson from experience to the Council of Bishops at Nashville, I stated then that I thought it would be a mistake to go before the Church for such a comparatively small sum—about $3,000,000—but that the Voice of 25 years ago should sound in our ears today.

As the Church press has reported, the whole matter was referred to a joint session of the Council of Bishops and the Commission on World Service and Finance, which met in Chicago on July 9. Without any discussion here of the various steps and the procedure at that joint meeting, it is exceedingly encouraging and heartening that those who know and rejoice in what the Church did 25 years ago, that the final outcome of the discussion was, not only the approval of a "Period of Prayer and Self-Sacrifice" in the winter and spring of 1943, accompanied by a voluntary free-will offering for present distinct, immediate emergencies, an appeal for a 25% increase in acceptance and payment in regular World Service over the amount paid this year—

BUT ALSO, the appointment of a Commission of fifteen persons, to which Commission the whole question of a Church-Wide Appeal for Post-War Reconstruction was referred. This Commission has arranged for a meeting at an early date—August 26-27—to report its findings to another joint meeting of the Council of Bishops and the Commission on World Service and Finance on August 28, both meetings to be held in Chicago.

Of course, it cannot be predicted what program will be developed, but it is certainly in place to emphasize strongly what Methodism did 25 years ago. That program was presented to the General Conference of 1918, and thoroughly discussed and approved by that representative body of the Church. The launching of a program of similar proportionate magnitude should not, in my judgment, be delayed until 1944. If, however, a joint meeting of the Council of Bishops and the Commission on World Service and Finance should request all the other great Boards of the Church to join in one United Conference, such a gathering would include practically the outstanding leadership of the Church in its various departments. Each Board could well afford to pay the expense of attendance of its members upon such a joint meeting, concerning the vital question of determining what part Methodism shall endeavor to play in the reconstruction of the world. Such reconstruction will require a larger sum of money than the Church has ever before given. The appeal for these funds, to do the needed work after the war, should not be long delayed, but should be made promptly while wages and profits are high, and money is generally abundant.

There is no question as to the ability, the resources and the great wealth of our Methodist people, taken together as one great community. Our Methodist people are equally as prosperous as their fellow-citizens. The latest official estimate is that already the National income has reached over $95,000,000,000 annually, and will shortly exceed $100,000,000,000. But it is distressing to admit that only between $600,000,000 and $700,000,000 are reported as given during the past year for all Church purposes in the United States. This amount is less than three-fourths of one per cent of the total National income! Ten per cent—a tithe—would be between $9,000,000,000 and $10,000,000,000!!

A vision, even more sweeping, more world-wide, and all-inclusive than that of 1918, must come to the Church today, if she is to measure up to the great work to which her Lord and Master calls her. The churches, represented in our United Methodism 25 years ago, responded with subscriptions of more than $100,000,000. Those offerings resulted in the greatest development in our Home and Foreign Mission work that Methodism has ever known, and in the strengthening and, in some cases, in the actual salvation of schools, colleges and universities, which have been rendering absolutely indispensable service in training men and women for efficient, Christian service, as laymen and ministers. Surely he is a Methodist of very narrow vision, and burdened with little sense of responsibility for meeting the obligation which rests upon Methodism to do her part in the rebuilding and salvation of the world, who does not now earnestly desire and insist that the Methodist people shall once more make a great offering for the bringing in of the Kingdom of his Saviour and Lord. Shall not "The Lamp of Experience" guide our footsteps today? Shall we not respond today joyously, sacrificially, to the voices which come to us from our Methodist people of 25 years ago?

The duty of Methodism to meet her own responsibility in this truly unprecedented situation, which faces the Church of God, cannot be dependent upon the action of other Church bodies. But it is unthinkable that other churches will not join to help in the tremendous task, just as they did 25 years ago.

Richmond, Virginia.

TRAINING EVANGELICAL LEADERS IN SOUTH AMERICA

By B. Foster Stockwell

President, Union Theological Seminary, Buenos Aires, Argentina

In these tragic days, no one needs to emphasize the importance of the Spanish-speaking countries of South America for the cause of democracy, and for the whole future of the world. Within these countries the Protestant Church represents a small but vital minority which is making a real contribution to the moral and religious life of these republics.

You will appreciate, I am sure, the great importance of having a well-trained leadership for these churches. It would be difficult to find a way in which one could make a more fruitful investment of money than in the lives of young people who have given themselves to this type of service. The task of Union Theological Seminary in Buenos Aires, Argentina, is the training of Christian leaders for the churches of Latin America.

Our students come from five different countries—Peru, Chile, Bolivia, Argentina and Uruguay, and from several different denominations—the Methodists, the Disciples of Christ, the Waldensians, the Mennonites, and others.

This year we are in the midst of constructing a new building for our Seminary work, a building which will contain our library, our chapel, classrooms, living quarters for men and for women, and several small apartments for members of our staff. This building has been made possible through the generous gifts of friends in the United States who are deeply interested in our training program. We are looking forward to many years of fruitful service in our new home, which we shall be able to enter, we hope, when our new school year begins in April, 1943.

CONFERENCE NEWS AND PERSONALS

Rev. and Mrs. T. A. Filgo have moved into the new parsonage at Dumas, Miss. It is not necessary to say that they are happy in their new home.

A new Kilgen organ has been installed in the Kosciusko Methodist church, and a public recital is being planned for the evening of Sunday, August 9.

Rev. J. L. McElroy, pastor of Kosciusko circuit, is being assisted by Rev. T. B. Thrower in a meeting at Williamsville this week.

Rev. John F. Wilson, pastor at Cotton Valley, La., has our sincere thanks for his work for the Advocate and for his personal interest in its circulation in his charge.

Rev. W. J. Cunningham, pastor at Sardis, Miss., held a flag dedication service on Sunday, July 26, in which the service flag bore stars representing the six men in the service from that church.

Announcement of the death of Mr. F. W. Hanson, long a steward and trustee of Canal Street Methodist church, reaches us through Mr. R. H. Nestler. Bro. Hanson died on July 30. Rev. J. T. Harris is pastor of the church.

Rev. N. L. Threet has engaged Rev. B. F. Bullard to preach in a revival at Camp Ground church, on the Chalybeate charge. Stateline and Chalybeate churches will join in this THREE-CHURCH revival effort.

Rev. R. V. Fulton, pastor at Greensburg charge, Baton Rouge District, moved to Clinton, La., on August 3, where he will make his home following his retirement at the next session of the Louisiana Conference.

Rev. E. B. Emmerich, pastor of Parker Memorial church, New Orleans, has a "Children's Church," of which J. Glenn Power is pastor. The worship service for this group is held at the same time as the morning service of the regular church.

Rev. O. S. Lewis, pastor at Court Street church, Hattiesburg, makes a correction in his statement concerning the meeting which his father held at Old Santee church. The date was 1866 instead of 1886. At that time his father was pastor of Mt. Carmel circuit.

Chaplain H. W. F. Vaughan, who is now in the armed services of the country, requests the change of his paper from Decatur, Miss., to Camp Carson, Colorado. His address is 818 North Nevada Avenue, Colorado Springs.

Rev. M. D. Felder, pastor at Springfield, La., reports that everything is getting forward in a very satisfactory manner on the charge. Bro. Felder is one of the active young men of the Conference and is doing good work in his field.

Rev. David McKeithen, son of Rev. and Mrs. E. E. McKeithen, of the Mississippi Conference, did his own preaching in a meeting at Wright's Church, on the Bogue Chitto charge, recently. He is reported to be very popular with the people of his charge.

Bro. Oscar McLendon, of Gilbert, La., was a caller at the Advocate office on Wednesday of last week. Bro. McLendon has a son in the Customs service in New Orleans, and we appreciate the fact that he always remembers to pay the Advocate a visit when he is here to visit his son.

Dr. A. M. Freeman, pastor of First Church, Monroe, La., sends us a list of eighty subscriptions this week, and thirty-three of them are new. This list represents the loyalty of a good friend, and it moves Monroe District to first place in the Advocate Classic in Louisiana.

Dr. M. L. Smith, President of Millsaps College, was the preacher at the morning service in Kosciusko, Miss., on last Sunday, according to announcement of Rev. T. B. Thrower, pastor of the church. Rev. R. L. Ellis, retired, preached at the evening service.

We had hoped for the time when every district in the Louisiana Conference might reach the goal of four hundred subscribers as a minimum. It now seems altogether possible that this dream may be realized this year. Our whole campaign is very satisfactory.

A DAILY PRAYER IN WARTIME

For Daily Strength

Eternal Father, strong to save, whose infinite power is ever directed by fathomless love, we pray to Thee for Divine enabling to meet the ever-recurring needs of our lives. Day by day petty cares and great concerns press upon our spirits. We of ourselves are not equal to them. So:—

"We ask Thee for the daily strength, to
none that ask denied
A mind to blend with outward life, while
keeping at Thy side."

In the simple faith of little children, may we confide constantly in Thy father care. Into Thy keeping we commit our dear ones who are in service; and our Country and our Cause; and all the great goals which are the unspoken prayer of our hearts. Whatever our lot, whatever our griefs, whatever our burdens, we leave them with Thee; for Thou knowest the needs that underlie all our desires. Day by day, a day at a time, we would trust Thee and Thy Father love and Thy sovereign power. Amen.—W. T. E.

Mrs. J. M. Mitchell has our sincere thanks for her good work for the Advocate at Waterproof, La., and especially for her own testimonial concerning what the paper means to her: "Personally, I don't believe I could do without mine. It is truly an inspiration."

Rev. Don Harwell, pastor of Gentilly Methodist church, New Orleans, announces the following changes in the services of his church. The early morning service will begin at 8:30 a. m., the regular morning service at 11 a. m., and there will be no evening services for the month of August.

Rev. and Mrs. W. R. Goudelock have purchased a home in Corinth, Miss. Southside church gave them a household furnishing shower when they moved into their new home. Bro. Goudelock expects to retire at the close of this Conference year, having reached the retirement age.

The Youth caravan visited the Corinth churches the week of July 26. In connection with the caravan program a daily Vacation Bible School was run in the departments. Both programs touched the youth and children of the three Methodist churches in Corinth.

Rev. K. E. Clark, pastor, New Albany circuit, mails a pastoral letter to each family the week previous to the Sunday he preaches at that church, telling them of his plans for the service and other items of charge-wide interest. Attendance has increased at each church.

Rev. E. W. Day, pastor of the Ringgold charge, is one of the best Advocate campaigners we have ever had. He is our representative in the Ruston District, and he says he proposes to visit every charge where he is needed and he believes that Ruston District will meet its quota this year.

Rev. A. C. Bishop has plans under way for paying off the long-standing debt on the Wheeler church. The laymen of the church are working to pay the obligation this fall and have a service of dedication as soon as possible. The church at Wheeler is a well arranged brick church with ample Sunday school rooms.

The current issue of Advance carries a picture of a father and three sons, all ministers, on the front cover page with the question, "Is This a Record?" It would certainly not be a record in Mississippi, where Rev. H. P. Lewis, Sr., gave five sons to the ministry of the two Mississippi Conferences, and a daughter, who is the wife of a minister.

Mr. John S. Pearce, of New Orleans, has been appointed to have charge of the National Defense Training Program of the city of New Orleans. As we understand it, he is to conduct classes in various types of machine shop, metal welding, auto mechanics, and blacksmithing work. Bro. Pearce is a member of Parker Memorial Methodist church in New Orleans.

LUZIANNE
COFFEE
100% GOOD

Rev. S. S. Bogan, who never fails the Advocate in his loyalty, nor disappoints his superiors in any trust committed to him, is in a new field in every respect. But with a veteran leadership such as he gives we know that good results are to follow, both in the Advocate cause and in the organization of the interests of the church committed to him.

One hundred and seventy Intermediates attended the Christian Adventure Camp at Pickwick Dam, near Corinth, Miss., two weeks in July. In addition there were twenty Counselors. Rev. J. E. Stephens was camp director. Pastors assisting were W. L. Robinson, W. C. Newman, G. R. Williams, W. R. Hammontree, M. E. Armstrong and H. E. Finger, Jr.

A card from Rev. C. L. Elliott, a retired member of the Texas Conference, reports a good meeting at Prospect church, on the Hornbeck charge, where Rev. W. D. Gray is pastor. There were eight additions on profession of faith and one by certificate. Bro. Elliott reports that the pastor was not able to attend the services on account of illness and that he is now in Fayetteville, Arkansas, under the care of a specialist.

Rev. W. R. Hammontree, pastor, Corinth circuit, reported at his third quarterly conference that a Daily Vacation Bible School had been held in each church. Church School Rally Day had been observed with a total offering of $54. A revival is to be held in each church, with Rev. J. O. Dowdle and Rev. W. L. Pearson assisting. One-fourth of the financial budget has been met each quarter. Quarterly rallies of charge workers are held.

COLONEL J. H. JOHNSON ILL

The many friends of Colonel J. H. Johnson, treasurer of the North Mississippi Conference, will regret very much to learn that he is having a recurrence of the attacks from which he has suffered for some time past. He was carried to the Methodist Hospital, in Memphis, on Sunday, July 26, and while his condition was not thought to be exceedingly serious on Thursday of last week, he had not spent a good night and of course his family and friends are deeply concerned. The North Mississippi Conference has no more valuable man than J. H. Johnson, and no man has a wider circle of friends in that section and in other sections where he is known. The message concerning his illness was sent in by his pastor, Rev. Shed Hill Caffey, Clarksdale, Miss.

REPORT FROM BENTLEY, LA.

Dear Dr. Duren: As this is the first time this church has ever asked for a report in your paper, I hope you can find space for it, and I will make it brief so it will take up little space.

Our church has just closed a very successful meeting. Our good pastor, Bro. Clyde Shaw, did the preaching. Under his leadership our church is going forward in all its work. We have just finished two coats of paint inside and out.

We are doing some other work to beautify God's house and when it is finished we will have one of the prettiest churches anywhere in the country.

Our pastor is a fine leader and the church people love him.

We have just closed our Vacation Bible School. We had a fine school, with 67 children enrolled. We had a picnic at the close of the school. Seven instructors and our pastor helped with the school.

Yours in God's service,
MRS. T. O. HART.

A GREAT TEMPERANCE VICTORY

Dear Dr. Duren: Little more than twelve months ago the beer advocates began a campaign to bring legal beer back into Montgomery county. A man was employed to lead the fight. They began very quietly to circulate a petition for an election on legalizing the sale of beer and wine, with 4% alcohol. Unexpectedly to most of us they filed the petition at the May meeting of the Board of Supervisors, the opportune time, they thought. There were 725 names on the petition. To our amazement nearly every merchant and many other business men of Winona had signed it. To our greater amazement many leading women had signed it. They were sure they had victory "sewed up in a sack."

They figured that no fight would be made against it. There was one of two things to do, lie down and take it or fight fast and furiously. There were just five weeks until election. There were 2,490 legal voters in the county. There were 725 names on the petition, nearly one-third. It was discouraging. Undaunted, we chose the latter plan, trusting God for victory. We called together the pastors of the county. We invited Rev. N. S. Jackson, superintendent, State Anti-Saloon League. We pledged ourselves for the fight. We did not fail.

The principal pleas were: "Good business; Soldiers will not trade where there is no beer; Beer sold all around us, they will have it anyway"; etc. We fought them on their own grounds. We turned their arguments into ridicule. We made a plea for one decent town and county where soldiers would not be debauched or tempted, where they would get clean entertainment. Some business men felt they could not lose the opportunity to sell beer to a camp of forty-five thousand soldiers.

Election Day was July 8. When the votes were counted, there were 325 votes for legal beer and 1,059 against legal beer, more than three to one against. Every precinct in the county voted "NO" by a large majority. One precinct had only one "wet" vote. Seven hundred and twenty-five names on the petition, and only three hundred and twenty-five voted for beer. Other nearby counties have caught the fire and are working for an election to free themselves from legal beer.

Faithfully yours,
J. H. HOLDER.

Winona, Miss.
July 28, 1942.

Important

Time may become an important factor in our gift pencil offer. The offer is limited to the pencils which we have and we will not be able to secure more. We still have a good supply and we believe that no one will be disappointed, but send your list of thirteen or more subscriptions **NOW** so as to make assurance doubly sure.

Personal

Suffer us this personal admonition for our sakes as well as for yours. We sincerely desire every pastor to have the happiest recollections of this campaign. Do not put us in a tight spot by waiting too long. We sent out six pencils in a single mail last week.

SALUTE TO A GOOD SOLDIER

Dear Dr. Duren: According to the statutes of the limitation, I shall at our coming Annual Conferent cease to be an active itinerant preacher and become a superannuate. This will be an entirely new role for me. This year has been a great year in many respects in this, my last charge. I shall report at Conference more than thirty additions to the church.

On my return from Annual Conference last year, some of the elect ladies came to us and asked us if we should like to have a Butane gas system installed in the parsonage. We assured them that it would please us. So, in went the gas system.

At our Easter service we received almost a dozen new members. Some of them were grown, and practically all were taken in on profession of faith.

In June we had our Vacation Church School. We could not get an experienced director from our Board of Education, so several of our outstanding local workers took charge, and put on a Vacation Church School second to none that I have had in any of my pastorates.

The Rev. and Mrs. Ralph E. Johnson came to us on the seventh of June for a fifteen days revival. In my experience as pastor, I have never seen such hard workers in a revival as Bro. and Mrs. Johnson. My! how they worked. He has four services a day: one for the children, one for the young people, and two regular preaching services. Large crowds attended the services and listened to the sermons delivered by this gifted preacher. Bro. Johnson is not only a good preacher, but he and his wife are talented musicians and brought great messages in song. Some who know say that this was the greatest meeting held in our church since the Burke Culpepper revival some twenty-five years ago.

Last week, July 18-25, we had with us a Youth caravan. Miss Catherine Carlton, of New Albany, is the counselor for this caravan. Miss Carlton is a gifted young lady, and at our Rotary dinner she proved herself to be a good after-dinner speaker. She directs the group in a fine way. The other members of the caravan party were: Carlton Carruth and Mary Smith, of Georgia; Dot Kirkley, of South Carolina; and Louise Guffey, of Kentucky. They are all splendid young people, and they did a good work among us. Our young people fell in love with them and hated to see them go.

Let me say that my successor to this work next year will find this a most delightful appointment. The parsonage is a comfortable residence. The church is a modern structure with one of the most beautiful and worshipful auditoriums in our conference. His stewards will keep his finances right up to the hour. He will find his congregation kind and appreciative. The Belzoni church is excelled by very few if any in this conference.

JAS. T. McCAFFERTY,
Pastor.

The Christian religion stands, not for peace at any price, but for righteousness at any cost.—Bishop Wm. T. Manning.

PERSONAL NOTES AND INCIDENTS

Rev. and Mrs. George Pearce, of Broadmoor church, Shreveport, are receiving the congratulations of their friends upon the arrival of a baby girl whom they have named "Glenelle."

Rev. F. M. Freeman, pastor of Noel Memorial Church, Shreveport, is enjoying his new parsonage at 446 Linden St., a beautiful new brick home which is quite a credit to the church.

Judy Ann, daughter of Rev. and Mrs. A. P. Smith, of Bossier City, La., made her appearance at the parsonage recently, to the great delight of her parents and three brothers. The Advocate extends congratulations and all good wishes.

Rev. J. M. Alford, pastor at Wisner, La., says that he doubled his quota last year, and while he will not be able to do that again, this year he has three more than the quota assigned to him. No charge and no cause has a better worker than is J. M. Alford.

Dr. George Washington Carver, seventy-eight-year-old Negro chemist of Tuskegee Institute, has been released to Ford Motor Company, Detroit, for the duration of the war. He leaves Tuskegee after forty-eight years of service for which he deserves to share the fame of the institution with its founder.

Rev. J. C. Price, pastor of Pioneer charge, has the assistance of Rev. John Rasmussen in his meeting at Forest-Pioneer. Rev. S. S. Holladay did the preaching at Campbell's Chapel, and Rev. C. M. Hughes did the preaching at Epps. In all three of the meetings strong and forceful messages were brought and much good was accomplished.

A note from the nurse attending Colonel J. H. Johnson, at the Methodist Hospital in Memphis, says that the doctors think his condition slightly improved, but he is still not very strong and has to spend intervals under an oxygen tent. Mrs. Johnson is with him at the hospital and many friends will remember them in their time of anxiety.

The death of Dr. I. T. Headland, at Alliance, Ohio, removes one of the great figures of Chinese missions. He was eighty-three years old, a native of Pennslyvania, and he went out as a Methodist missionary many years ago. He was at one time president of Peking University and his name was prominently connected with missionary education in China.

Rev. Andrew J. Boyles is carrying through a great Advocate campaign. He now has forty subscriptions to his credit, with a list of 14 renewals still to be sent. He had the assistance of Rev. W. C. M. Baggett in his revival at Magee, which closed on the night of July 31. Bro. Boyles reports a good meeting, two were received on profession of faith, and one by certificate.

REV. J. T. GARRETT GRATEFUL

We wish to express our sincere gratitude to the good people of the Chatham charge, the Ruston District, and our many friends over the State, for their sympathy and prayers and helpfulness in every way during our recent illness. We are happy to say that we have regained our health again, for which we are deeply grateful to our Heavenly Father.

J. T. GARRETT.

NORTH EAST YOUTH FELLOWSHIP SUB-DISTRICT SOCIAL

The North East Union Social was at Mooreville. The Recreational hour was directed by Rev. W. R. Hammontree, of Corinth. Sandwiches and Coca-Cola were served. About seventy-five attended. The worship service was under the direction of Miss Judy Parnell.

At a short business meeting Miss Evelyn Grant resigned as Counselor, and Mrs. J. L. Nabors, Jr., was elected.

REPORTER.

A MESSAGE FROM MOOREVILLE CHARGE

Dear Dr. Duren: We had two good revivals on the Mooreville charge. Rev. J. A. George preached in a tent revival at East Tupelo, great crowds attended, and twelve members were added to the church. We hope our new church will be completed by Annual Conference.

Rev. C. N. Jolley was with us at Mooreville. All the people were loud in their praise of him. We felt fortunate to secure his services at this time as he has many duties on his district. He came direct to us from the Lake Junaluska Conference. We received four new members.

This week Rev. J. W. Holliday is assisting us at Oak Hill, with good attendance and preaching. Next week Rev. Milton J. Peden will assist us at Andrew's Chapel.

The charge is moving forward. Mr. R. E. Whiteside left recently for Army service. He is a steward at Mooreville.

Sincerely,
J. L. NABORS, JR.

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

West Point, V. C. Curtis	4
Houston, G. R. Williams	1
Kosciusko, T. B. Thrower	2
Ethel, T. W. Smallwcod	1

DISTRICT REPORTS

Aberdeen District	253½
Columbus District	315
Corinth District	402
Greenville District	136
Greenwood District	191 2-3
Sardis-Grenada District	172

Mississippi Conference

Meridian, H. A. Gatlin	14
Hattiesburg, O. S. Lewis	4
Laurel, J. W. Leggett	2
Purvis, L. L. Matheny	9
Morton, M. K. Miller	3
Magee, A. J. Boyles	4

DISTRICT REPORTS

Brookhaven District	136½
Hattiesburg District	346 2-3
Jackson District	146
Meridian District	130½
Seashore District	235
Vicksburg District	134½

METHODIST LAYMEN SPEAK OUT REGARDING LIQUOR

The Laymen's Conference, meeting at Lake Junaluska, N. C., July 22-26, upon motion duly seconded, unanimously voted that the Conference go on record to the effect that a person who engages in the liquor business, encourages liquor drinking, or drinks alcoholic beverages, should not be a member of an Official Board of the Methodist Church.

The Laymen's Conference of the Southeastern Jurisdiction of the Methodist Church, meeting at Lake Junaluska, N. C., July 22-26, several hundred in number, and representing 17 Conferences of the Southeastern Jurisdiction, unanimously voted to petition the President and Congress of the United States to take whatever steps may be necessary for the immediate passage of Bill S. 860, or some similar legislation, protecting the physical and moral welfare of our boys in camps and in military service against the growing liquor and vice conditions in congested military areas.

RESOLUTIONS OF RESPECT

**Woman's Society of Christian Service,
Brandon M. E. Church, Brandon,
Mississippi**

On Thursday, July 23, 1942, God, in His wisdom and mercy called, and the gentle soul of our co-worker and friend, Mrs. R. H. Winstead, silently and sweetly ascended to realms eternal where all is peace and rest.

To a spirit like hers, with no fears or faltering, death came not as the curse, but as the coronation of a useful, well spent life.

To know her was to love her. In her home, she was a devoted mother and a loyal, true friend.

She was richly endowed with all the traits of a great Christian character, one who was devoted to her church, one who was always ready to lend a helping hand, or respond to a call of need, or to give words of comfort and encouragement to all who came under her radiant personality. Thus she lived, thus she went beyond the sunset in the beauty of her "deedful" life.

Therefore be it resolved, that we mourn the death of Sister Winstead, her memory is graven deep in the hearts of all of us who loved her. We extend our sympathy to the husband, sons, daughters, and relatives in their loss.

Be it further resolved, that a copy of these resolutions be spread on the minutes of the W. S. C. S., a copy sent to the bereaved family, a copy sent to the New Orleans Christian Advocate and the Brandon News for publication.

Signed: Mrs. C. H. Shamburger,
Kathleen McGilvra,
Mrs. J. E. Kersh,
Committee.

LIQUOR, CRIME AND GAMBLING

Enough money to pay the war bills for 158½ days—more than 25 billion dollars—was the price of liquor, crime, gambling, and vice in the United States last year. This was revealed today by National Woman's Christian Temperance Union.

Totals as revealed by W. C. T. U. research were:

Liquor, $3,653,884,225; Vice, $500,000,000; Cost of Crime, $15,000,000,000; Gambling, $6,000,000,000. Total, $25,153,884,225.

Mrs. Ida B. Wise Smith, president of National W. C. T. U., said:

"Dissipation and self-indulgence are forerunners of defeat. Only a democracy strengthened by Christian self-discipline can prove a match for the hardened, ruthlessly disciplined forces of aggression. The pursuit of 'indulgence as usual' by many millions of citizens can be our most deadly internal enemy."

The money wasted on liquor, vice, crime, and gambling last year would buy ten $25 war bonds for every man, woman, and child in the United States, Mrs. Smith pointed out.

A TRIBUTE AND AN APPRECIATION

Realizing with a sense of sudden shock that Sunday, July 26, 1942, will officially close the career of our beloved Bro. J. M. Bradley, not only as pastor of Macon Methodist church, but also because of his advancement to the position of superintendent of the Columbus District on August 1, and of his superannuation from active membership in the North Mississippi Conference on November 1, will, in all probability, mark his last appearance before any congregation of Methodists as a regularly assigned pastor, the Board of Stewards of the Macon Methodist church, in session on this the 23rd day of July, 1942, being unwilling to allow the occasion to pass without properly recording its regrets, does hereby

Resolve, that the inflexible rule of superannuating all members of the conference at the end of the year in which they attain the age of 72 is, in this instance, denying to the conference and its Columbus District in general, and to the Macon Methodist church in particular, the blessings and benefactions of one of God's truly great representatives on earth—a man whose faith, fortitude and fidelity have been unfaltering for fifty years, during which, in the service of his Master, he has ministered mercifully and masterfully to the moral and spiritual needs of fellowmen throughout a large area of Southern Methodism; that the influence of his daily life, modestly but perfectly personifying the noblest of American citizenship, whose highest ideals he has ever been quick to sense and zealous to sustain; and of his professional life, so truly and beautifully interpreting the spirit and principles of Christianity as taught in the Divine Word; that these influences, touching the lives of countless men and women along the way, have proven positive forces in lifting those lives to higher levels and pointing the way to greater achievements for Christ; in short, that Southern Methodism has been richly rewarded with the results of his half century of service, and will suffer a loss of incalculable magnitude by his retirement; and be it further

Resolved, that in being denied his continued benedictions as its pastor, the Macon Methodist church sustains a great and grievous loss, one it can ill afford in these days of doubtings and uncertainties when the need for safe and sure leadership is so important and urgent; that his resignation be accepted with deep and genuine regret, only on the ground that it is the law of the Church and, for a temporary time at least, enables him to enlarge and extend his sphere of service to God and Church; that though departed from our midst in person, the spirit and influence of his life here shall remain a live and living inspiration to guide and hearten our feeble efforts at a fuller understanding of the Master's will and its application to our daily lives; and be it further

Resolved, that losing Bro. Bradley is only part of our loss; his wonderful wife, so gracious and charming in personal attributes and so universally respected, admired and esteemed for the lovely Christian character that has ever guided and governed the untiring and unselfish efforts put forth, often we know at personal pain and sacrifice, to further the interests of our church and its people, will be sorely missed by all; and be it finally

Resolved, that in bidding them Godspeed to other fields and interests, they take along our best wishes for that refreshing, restful and quiet eventide of life that is so justly their due as an earthly reward for work well done; and that they have our prayers that God's rarest and richest blessings, including particularly His "Peace which passeth all understanding," shall abide to comfort, cheer and keep them during all their days on earth; and that at the portals of Heaven they shall receive the wondrous welcome: "Well done, thou good and faithful servants, enter thou in."

"BILL"

By Rev. W. F. Henderson

It was late in the afternoon of a perfect June day and the sun was slowly sinking behind a bank of purple cloud. All nature seemed to be in perfect harmony. The locusts were beginning their evening serenade as Mr. and Mrs. Johnson seated themselves on the lawn. Turning on the hose, they watched the spray as it refreshed the flowers and grass.

"Charles, do you recall how Bill always loved to watch the sprinkler and wait for the katydids and crickets to come out and get a drink and repay him by singing for him?

"You and I are growing old together, dear, silver threads among the gold, and we have so many things to be grateful for. Our daughters are so happily married and have lovely homes, and Bill, how proud of him I was when he was at home last month in his soldier's uniform; how happy I will be when this awful war is over, and all the boys can be at home again."

And looking toward the purple and gold of the sunset, she softly hummed:

"Beyond the sunset's radiant glow
There is a brighter world, I know,
Beyond the sunset, I may spend
Delightful days that never end."

"Inez, it must have been fifty years since I heard my mother sing that song.

"What caused you to think of it now?"

"I really don't know, just everything, I suppose."

"Mrs. Johnson, a telegram for you," said a messenger boy. And they read together: "Captain William G. Johnson missing in action."

"Mother," said Charles, "Bill said when he was at home, 'Dad, I may not come back, but you needn't have any worry about me, I am trying to do my best in everything.' I am so glad now that we did our best for him. We gave him a good education and trained him to be a real man. How greatly we shall miss him, but thank God we had him with us, to bless our home as he did."

"Yes, his too infrequent visits meant so much to us, and I shall have to find another personal interest, for my war activities will not seem so personal since Bill is not in the front line any more, but I am sure, Charles, though it may take some time, we can work it out together."

Then one day—"Charles, what would you say if we went to the orphanage and adopted a boy, leaving him there at least for a time, and having him come visit us weekends and in vacation? I want one we can call BILL."

"All right, Inez, I will think it over. You write to the superintendent about it, we are able to do it. You know it appeals to me."

Several days went by. Charles and Inez spent much time talking, planning, waiting, when one afternoon the looked for letter came. There is a boy named BILL, and any arrangement made whereby he would be properly taken care of would be all right. Charles Johnson had been thinking about something else too. "Inez, there is another Bill. Bro. Bill Thompson, our former pastor. He and his wife were such good friends of ours. He has retired from the ministry, let's adopt them too."

"Fine, Charles, it will help us to pick up the threads which were broken so suddenly."

A special check book was printed, and just above the line for the signature was printed: "IN MEMORY OF BILL," and as the first checks were mailed out, Charles, holding them in his hand said, "Inez, I believe BILL would like it this way."

"Oh, Charles."

Shreveport, La.

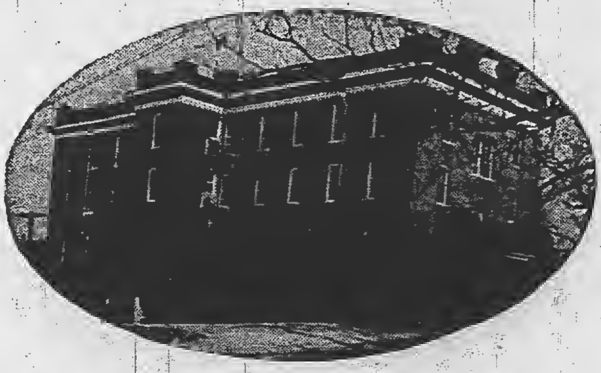
MONROE DISTRICT SCORES AGAIN

(Telegram)

New Orleans Christian Advocate: Monroe district reaches Advocate quota.

H. M. JOHNSON.

MILLSAPS COLLEGE, JACKSON, MISS.



FALL SESSION BEGINS SEPTEMBER 14

To do its part in the war effort Millsaps has widened its academic curriculum to include courses especially designed to equip young men and young women for a part in the war effort.

Special courses are now being taught in Navigation, Radio, Meteorology, Electricity, and Physics. Millsaps also now offers Typing, Shorthand, and Bookkeeping.

For Further Information Write:
M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

August, 1942

PRAYER CALENDAR

Gulfside School of Missions.

Conference Retreat.

Educational Conferences and Seminars (formerly Study Leaders' Meetings).

Results from study "Planning for Peace."

* * *

Gulfside School of Missions

This year by the action of the Central Jurisdiction, "Gulfside" School of Missions becomes the Leadership Training School for this Jurisdiction, with a Dean accredited by the Board, and accredited courses taught by accredited teachers. These courses are in the first period and there will also be a seminar in connection with each.

As the keynote speaker, Miss Dorothy McConnell, editor of "World Outlook," will appear.

Another outstanding person who will be present is Miss Marion Lelia Norris, Secretary of the Wesleyan Service Guilds of the Woman's Division.

Missionary guests will be: Miss Jimmie Hayes, Superintendent of Peck Hall, New Orleans, and Miss Josephine Garcia, nurse at the George O. Robinson School in Puerto Rico. Since the theme for the mission study is Latin America, it will be most helpful to have Miss Garcia present.

Because "Gulfside" School of Missions will be the one place where the Negro women of the Central Jurisdiction can take accredited courses, there will be the largest attendance this year that has ever been present, so it will be wise to select the Negro woman in your community who is to go and send in her registration immediately.

The dates are August 17-24, 1942. The expenses will include: Registration, $1.00; room and board, $7.50 for the week, first meal served Monday night, August 17; money for materials, etc.; transportation from your community to Waveland, Miss.

Send registration to: Deaconess Lillian Pugh, Box 103, Waveland, Miss.

The courses will include:

The Psalms, taught by Miss Mary DeBardeleben.

Planning for Peace, taught by Miss Thelma Stevens.

Latin American Work, taught by Mrs. George W. Carter.

Work of the W. S. C. S., led by Miss Lillian V. Warrick.

* * *

Conference-Wide Retreat

For years it has been the dream of the women of the Mississippi Conference to hold a conference-wide retreat. This year the dream becomes a reality.

Beginning with the evening meal on August 25, and closing with breakfast on the morning of August 27, at Hinds Junior College, in Raymond, Miss., our Conference Secretary of Spiritual Life will be in charge of this Retreat.

Our special guest will be Mrs. W. M. Alexander, Secretary of Spiritual Life for the Woman's Division.

Since the expense is very small—two dollars for room and board, plus the transportation from your community—we hope that each society in the conference will have a representative present. Busses run conveniently and often from and to Jackson.

The theme for the retreat will be: "Victory Through Faith."

Our Conference Secretary attended a Glenn Clark Retreat in the early part of the year and has also had an opportunity to be in Spiritual Life group meetings at Lake Junaluska, so she is well prepared to make ours a time of spiritual uplift and strengthening. Let us all be much in prayer for these days, that we may truly experience "Victory Through Faith."

* * *

Educational Conferences and Seminars

How do you like the new name?

For this year, because of the difficulties of transportation, Mrs. E. V. Perry, Secretary of Missionary Education and Service, is planning a larger number of meetings—some districts will have two.

These meetings will begin the last week in August—watch for the schedule in next week's Advocate.

* * *

Attending the School of Missions at Lake Junaluska

This year the Mississippi Conference is sending as its delegates to the School of Missions at Lake Junaluska: Mrs. W. F. Mahaffey, our new president; Mrs. T. H. Fore, our new Conference Secretary of Organization and Promotion; and Mrs. H. E. Hamrick, Secretary of Literature and Publications.

Mrs. D. L. St. John is attending as the Secretary of Organization and Promotion of the Southeastern Jurisdiction.

Mrs. Paul Arrington is attending as a member of the National Board of Missions and Church Extension.

Mrs. Stanley Wilson is attending as a member of the Committee on Christian Social Relations and Local Church Activities of the Southeastern Jurisdiction.

* * *

Morton Society Has Unusual Social

In the social hall of the church a large table was beautifully arranged with a lace cloth, white candles and a centerpiece of white gladioli, and the guests sat in a semicircle.

The program was built around the Christian home, with Mrs. Stewart A. Martin, Secretary of Christian Social Relations and Local Church Activities, presiding.

The topics discussed, each by a different woman, were: "How We Should Treat Guests"; "The Kind of Books that Influence Our Lives"; "The Effect of Flowers in the Home"; "The Influence of Christian Magazines"; "Gardens"; etc. As each woman presented her part, she was given a token suggestive of that subject.

Following the program, sandwiches, cookies, nuts and punch were placed on the table and the women spent an hour in fellowship.

Outstanding work in Christian Social Relations and Local Church Activities has been done by the Morton W. S. C. S., under the leadership of Mrs. Martin.

Sheppard Bill S. 860

Only a short time remains before our primary election for our Senator and a number of Congressmen.

Do you know how the candidates feel about the Sheppard Bill S. 860?

Do you think that they would be more interested if every woman in the Mississippi Conference wrote and asked them?

We hear that one morning President Roosevelt found a stack of letters on his desk concerning this bill, and that is news, for the fact that they reached his desk is important.

* * *

New Prices for Our Magazines

After the first of September, the subscription price of the World Outlook will be $1.25 per year. The price of the Methodist Woman will remain 50 cents. The combination price will be $1.50.

If you want to renew your subscription for the combination—the World Outlook and the Methodist Woman—at the old price of $1.25, it must be done before September 1.

REMEMBER

By Mrs. Irvin Rowland

How badly the world needs to "remember now thy creator!" Some nations seem to have completely forgotten that there is a Universal Father who loves and cares for all men, and who desires that brotherly love be established among all peoples. Men have forgotten the supreme sacrifice God made when He gave His only Son that they might have life. Many are following their own selfish interests, regardless of the consequences upon others.

Each of us needs to turn to Christ and say, "We will remember thy love." How different life would be if we should! As Peter remembered the words of Jesus after he had denied Him, it meant a turning point in his life. Love gives strength to endure. As we remember Christ's love, we also think of others love for us. If we would constantly remember the kindnesses others have shown toward us, we could not help but have a consuming desire to show our gratitude and repay those debts of love.

How often people forget the sacrifices others have made, which contribute toward their well-being and happiness. We see forgetful, ungrateful people about us on every hand and wonder why others are not more appreciative. Yet, we, too, become like that when we fail to remember the blessings of life and of friendship.

Christ remembered the needs of people and ministered unto them. He never forgot His mission on earth—thereby achieving the Divine Purpose and, if we will remember our great debts to Him and our fellowmen, we will come much nearer to fulfilling a Christian's commission.

"That tornado last month blew my father's wagon away and dumped an automobile in the front yard."

"That wasn't a tornado. That was a trade wind."—Boys' Life.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Mississippi Leadership Training School

M. I. College, Holly Springs, Miss., July 20-25, 1942

The Missionary Leadership Training School opened Monday morning, July 20, with an enrollment of 125, of which 76 were women.

The following courses were offered: The Religious Task of My Church, Rev. C. A. Kirkendall; Administration of Children's Work in the Small Church, Miss Julia Wasson; Youth and Worship, Mrs. R. P. Neblett; The Christian Message for Our Present Day World, Mrs. R. T. Hollis; The Woman's Missionary Society in Relation to the Total Program of the Church, Miss A. E. Kelly; Preparing and Preaching Sermons, Rev. J. L. Talbert; The Minister and His Ritual, Rev. D. M. Montgomery.

Monday evening the faculty was introduced and a get-together was enjoyed. Tuesday evening Miss Julia Wasson brought a very inspiring and informing message on customs and current happenings in war-torn China. She appeared in Chinese costume. Wednesday evening, Talent Night was observed and presented by the Youth Division in a very fine program. Thursday evening R. P. Neblett, Jr., Field Secretary of the Inter-Racial Commission, was the guest speaker and later conducted a Youth Forum. Friday afternoon the certificates were awarded, closing with an impressive Consecration service and administration of the Lord's Supper.

The societies sending delegates are as follows:

Aberdeen District: Aberdeen, Okolona, Water Valley, Pontotoc, Houston, Tupelo, Shannon, Houlka, Amory.

Columbus District: Columbus, Starkville, Louisville, West Point.

Corinth District: Holly Springs, New Albany, Potts Camp, Corinth, Oxford, Ripley and Waterford.

Greenville District: Clarksdale, Indianola, Shelby, Coahoma, Duncan, Lyon.

Greenwood District: Tchula, Winona, Belzoni, Drew, Minter City.

Sardis-Grenada District: Grenada, Oakland, Charleston, Byhalia, Sardis, Como.

Of the 76 women present 45 were sent by the missionary societies of our Church. The others were sent by the Presbyterian Auxiliaries, C. M. E. Church, County Home Demonstration Councils, and a number paid their own way. There were two women present from the Mississippi Conference.

Bishop J. H. Moore, Presiding Bishop of the Sixth Episcopal District, was present and delivered the message at the noon Worship Hour each day.

The work of the School is of a high standard, all courses being accredited except Health and Handicrafts. These courses were under the competent leadership of the Negro State Extension of Women's Work. This School means to the C. M. E. Church what our own School at Mathiston for pastors and Christian workers means to us.

MRS. R. P. NEBLETT,
Counselor.

Wesleyan Service Guild Entertained with Delightful Outing at Riverside Park; Featured by Splendid Program and Picnic Supper

Twenty-five members of the Wesleyan Service Guild, a unit of the Woman's Society of Christian Service of the Methodist Church, and a group of guests, assembled at Riverside Park Monday evening to enjoy a delightfully planned outing which was featured by an inspiring and impressive program.

In the absence of the president, Miss Lurline Mounger, the meeting was ably presided over by the vice-president, Mrs. Lida Evans.

Preceding the presentation of the splendidly arranged program, a tempting picnic supper with fried chicken as the piece de resistance was served, which was enjoyed to the fullest extent by guild members and guests.

"Marching with the Heroes" was the topic of an impressive and inspirational devotional presented by Miss Mildred Clegg, who has been in charge of Youth Caravan Week Program at the Methodist church. After this the Rev. Shed Hill Caffey, apropos to the time and program subject, gave a splendid patriotic talk which struck a responsive chord in the hearts of his listeners.

Mrs. A. K. Shaifer, president of the Clarksdale Society of Christian Service, was a guest of honor on this occasion. Other guests who received a cordial welcome were: Miss Thelma Moody, Mrs. J. M. Hurt, Mrs. Leonard T. Stower, Miss Brooksie Echo and Mrs. Jesse Tabor.

* * *

August Program of Work—1942

1. Business Meeting.
2. Report of Negro woman who attended Holly Springs School.
3. Cooperate with Holly Springs delegate in promoting Vacation Bible School or some other project in the Negro churches.
4. Send representatives to Educational Conference.
5. Monthly meeting with items from The Methodist Woman.

* * *

Octagon Coupons!!!

You are not too hot to listen to this are you?

"I am disappointed in the results of our efforts in the Octagon campaign this year, for we have not done as well as we could have done, but we are all so engrossed with war and the big things that are happening in the world that we are apt to neglect the little things such as Octagon coupons. They are really very little things. We have heard much about Bundles for Britain, and now Bundles for America. Now let's gather these LITTLE COUPONS together in a great big bundle for the children who are our very special charges.

Let's set our goal at one hundred thousand this year and strive to go over the top.

Conference Report by Mrs. Jim Dunn, Chairman, Octagon Coupons.

METHODIST RELIEF SAVES CHINESE CHRISTIANS

"We are still going on strong," is the heroic word sent to the Methodist Committee for Overseas Relief from Principal C. H. Hsiung, of the William Nast Academy, well-known Methodist school now transferred to West China. His letter follows:

"Thank you very, very much for the appropriation from the Methodist Relief Fund to relieve our tense situation here. Without your speedy assistance we would have encountered the tremendous hardships. Please transmit our hearty thanks to the Methodist Committee for Overseas Relief for their prompt action.

"Certainly you know the Japs took over our school property on the 16th of March, at Kiukiang. The furniture, equipment, books, etc., of more than sixty years have all been lost to the invader, not mentioning the personal belongings which we gladly forego for the sake of our country.

"What concerns us more is the convenience and comfort of our missionaries and workers. We prayed that God may have them in His keeping.

"Here we have difficulty to secure teachers. The minimum salary and allowance for each teacher next semester is about eight hundred dollars monthly (about $40 in United States money). We have more than twenty teachers. The budget for the fall would look fabulous to us. It is ,however, the actual need.

"The world would be dark, yes, black too, if America cannot play an important role in the world affairs to defeat the aggressors. Religiously the heart of human souls would be left without the Christian Church and the good people in your country. She certainly is an eagle in every way.

"Thank you again.

"Sincerely yours,
"C. H. HSIUNG."

These are our people, whom we have called away from other employment into our work. Mother Church cannot forsake them now.

"Whatever the weather may be," say he—
"Whatever the weather may be,
It's the songs ye sing and the smiles ye wear
That's a-making the sunshine everywhere."
—James Whitcomb Riley.

If we took proper interest in our sons under ordinary conditions, there would be less need for our extraordinary interest.

How many children do you know who are getting a real chance to be something and do something?

When character is only skin deep it doesn't take much bad weather to destroy it.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

A Message from Mrs. Sexton

Dear Fellow-Officers:

There are many things I would like to say to you, for the work in our Jurisdiction has gone forward in a fine spirit and makes me very grateful for your prayers and consecration. No doubt you as well as I, however, have been somewhat startled by the recent letter from Mrs. Bragg and Mrs. DeVinny, saying that our work is in danger of retrenchment. In spite of financial gains in some sections, missionary giving **as a whole** has fallen off. We rejoice that many conferences in the South Central and South Eastern Jurisdictions have been able to forge ahead, but let us not forget that our problems of merging have not been as difficult as in other sections. It takes **time** to adjust from dues to voluntary offerings, to absorb the deficits from young people's and children's gifts, to help those primarily interested in local work to become world citizens. In addition to these adjustments, there has been all the extra expense which accompanies war conditions. (According to Bishop Smith, it requires more money to bring home a family today than to keep them on the field three years.)

And so, on the face of the first quarter's reports, which showed a decrease of $100 from last years first quarter, something must be done if appropriations are to be met and our work kept going. I quote now from the letter of Mrs. Bragg and Mrs. DeVinny:

"It was decided that this problem should be brought to the attention of the officers and members of the society in Jurisdiction, conference, district and local societies through a plan devised to give the entire constituency a share in helping to save the Division from decreasing appropriations to the field, or, perhaps, closing some of its much needed work. . . . Our patriotism in these days of war stirs us to make extraordinary efforts in behalf of our country. This is as it should be. But let us remember that not our country alone, but the total Christian cause is in jeopardy and demands the same devotion and sacrificial effort we make in behalf of our beloved land."

The Division voted to ask for an **Emergency Gift**, with every member given an opportunity to contribute. Fortunately, our Jurisdiction Administrative Committee had been called for July 6, at Mt. Sequoyah, and we were able to gather ideas and suggestions from the presidents who were there. It was thought that a uniform plan to be used throughout the Jurisdiction would be helpful. After full discussion the Administrative Committee adopted the following and asked that it be sent out to conference presidents for approval and promotion.

"Since the Woman's Society of Christian Service will be two years old in September (Charter meetings having been held in September, 1940), we recommend that each society in the South Central Jurisdiction plan a definite observance of the second anniversary. At this time birthday gifts shall be brought for the Emergency Offerings."

Additional Suggestions

1. The September meeting may be held as a Birthday Party, a tea, or a luncheon. Attractive invitations should be issued, for example—

W. S. C. S. Birthday Party
Methodist Church, September ...., 1942
"Now, we are two"—and want you to celebrate with us. Yes, indeed, birthday gifts are in order, for we are a war-baby, and the needs are great."

2. Go back to your Charter Roll. See that every member, charter and otherwise, is invited. (Recognize Charter Members, new members, and those who have transferred in.)

3. Plan a strong **educational** program, with a guest speaker if possible, to present the need for increased giving. Stress the importance of this cash, emergency gift! (Division members, Jurisdiction officers, as well as conference and district leaders must stand ready to help in these meetings. Missionary speakers will be available in many conferences.)

4. Adopt some effective method for receiving the gifts. (Special envelopes are being furnished from headquarters and should be given out to every woman.) The following plans have been suggested:

(a) Use a large, make-believe birthday cake with an opening for members to deposit gifts.

(b) Have an attractive two-year-old-child, with W. S. C. S. band, to receive offerings as "Happy Birthday" is sung.

(c) Have gifts brought in beautifully wrapped packages and arranged for showing on a table.

(d) Use offering plates or the altar rail at a planned time in the program.

Other ideas will come to you and the committee as you plan your observance. A "special gifts committee" to call on those who can make larger gifts is always effective. Whatever methods you decide to use, we believe we can count on your earnest effort.

This appeal comes purposely in a slack season to avoid the last quarter's push. Most of us are staying home this summer and a **special occasion**, well planned and promoted, will add impetus to the whole fall program. Enthusiastic cooperation is the secret to success.

Yours in loving service to the Christ who leads and the Christian cause which has been promised **victory**.

MRS. GEORGE SEXTON, JR.

* * *

Elizabeth W. S. C. S. Entertains Oakdale Society

The Elizabeth W. S. C. S. entertained the members of the Oakdale W. S. C. S. at a recent meeting. A musical program and games prepared by Mrs. B. G. Dowies were enjoyed by quite a large number of ladies. The vocal solos were given by Mrs. C. J. Hanchey and Mrs. W. L. Vignes, and piano numbers by Mrs. J. D. Collins. After group singing of many old-time favorites, and humorous games and stunts, the game of "Gossip" was played. This game, led by Mrs. Fred St. Amant, was played in a novel way. Slips of paper were passed to each one present. When read, it was discovered that each slip contained bits of "complimentary gossip" about one of the Elizabeth W. S. C. S. members—Mrs. C. M. Pulliam, our former Elizabeth Zone Leader.

Mrs. St. Amant called Mrs. Pulliam to the front and presented her with a life membership pin in the name of the Elizabeth W. S. C. S., asking Mrs. Collins to pin it on. A lovely corsage was also presented by Mrs. Dowies.

It was such a complete surprise that Mrs. Pulliam could hardly find words to express her appreciation to her friends for this honor which proved that she really had a place in their hearts as they had in hers.

At the close of the meeting, delightful refreshments were served.

MRS. J. D. COLLINS,
Secretary.

* * *

Report of Methodist Student Activities During the Summer Term

**Southwestern, Louisiana Institute,
June-July, 1942**

The summer term at Southwestern draws to a close. Out of the five high ranking students who will graduate, three are members of the Wesley Foundation. Others who have been active members of our group have made good records in campus and church activities.

One of the delegates attending the Baker Conference was elected vice-president of the Regional area, which includes the entire mid-west. Aside from being an honor for our group, it helped him to grow in leadership.

Faculty members as well as students have continued to show an interest in our center. A table was donated for use from the workshop of the college. One faculty member gave us an ice cooler, and the students contribute the money for ice each day.

An effort has been made to adapt our program to the intensified summer schedule. Main emphases have been placed on attendance at Sunday services, and the Fellowship Hour on Thursday. Few committee meetings have been held. Activities include the following:

First Party—Trip on "S. S. Pleasure." A real parrot was borrowed for the occasion to lend atmosphere along with the sailors.

Student Recognition Sunday: Speaker, Mr. Harvey Watts, of L. S. U. Music, ushers and introductions in charge of students.

College Class on each Sunday morning: Theme—"Facing Life Through Social Change." This has been an opportunity for the director to open the way to serious thinking through discussions, and personal conference leading out of it.

Fellowship Hours: Varied. A time for Methodist students to get together in their "home." Watermelon feeds, barbecues and home-made ice cream have been enjoyed. Lasting friendships have been formed. Each evening has closed with a few minutes spent in listening to good records, thought for the day, or some form of worship service.

(Continued on page 16)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

THE WEEKLY CHURCH SCHOOL LESSON

(Abridged from The Cumberland Presbyterian)
(With Apologies)

By O. A. B.

ABRAHAM'S INTERCESSORY PRAYER
(August 9)

Approach to the Lesson

One day as Abraham sat in his tent, his home, he looked out across the plains and saw three strangers approaching. According to the primitive custom of hospitality he went out to meet them, and insisted that they stop, rest, and refresh themselves with food. They accepted his invitation, and while they were resting under the inviting shade of a tree, Abraham took them water to wash their feet. He then told Sarah to cook some bread, while he would have a calf from the herd dressed and cooked. At first Abraham supposed the strangers were men.

While they were there the Lord told Abraham that Sarah would give birth to a son. Abraham was then in his ninety-ninth year and Sarah in her eighty-ninth, and when Sarah heard that she was to be the mother of a son she laughed at the thought, and the Lord said, "Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything too hard for the Lord?" (Gen. 18: 13,14). After the meal, when the visitors went on their way, Abraham went a short distance with them.

1. A Wicked City Doomed

Sodom's Sin Exceedingly Great. When Lot, Abraham's nephew, separated from him, he chose Sodom, one of the five cities of the plain of the Jordan, for his residence, even though it was notorious for its wickedness. The men of Sodom were wicked and sinners before the Lord exceedingly.

When Sodom's measure of iniquity was full, God decided that justice demanded the total destruction of such a wicked city. Sin must be punished or else it must be forgiven. There is no other alternative. "The wages of sin is death; but the gift of God is eternal life" (Rom. 6:23).

"Judgment is God's strange work. It must be done lest men should suppose that right and wrong, vice and virtue, are alike in the eye of God. And judgments must be dispensed in such a way as to show they are not the results of natural causes, but come immediately from the incensed justice of the Most High" (Adam Clarke).

2. A Good Man Complimented

In verse 17, the Lord said, "Shall I hide from Abraham the thing which I do?" Some Bible scholars refer to the fact that in Scripture a question is often asked when an affirmative statement is the design. It is clear that the meaning of the above question is that the Lord said He would not hide from Abraham the imminent destruction of Sodom and its wicked population. Abraham was so true to God that it was safe for God to reveal to him His intended purpose.

The reason the Lord said He would not withhold from Abraham His decision to destroy Sodom was, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19). God knew a man like that could be depended upon. Abraham trusted God, and God had confidence in Abraham.

3. Sodom Given a Chance

God Withheld Judgment. In verses 20 and 21 it is stated that the Lord said because the sin of Sodom was very grievous, He would "go down and see whether they have done according to the cry of it." The Lord knew, of course, but this was written for man in man's language, and is to teach man not to judge from reports, but to inquire and get facts. It teaches also that God may delay His punishments for sin, but they are sure to come; and sometimes when one has been often reproved, and hardens his heart, he shall be suddenly destroyed and that without remedy (Prov. 29:1).

4. Abraham Prayed for Sodom

The text says, "Abraham drew near." Two of the angels had gone on toward Sodom, but the one remained (v. 22), and Abraham drew near to Him. It is a wonderful privilege that mankind has—to draw close to God and to live close to Him; to live in such intimate relationship to Him that, like Abraham, God will reveal His secrets.

Abraham could not make Sodom any better, and he made no excuses for the sins of the people; but he could pray for their souls, and plead at least a mitigation of divine judgment. He interceded for them, and God is well pleased with those who pray for others.

5. Abraham's Question

Abraham wanted to know if God destroyed Sodom, what would become of the good people there. Will the good people have to suffer when the wicked are being punished? That has been a question that has trembled upon many lips. Do good folks suffer for the sins of wicked folks? During some calamity—tornado, flood, epidemic, etc., the righteous have suffered WITH the wicked, but the good never suffer FOR the bad so far as the judgments of God are concerned. It is impossible for us to understand the ways of God's judgments, or to know why certain misfortunes sometimes happen to the innocent; but it seems to be clearly taught that God does not punish the good for the sins of the wicked.

6. Testing Prayer to the Limit

Abraham's Six Petitions (vs. 24-33). Abraham wanted to know if fifty good people could be found in Sodom, would God spare the city for the sake of the fifty, and God said He would. Doubtless the good people in many wicked cities are holding back the judgment of God from totally destroying them. Abraham trembled for fear fifty good people might not live in Sodom, and asked God if He would spare it for the sake of forty-five, and God said He would. Abraham was emboldened to ask a still greater favor from God, and placed the number at forty, and God said He would spare Sodom if there were forty good people in it. Abraham was climbing the ladder of faith. He next asked God if He would spare the city if thirty good people lived there, and God said he would. Then Abraham placed the number at twenty and God said He would. Abraham then put the number at ten, and God told him He would spare a whole wicked city if ten good people could be found there. Every petition of Abraham was answered on the spot. God did not quit promising until Abraham quit asking. What an encouragement to keep on praying.

If ten good people could have been found in Sodom, God would have spared it. And if Abraham had prayed for it to be spared for a still smaller number, God might have spared that whole wicked city for the sake of two or three good people. He did not destroy it until the one good resident got out.

7. Sodom's Sudden Destruction

Brimstone and Fire. Ten good people could not be found in all Sodom, Abraham had stopped praying, and God rained brimstone and fire upon Sodom (Gen. 19:24).

How Abraham's Prayer was Answered.

Sodom was destroyed, but Abraham's prayer was answered by Lot and two of his daughters being saved from the doomed city. His wife would have been saved, but she disobeyed God, looked back, and was turned into a pillar of salt. Abraham prayed. What a terrible thing it would be if a sinner did not have anyone to pray for him. Such a one would be at the door of hell. The fervent prayer of a righteous man availeth much. God and Abraham were anxious to save Sodom, but Sodom would not. The sinner is the only one who can keep Jesus from saving him.

I rather be mean to a person
Than mean to a dog or cat;
For people can tell a policeman
And animals cannot do that.
—Selected.

"If not convenient to move household furniture outdoors to clean, place a damp cloth over the piece of furniture and then beat it."

We tried this and the wife made us come back.—Selected.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

THE CHRISTIAN FIRESIDE

A WAYSIDE INCIDENT

The little Indian girl stood on the station platform, and a group of restless travelers, glad of whatever broke the monotony, had gathered in a circle about her, examining her wares. On every hand the desert stretched away, meeting the bare, black mountains, their sides scarred by gorges and barren of vegetation. Against their somber background the bright clothing of the Indian maid showed to good advantage.

"You pay two prices for what you buy here," said the man with his hat on one side, who had the air of knowing it all. "But the tourist is robbed everywhere. You might as well make up your mind to be cheated in the first place."

"This is not cheat," the Indian girl protested. "I make the baskets myself and they take many days."

"Oh, of course, they all declare they are selling cheap," said the man with his hat on one side. "And why shouldn't they cheat if they can? I'd do the same in their places." He looked at a man on the other side of the crowd and winked unpleasantly.

The next remark of the Indian girl was unexpected. "For what shall it profit a man," she said in slow English, "if he shall gain the whole world, and lose his own soul? That is what they taught us at the mission school, and I will not lie that I may sell my baskets, even though I go hungry."

It was a silent company that climbed aboard the Pullman at the conductor's signal. "It was not long for a sermon," said the man with his hat on one side, "but, it's the kind of one you can't forget in a hurry."

—Anon.

BLIND TOMMY

From his appearance no one would have guessed that Tommy was blind. His eyes were as bright and clear as any boy's eyes could be. He could hit a mark or strike a nail better than any of his playmates. His mother was the one who could tell you most about his blindness, which some folk thought did not amount to anything. But it was quite a serious matter to her.

There was something very strange about it. Tommy seemed to see a piece of pie right through the pantry door, or a slice of cake in a tin box that was shut up in a dark closet. He would see the boys playing football a mile away; and he could see his special chum, Charlie Blanks, with a fishing rod over his shoulder, almost before he turned the corner of the street. Yet, he could never see the ash pan, set outdoors for him to empty, though he even stumbled over it half a dozen times a day. As for the coal bucket, which Tommy was supposed to keep filled for mother—and every boy knows that mother, with a good stout boy of her own, ought never to lift a bucket of coal—Tommy never seemed to see it as it stood by the cellar stairs.

There were other things that Tommy could not see. The garden walks might be green with straying grass, or the flower beds with weeds, the lawn might sadly need a shearing, but blind Tommy would go whistling away, and presently his voice would be heard shouting and laughing in busy play with other children.

Queer about Tommy's blindness, wasn't it? Do you suppose any doctor could have cured it?—Selected.

SLANGUAGE—AMERICAN AND OTHERWISE

Although Americans are usually given credit for being the world's most slangy people, it is doubtful that we deserve the distinction. An American doughboy writing home from Batesomerland (or Ireland in plain English) might bewilder his folks with something like this: "I spent a tanner at the flesher's and a bob for the bloody cinema and, on the way home, tripped over a pram, which somewhat browned me off." And this British jive, translated, would read: "I spent sixpence at the butcher's and a shilling for a movie and, on the way home, tripped over a baby carriage, which burned me up."

When it comes to American slang, which Webster defines as the "unauthorized vogue of odd, grotesque, or strained expressions," a new book, **The American Thesaurus of Slang**, has a contribution to make. It has a section on general slang and colloquialisms and another on special slang, the jargon of particular occupations or classes. The most common terms in the first group are expressions of personal disparagement ("you dope"), terms for money ("bucks"), terms for physical attack ("bash" and bop"), and indefinite names ("thingumbob" and "doodad"). Believe it or not, there are some 400 to 500 words for "doodad" or "gadget."

—Youth.

"EMMA" ON BEES

My dear Susan: Did I tell you that last year we lost the first truss of our indoor tomatoes through giving them up for done too soon and pinching off what would have grown alright? Well, I made up me mind it shouldn't happen this year, but I got badly stung in another way, so it just shows you only learn by experience.

Somebody told us to be sure and shake the plants regular so the flowers could be fertilize proply.I wasn't sure I'd shook them enough, so to make insurance doubly sure as the saying is, I thought I'd catch some bees and let them loose in the room where the tomatoe plants were growing. I tried first with a jam jar, but only caught one and he slipped out the window before he had time to smell the flowers. Then I suddenly thought of Bobbie's old butterfly net. Even then it wasn't as easy as it sounds, but I managed at last to catch five or six, and this time I shut the window and closed the door—with misself on the right side of it, you may guess. After a bit I opened the door gingerly, expecting to see them all busy on the tomatoes. Before you could say Jack Robinson I was stung twice. Only one place swelled up, but it put me off bees for the time being.

Yesterday, I went to see the man Jim bought the plants off of to see if he would let me have some peas. When I told him about the bees he went off into fits of laughing. According to what he says, bees never touch tomatoe flowers because their tongues aren't long enough to reach the honey. Only bumble bees can manage it. I almost caught one of these, but let it go because I didn't see why a great lazy thing who gobbles all the honey for hisself should be put in the way of a good meal! So if we get a good crop of fruit it will be the shaking as done it and not the bees.

I had a look at the hive this man's got in his field, but I kep a safe distance. He was telling me they're all busy on the lime trees at present and will fly as far as two miles if there's nothing nearer. One of his workmen daren't go anywhere near. Every time he has done they've attacked him and he's had to see a doctor. It seems he puts brilliantine on his hair and it seems to get them fair mad. As I stood watching the crowds of them coming and going I thought of what they use to tell us in Sunday school about going to the ants and being as busy as bees and that. I daresay it's all very wonderful, but it made you dizzy to watch the little beggars much less imitate them. I said to Jim, if life ever gets to that pitch with men and women the sooner we're in heaven and at rest the better. The Lord may have meant bees to work like that, but I'm sure he never meant us to—not even in wartime.

As regards all working together, I should say they're right and we could learn a useful lesson. Just before I got there there was a new swarm, but his son had clip the wings of the queen so they only went a few feet away from the old home. Next time I buy misself a pot of honey I shall say to misself—you're eating sweated labour; that is if the honey you get nowadays ever saw a bee. I seem to have learn quite a lot going to get the peas. He told me how true the old book was as regards things having to die before anything happened. The day before he had dug up some potatoes and one of them was as sound as the day he planted it the only difference being two little nobs on it. The one next to it was rotted away good and proper and had twenty-four good potatoes hanging on to it.

Well, I must close. EMMA.

—Methodist Recorder.

SERGEANT PRAYED ALMOST AS LOUD!

Colonel Clear, who was on army staff duty in the Philippines, says, "I remember one other time when I stepped into a foxhole during one particularly heavy bombarding attack.

"There was a sergeant in that fox-hole, and he squeezed to one side to make room for me. I was not surprised to find myself praying out loud.

"The sergeant was praying too. He prayed almost as loud as I did.

"When the attack was over I turned to him and said, 'Sergeant, I noticed that you were praying.'

"Without batting an eye, he said, 'Sir, there are no atheists in fox-holes.'"

The following incident is vouched for by an officer on a British destroyer.

"A British destroyer arrived at Malta on a Wednesday evening recently, after passing through some very grim experiences.

"As soon as the destroyer docked, the lower deck sent a message up to the captain, asking for the provision of a chaplain to conduct a service of thanksgiving and intercession.

"The captain sent word back to the effect that a chaplain would be available for the usual service on the following Sunday, but received a reply asking that the service should take place forthwith rather than be postponed until the following Sunday. Their request was complied with."

—Watchman-Examiner.

A CHAPLAIN OFFERS SUGGESTIONS AS TO WHAT THE CHURCHES CAN AND SHOULD DO FOR MEN IN THE SERVICES

It is well to have zeal for the welfare of our men in the armed services, but that zeal should be based on knowledge and information—a knowledge of our present world problems, the will of God for you as an individual, and information as to the spiritual status of the men about whom you are concerned.

There are a few matters that should receive the earnest consideration of pastors, churches and parents.

1. Give public and private recognition to the men of your community who are engaged in our armed services. In giving this recognition, be sure that your patriotism for country does not overshadow your loyalty to Christ and His world program of redemption. List the names on a church roster, whether the men are Christians or not. Now is the time to seek the salvation of those who are not Christians.

2. The pastor, Sunday school teacher, and parents should write letters to the soldier, sailor, and marine and tell them about the interesting things going on in the church, and emphasize the spiritual. Show that you are carrying forward the work of the kingdom and making our nation worth dying for.

3. Send the church bulletin or the denominational paper. This is the best kind of letter that you could write them. It represents Christ, the community, the cause for which they are fighting, and you the parent.

4. If the boy is a member of the church send a package of church envelopes and encourage him to contribute regularly to the church budget. This is a spiritual service to the men. They want to do it. I know, for we are doing it!

5. Write to the chaplain who serves your son, or brother, and tell him what the man can do. Show your interest.

LUTHER W. CLARK,
Major Chaplain Corps, Post
Chaplain, La Garde General
Hospital, New Orleans, La.

REVIVALS ON GREENSBURG CHARGE

Rev. T. Homer Trotter, of Hammond, came to Greensburg on April 21, and remained through April 30. Bringing messages each evening to a large and attentive congregation, he worked very enthusiastically and aroused much interest during the ten days, and climaxed the revival with a community get-together at six p. m., on the last day for a picnic lunch and hour of real fellowship and fun.

On May 31, Rev. Fred S. Flurry, of Clinton, came to Darlington, and began a series of services at eleven a. m., continuing each evening through June 5. Bro. Flurry delivered his messages in a very effective manner and was very impressive from a spiritual standpoint.

Days Church welcomed Rev. Douglas T. Williams, of St. Francisville, on the evening of June 7. Through his quiet, ingrowing personality, he penetrated the heart of the people and brought gospel messages to large congregations each evening through June 12, that were very effective. Day's membership wired their church and paid for one year's service in advance, as an appreciation of courtesies extended by the R. E. A. during this week.

Rev. E. L. Tatum, of Live Oak, with his well outlined sermons and fluent vocabulary, was very successful at Wesley Chapel in a series of evening messages, from June 14 through the 19th.

For the second successive year, Rev. Martin D. Felder came from Springfield to Pine Hill by request of the members, and preached a series of soul-stirring, evangelistic sermons to large congregations from June 28 through July 3.

Last of six, but not least, welcomed by a great throng, arrived Rev. B. A. Galloway, of Zachary, at Center Church, on July 19, who brought real uplifting, Biblical sermons each evening through July 24.

The membership of the Greensburg charge has been increased by thirty during these revivals.

A backward glance at the service rendered by these six servants in our midst is very inspiring to all who availed themselves of the opportunity to attend the services. The people have been very gracious in their hospitality, and we thank them very heartily.

To these men, I wish for them a very faithful and fruitful career for the cause of Christ—as I retire from active ministry at the close of the 1942 conference.

R. V. FULTON, P. C.

CHRISTMAS CARDS FOR 1942 NOW READY

Each passing month makes it more abundantly clear that heavier responsibilities for meeting new and increased demands for the Scriptures must be carried by the American Bible Society.

Last year's Christmas greeting cards issued by the Society were designed especially to serve in securing the added funds made mecessary by war conditions, without necessarily adding to gift budgets already well burdened. Many Christian people exchange greeting cards at Christmas time, and prefer, if possible, to use cards with a distinctly Christian emphasis. Last year many friends of the Bible Society showed their willingness to devote the money set aside for this purpose to use the Society's cards. More than $5,000 was thus made available for the work of Scripture distribution over and above the cost of the cards.

Because of this favorable response, and with war needs growing, the cards will be published again. The subjects—reproductions of old masters, illustrations from ancient Bibles, and a few modern sketches emphasizing the Bible—have been chosen with extreme care. Each contains an appropriate Scripture message.

REV. W. C. MASON RECOMMENDS REV. H. M. WOLFE

Rev. H. M. Wolfe has been with me in six revival meetings since he entered into our connection. I know of no evangelist who is more capable of doing good work than Bro. Wolfe. His work is constructive and lasting. In the six meetings that he held on my charges the church has been richly blessed, and in addition to that there have been forty-one members received into the church.

Bro. Wolfe carries with him over two thousand dollars worth of equipment. He uses about twenty minutes each night before the gospel message in showing slides in technicolor of the Holy Land, the Life of Christ, and the Passion Play. In addition to that he shows slides of Methodist mission work throughout the world. And last, but not least, he has a public address system over which the voices of the world's greatest gospel singers can be heard. And so wherever Bro. Wolfe goes he will have a treat for you.

I believe that there is a great need for this type of evangelism in the Louisiana Conference. Our people need to be educated along these lines. There is certainly a need for visualized education on the part of the members of our Church. They need to know something about our Church, and what she is doing throughout the world.

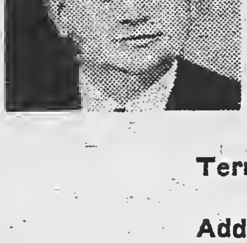
I understand that Bro. Wolfe is re-entering this Conference this year. I, as one of the ministers of this Conference, welcome him back. May God bless him.

Sincerely,
W. C. MASON.

WAS JOB AN OIL MAN?

"And Job again took up his parable, and said, Oh that I were as in the months of old, as in the days when God watched over me; when His lamp shined upon my head, and by His light I walked through darkness; as I was in the ripeness of my days, when the friendship of God was upon my tent; when the Almighty was yet with me, and my children were about me; when my steps were washed with butter (Jewish Bible, cream) and the rock poured me out streams of oil." Job 29:1-6.—Baptist Standard.

It is better to walk in the dark with God than to go alone by sight.—Phillips Brooks.



ENGAGE EVANGELIST H. M. WOLFE

Specializing in Evangelism and Church Finance

For Visualized Spiritual Life Revival. Twenty minutes each night before Gospel message, slides are shown in technicolor, 1,000 in all, of Holy Land, Life of Christ in Art, Passion Play, Methodist Mission Work throughout the world. Hear world's greatest gospel singers over public address system. Even if you have had one revival this year you should have this program, because it is educational, inspirational, and a lasting blessing to any church, large or small.

Terms: Expenses and Free-Will Offering.

Address: In Care of New Orleans Christian Advocate.

LOUISIANA W. S. C. S.

(Continued from page 12)

Students have been encouraged to write to the soldiers. One evening forty cards were distributed and written to boys in service who have gone from our group. We have also cooperated with our Student Secretary and W. S. C. S. in the entertainment of cadets stationed in our community.

Three evening church services have been in charge of students or their director. At one of these times we went to Davidson Memorial Church. The assistant pastor is president of our group for next year.

Following the presentation of a community survey of this and nearby communities, several students went into their home churches and presented the survey. One W. S. C. S. asked for this to be done.

The Executive Council for next year expects to return early in the fall, a day or two before school begins again, and make plans for the coming year.

Signed:
BETTY GLASSAN,
Director.

WISE OR OTHERWISE

By Rev. James H. Felts

Friendship is priceless.

The value of service depends.

A little big man is a safer leader than a big little man.

When the wisdom of youth and the experience of age meet and blend, something of worth happens.

The greater one's leadership failure, the more vociferous his advice to others.

No man was ever paid enough to justify doing a dirty piece of work.

The more a preacher criticises a former charge the more he is discounted.

We were so accustomed to reckless spending before war was declared that billions fail to impress us now.

When Jesus Christ is given His rightful place in the realm of culture, government and religion, peace and prosperity will abound.

Who wrote, "From each according to his means, to each according to his needs"?

I do not believe that men who would not know which end of a mule should be next to the plow will ever solve farm problems.

Nor do I believe that church problems in the country will ever be solved by men who can't drink branch water.

I keenly enjoy Charley McCarthy in the world of entertainment, but confess to a sense of weariness when he enters public life.

If teaching babies how to dance is classed as a war effort, teaching billy goats how to manufacture perfume should go on the priority list.

True or false? A chitterling sermon is ennobling?

“HOME-WRITING SERVICE”

The Riverside Church, New York City, conducts an extensive Home-Writing Service, for the men of the armed forces on leave, as part of the war effort on the civilian front. This type of service is recommended to pastors who come in contact with soldiers and sailors at camps, stations, and churches.

Service men attending the church give to the pastor the name and address of a relative or friend. After the men have left the city, many for overseas duty, assistants of Dr. Harry Emerson Fosdick, minister of the church, write to the person designated, telling of the recent contact and conversation with the service men.

The service was instituted by Dr. Eugene C. Carder, associate minister, following the pattern of one he personally rendered during the last war.

"It was a chance idea," says Dr. Carder, "one which came to me while I was working for the Y. M. C. A., traveling with the men on trains from camps to embarkation points."—The Pastor's Journal.

LOUISIANA CONFERENCE CAMPAIGN CREDITS

(Note: Charges having one credit are included under single subscriptions.)

Alexandria District	
Boyce, L. R. Nease	2
Campti, J. L. Lay	5
Ferriday, T. T. Howes	5
Lecompte, F. J. McCoy	17
Marksville, W. C. Mason	2
Melville, C. B. Powell	6
Natchitoches, C. F. Lueg	25
Pineville, R. M. Bentley	5
Pollock, Ruth Nuttall	2
Pleasant Hill, J. P. Paul	2
Trout, J. E. Selfe	2
White's Chapel, J. A. Jones	13
Single subscriptions	12
Baton Rouge District	
Amite, A. T. Law	7
Baker, J. L. Beasley	16
Blackwater, J. P. Bonnecarrere	16
Baton Rouge, J. H. Crowe	27
Istrouma, R. R. Branton	31
Clinton, F. S. Flurry	4
Covington, J. C. Rousseaux	17
Fisher, A. W. Coody, Jr.	4
Franklinton, I. W. Flowers	5
Gonzales, C. J. T. Cotten	17
Greensburg, R. V. Fulton	5
Hammond, T. H. Trotter	20
Jackson, W. B. Hollingsworth	2
Kentwood, L. L. Booth	3
Lottie, L. W. Cain	2
Pearl River, W. B. VanValkenburgh	24
Pine Grove, Elmo LeBlanc	2
Plaquemine, A. P. Boyd	2
Ponchatoula, H. T. Carley	17
St. Francisville, D. T. Williams	2
Springfield, M. D. Felder	20
Tickfaw, P. W. Sibley	13
Zachary, G. A. Galloway	5
Miscellaneous	12
Single subscriptions	1
Lake Charles District	
Abbeville, J. A. McCormack	24½
Crowley, J. B. Grambling	10
Church Point, T. D. Lipscomb	13
DeQuincey, W. T. Gray	21
Ebenezer, C. J. Thibodeaux	5
Gueydan, Don Wineinger	12
Iowa, Sam Nader	10
Indian Bayou, L. N. Hoffpauir	7
Jeanerette, J. H. Sewell	6
Kinder, R. T. Pickett	4
Lafayette, V. D. Morris	2
Lake Charles, J. H. Bowdon	38
Leesville, A. A. McKnight	23
Merryville, W. C. Barham	14
Single subscriptions	2
Miscellaneous	18
Monroe District	
Bonita, C. W. Lahey	16
Bastrop, C. E. McLean	18
Columbia, W. R. Wendt	14
Columbia Circuit, Miss Lea Joyner	4
Delhi, J. E. Hearn	1
First Church, A. M. Freeman	83
Gordon Ave., W. A. Cross	11
Gilbert, S. S. Holladay	16
Grayson, W. H. Carroll	15
Mangham, R. L. Cooke	[illegible]
Oak Ridge, J. F. Dring	14
Oak Grove, S. J. McLean	15
Pioneer, J. C. Price	15
Rayville, Jack Midyett	3
Sterlington, J. W. Lee	10
Tallulah, H. A. Rickey	23
Wisner, J. M. Alford	13
West Monroe, C. K. Smith	12
Waterproof, C. M. Hughes	8
Winnsboro, O. L. Tucker	16
Stone Ave., I. L. Yeager	10
Single subscriptions	3
Miscellaneous	20
New Orleans District	
Canal Street, J. T. Harris	7
Carrollton Ave., E. C. Gunn	34
Chalmette, J. W. Booth	2
Donaldsonville, W. W. Perry	13
Morgan City, D. B. Boddie	10
Napoleon Ave., H. A. Gibbs	2
Franklin, J. B. Harper	3
Felicity Street, W. D. Boddie	3
First Church, N. H. Melbert	2
Gretna, A. R. Hoffpauir	3
Houma Heights, M. S. Robertson	20
Lisbon, R. E. Walton	2
Parker Memorial, E. B. Emmerich	7
Rayne Memorial, H. L. Johns	60
Slidell, J. W. Faulk	8
Single subscriptions	1
Ruston District	
Arcadia Circuit, M. G. Lee	4
Athens, B. P. Durbin	3
Calhoun, J. A. Knight	3
Chatham, J. T. Garrett	8
Clay, A. M. Martin	5
Cotton Valley, J. F. Wilson	5
Dubach, J. W. Ailor	16
Eros, F. L. Hearne	2
Farmerville, W. O. Byrd	4
Gibsland, G. A. LaGrange	15
Haynesville, Louis Hoffpauir	7
Heflin, A. M. Wynne	14
Homer, W. H. Giles	4
Lisbon, R. E. Walton	3
Ringgold, E. W. Day	19½
Ruston, Gay M. Hicks	37
Sibley, Rex Squyres	2
Springhill, A. S. J. Neill	14
Miscellaneous	12
Single subscriptions	3
Shreveport District	
Belcher, J. W. Matthews	2
Ida, Thurmon Spinks	7
Logansport, W. O. Lynch	28
Mangum Memorial, P. W. Caraway	3
Pelican, A. A. Collins	18
Plain Dealing, L. A. Carrington	2
Broadmoor, Geo. Pearce	2
Park Avenue, S. A. Seegers	5
Trees, W. L. Watson	1
Single subscriptions	4
Miscellaneous	26

Jewels do not lie upon the surface of the earth; highways are seldom paved with gold. What is most worth our finding calls for the greatest search.—Stillingfleet.

Be not so bigoted to any custom as to worship it at the expense of truth.
—Zimmerman.

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

Courage is not simply one of the virtues, but the form of every virtue at the testing point, which means, at the point of highest reality. A chastity, or honesty, or mercy, which yields to danger will be chaste or honest or merciful only on conditions. Pilate was merciful till it became risky.—C. S. Lewis.

THE PRAYER-ROOM TODAY

These moments belong to Thee, O Lord, and we keep them in acknowledgment of Thy ownership.

Give us Thy presence, that we may have a sense of moral standards.

Give us Thy guidance, that we may have a sense of true directions.

Give us Thy power, that we may manifest the way of God in the life of man.

In the Spirit of Christ we pray. Amen.

—W. B. Slack.

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Evangelism

The primary duty of the Church is to proclaim the Christian Gospel. The Church exists in virtue of the divine revelation, and it has no duty so urgent and inescapable as that of proclaiming the supremacy of God over all created things and the dependence of men upon His unmerited Love. A sacred duty lies upon the Church to make the reality of God evident to those who do not know Him. By the very nature of its own divinely inspired fellowship as well as by the witness in word and life of its individual members, it must seek to win men to the acknowledgment of the Lordship of Christ in the lives of men and of nations.

This task of evangelism concerns those who have forgotten a Christianity their fathers knew, no less than those who belong to other religious traditions or to none. The missionary movement links the peoples of Europe and America with those of Africa and Asia as perhaps nothing else does. In Germany today a large part of the younger generation has been so poisoned by the inculcation of Nazi principles that there is need for a systematic reeducation in the basal truths of the Gospel. The heroic witness of so many in the European Churches in face of terrible trial gives promise of noble evangelistic service when the opportunity offers. In our own country, too, the need is great. We are only now awakening to the extension of pagan thought and morals amongst us.

In a world in which idolatries have so largely supplanted true faith in God, nothing is so greatly needed as living testimony to the fact of God's loving purpose in Christ for the whole world. The Church could be occupied in a multitude of good works and yet achieve nothing, if in the heart of its life there should cease to be a fountain of prayer and adoration and the recognition that a higher than human wisdom is ever breaking forth from the word of God. The most important task of the Christian Church in aiding the growth of world order, is to proclaim the Gospel. The greatest need of the world is not efficient planning, but a recognition of the Lordship of Christ.

—The Christian Church and World Order.

WALLET OF THE WEEK

TEAKWOOD is said to be one of the most valuable woods for ship-building purposes known. It is placed ahead of mahogany and oak. It contains a soapy oil in which iron will not rust as in other woods. Teakwood is so heavy that it has to be deadened and left standing for three years before it can be floated to the sawmills. When it is thoroughly dried out it is dragged from the forests by elephants and in the rainy season it is floated to the mills in Burma, Thailand, Java, Central India and Africa.

* * *

FRENCH NORTH AFRICA is said to be under the constant surveillance of a member of the German Armistice Commission whose business it is to see that the French colonies provide food for the Nazis from the rich store of fruits grown in that section of North Africa. In addition, it is said that thousands of tons of wheat find the way through Oran to France and ultimately to Germany. The section around Algiers grows three crops of potatoes a year and alfalfa grows wild over large areas. Nazi interest in such lands is not difficult to understand.

* * *

MADAME CHIANG KAI-SHEK is quoted as declaring that the Chinese are determined that there shall be no more exploitation of China, and that to kick them in the ribs is not the way to win China's heart. She mentioned the fact that both England and the United States had voluntarily offered to abrogate the system of extraterritoriality which denied to China her inherent right to equality with the nations of the world. No one who knows the story of China's heroic resistance in the struggle against Japan can possibly raise question as to the soundness of Madame Chiang's position.

* * *

A RELIGIOUS FILM ASSOCIATION, is a proposal which is being sponsored by sixteen Protestant publishing houses. A distributing unit is to be established in New York City which will be a kind of clearing house for films and slides. The participating denominations are: Baptists, North and South; American Lutherans; Disciples; Presbyterian; United Brethren; Evangelical Lutheran; Methodist; Congregational Christian; United Lutheran; Church of the Brethren; United Danish Lutheran; Evangelicals; Protestant Episcopals; and Church of God.

* * *

MODERN CHURCH ARCHITECTURE has a tendency to break away from the classic ideal in an effort to meet the social and educational vogue of the period. A generation ago, the so-called "Akron Plan' church structure, despite its unsightly interior and poor acoustical qualities, swept like wild fire over the country. In like manner a conventional style became somewhat general in certain denominations, such as a classical front and a dome roof. Now there is a drift toward an institutional type with its maze of many rooms sprawled out over a city block. Perhaps the changes are expensive, but to have retained certain popular styles would have been worse.

HARKNESS TOWER at Yale University, New Haven, Conn., is a lofty tower of stone, and the exquisite grace of its lines makes it a thing of beauty. Set in the wall is a stone which is different from every other stone in the structure of the tower. It bears an inscription which states that it is a part of the bed-rock on which the tower stands and that it is set there to be a visible witness of the invisible foundation, and to bear testimony to the truth that the things which are not seen are eternal.

* * *

ISLE ROYALE, an island in Lake Superior, is forty-four miles long and from three to nine miles in width. It has long been known to be rich in copper deposits and is believed to have been the first site of a copper mine in North America. In drawing up the treaty of Paris in 1783, Benjamin Franklin insisted upon including it in United States territory because of its copper deposits. It is now a great sanctuary for wild animals and contains one of the largest herds of antlered moose in the nation.

* * *

THE WORLD'S HIGHEST WATERFALL is believed to be on a tributary of the Karanang River in British Guinea. According to airplane observers, the river falls a distance of fourteen hundred feet and then splits into twin falls for another fourteen hundred feet, making a total of twenty-eight hundred feet fall, or considerably more than a half-mile. When it is remembered that the total drop of the water of Niagara Falls, including the rapids above the main falls, is only two hundred and twelve feet, one gets an idea of the spectacular plunge of the waters of the river in Guinea.

* * *

A BIBLICAL COMIC BOOK is the latest effort to popularize the stories of the Bible for children. A book of Old Testament stories has been produced by All-American Comics, Inc., with Montgomery Mulford and Don Cameron as writer and artist respectively. Mulford is a well-known writer of religious stories for church papers, Cameron is an ex-Disney man, and both are Sunday School teachers. The first issue of ten thousand copies is in the nature of a trial balloon and the future of the venture will depend upon the success of this first offering.

* * *

A BASTILLE DAY MESSAGE to the French people through Marshal Petain was vigorously opposed by Mr. Isaac Foot, of the British Methodist Conference, who declared that, "The humiliation of France today, the degradation of that great people, would not have been brought about had it not been for the prestige of Marshal Petain." In agreement with the sentiments of Mr. Foot, Conference sent the message only to General DeGaulle. The discussion of the resolution was brief and to the point and the vote showed the overwhelming sentiment of British Methodism concerning the responsibility of Marshal Petain for the plight of France and the French people.

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EDITORIAL

A CHURCH PRESS WITH COURAGE AND CONVICTION

The history of American journalism seems to fall into about five phases or classifications. These are not entirely distinct as to either time or interest. Roughly speaking, they are: The news Gazette, the Revolutionary, the Party, the Independent, and the Commercial press. Only two of these seem to us to have been creative. The first creative period was the Revolutionary press with "Liberty" for its message, and the second was the era of the independent press, which began about 1835 and ran to the end of the century. It was an era in which American journalism furnished great leadership for the thought of the nation. It began with the organization of the New York Herald, by James Gordon Bennett, and the last distinguished representative of the era was **The Courier Journal**, the very mention of which still calls to mind a great Kentuckian, who stood for something and was the spokesman for an ideal in his day. He was never a polliwog swimming on the surface of a puddle of **popular desire.** The two creative periods were distinguished by **a great message** and a **great leadership** respectively.

In our opinion, the real opportunity for independent journalism today is the church press. It is the only phase of American journalism in which the commercial and business aspects can be secondary considerations. People are interested in a church press which is truly a voice, a message, a leadership. A short time ago we received three letters in the same week, all of them bearing on the church paper. Only one of them was from the territory of this Advocate, and no one of them was in reply to any communication of ours. The first one was taking issue with the tendency of the church paper to settle by **ex cathedra** pronouncements, matters for which it holds no specific mandate and on which the editor is not a recognized authority, instead of sticking to the field to which he is accredited and for which he is a proper spokesman. The second letter informed us of a gum-shoe agitation for a type of paper which might absorb the whole field of the church press in a particular section. The third letter, from the very territory where the agitation was allegedly being promoted, said: "I know an Advocate . . . whose distant record is glorious; but came along an editor who stood for nothing in particular. He drove the last nail in its coffin; his successor buried it; and now comes another who would essay its resurrection by calling over its dead body the name of a quack god, 'the news.' " The one thing which these letters had in common was the desire for a positive church press—a journalism which stands for something "in particular."

There is no type of journalism in which personal opinion and profound conviction are more necessary than the church press. It represents a changeless Gospel in its application to the constantly changing problem of human life and society. It is our opinion that a church paper should be a forum for the expression of positive views of life and character. The news has its place, of course, but if that is its primary function, any church bulletin has it beaten, for the church bulletin can relate incidents in the mood and the atmosphere of the people and the places involved. The promotional feature is also a proper incidental factor of the church paper, but when the editor becomes a trumpeter for an ecclesiastical program, or a dapper academician trying to cover everything in the universe except the interest which should be its primary concern—well, it's just too bad for the constituency of such a paper. A church editor trying to run politics, the war, business, labor, and give "the news" on the side can be uselessly busy while the world goes to the devil through the very gap that he has been set to guard.

As we see it, the church paper is a watchman on the walls of Zion, and as such it has a positive function in the life of its constituency. A colorless religious journal is like a poisonous toadstool in a bed of edible mushrooms. It is not just a negative factor, it is a liability, a threat, because its very neutrality is a practical denial of every implication of Christianity as leaven and life. A church journal with the personal element watered down until there is not a tinge of red in a thousand issues, has had no little part in the decadence of an institution which has been a mighty power in the history of Methodism from the days of John Wesley until the present moment.

A journalism dispensing only calendared incidents, or having the multi-colored ubiquity of a reporter might be described by the rearranged lines of Hamlet:

> "And thus the native hue of resolution
> Is sicklied o'er with the cast of **pale thought,**"

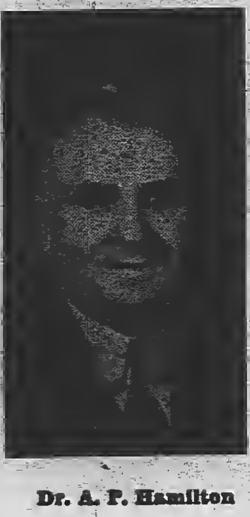
but it would be an immortal panegyric because of its exaggeration of the virtues of the inert. In many instances non-support, lack of appreciation, and public indifference, as applied to religious journals, might be synthesized as public disgust. A church paper with no positive message is as salt which has lost its savor, and is a candidate for exalted sepulture a-top the scrap heap of the useless and the unromantic. It should have a message which is germane and positive, and it has no right to clutter the mails with pious nothings.

NO ADVOCATE SEPTEMBER 10

In keeping with a custom established a number of years ago, we will omit the Advocate for Sept. 10, the week of Labor Day. It is the only issue that we omit in the course of the year. We give notice this early so that every one may understand why his paper does not come that week. We appreciate the fact that the Advocate is missed, but we cannot undertake to reply to all complaints about failing to receive the paper of Sept. 10. Please take notice of this announcement. It will save trouble for all concerned if you accept our explanation in advance.

LAMBUTH MEMORIAL

Every year there is made a pious pilgrimage to a little country church about fifteen miles from Jackson, and five or six from Madison, Miss. Out of this womb of time and eternity and early Mississippi Methodism came two great bishops of our church: Charles Betts Galloway and Walter Russell Lambuth. That is to say from this Methodist milieu, not specifically from this church did they come. But the great missionary pioneer from Mississippi, J. W. Lambuth, did go out from this very little church to the far East.


Dr. A. P. Hamilton

There were two very striking coincidences or cross-currents of events that made this Lambuth Day a memorable occasion for us on August 6 of this year. One was that here we were, the first anniversary since Pearl Harbor, thinking and talking about a great man who lived among and loved those people with whom we were then at war. The second was that the speaker for the occasion was Miss Dora Hwa, a Chinese student who graduated from Soochow University in law and from Millsaps College only this summer with the B. A. degree. J. W. Lambuth first went to China, and in a sense Dora Hwa is his spiritual child. And here she was, having traversed all those thousands of miles of sea and land, back in his little home church, a living example and symbol of the searching and saving power of the "global" Gospel which he preached to her people so long ago.

And the burden of her theme to us that day was the "million things" that China had to thank the missionaries for. First of all, stated as of greatest import to her, was the fact that Madam and Generalissimo Chiang Kai-shek, China's great leaders, were Christians and had become so through the influence of missionaries. Here we should pause also to pay tribute to our late Bishop W. N. Ainsworth in this connection; for it was in his home in Macon, Georgia, that Madam Chiang Kai-shek lived during the formative years of her student life in this country. It is a great tribute to the bishop and his family that here she learned to know the grace and charm of a Christian home.

The "second great thing" was that through the influence largely of the Generalissimo and his wife, fifty-two per cent of the Chinese people had in the last few years become Christian. This to me was an astonishing percentage.

But I still feel that one of the high days of my life centers around an experience I had in this same little country church called Pearl River Chapel. It was that day during the General Conference held in Jackson during 1934. Some of us, including Dr. D. M. Key, then president of Millsaps College, made a pilgrimage to the little church, taking with us the fraternal delegate from Japan, Kugimaya, now bishop of our church in Japan. He had been converted under the ministry of Dr. J. W. Lambuth, as a boy. He fell down at the chancel and sobbing, poured out his heart in Japanese, thanking God for the man who had travelled half way around the globe to seek him out for Christ. It is for us as Christians to think in terms, not of time, but eternity!

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

QUICK ACTION

There is a kind of standing rule of efficiency to the effect that if you have anything to do, go ahead and do it, without wasting time wishing you didn't have to do it, wondering if you couldn't put it off a day or two, or hoping that something will happen that will make it unnecessary for you to do it after all. Procrastination has been well named "the thief of time," and most of us have suffered from his depredations.

As an exemplar of the rule, "do it now," let me commend you to the wasp. The mere mention of a wasp brings up unpleasant memories of the long ago. When I was a small boy I was rambling around the place one day, just looking to see what I could see. In the course of my rambling I spied a big wasp nest in a bunch of briers in the fence corner—the old rail fence. It was covered with wasps, apparently enjoying a little leisure while waiting for their prospective progeny to join the family circle. They were quiet, inoffensive-looking insects, seemingly content with the world and their own estate in life.

But I was inquisitive, meddlesome, and, perhaps, a little malicious. The thought struck me that the demolishing of that wasp nest would be an interesting pastime. So I got a clod of dirt, approached as near as I thought safe, let fly with the clod, and turned to run. Those wasps must have been watching me out of the corners of their eyes. No sooner had the clod hit the nest than they went into action—and six of them hit me on the back of the neck. I have since thought that they must have been having a quilting party on that nest and forgot to put their needles down when they took after me—when they hit, they jabbed. I went on home, greatly chastened in spirit.

Wasps are still exponents of the rule, "do it now." Only yesterday I was standing quietly under a tree, attending strictly to my own business—rigging up a fly rod and wondering if the fish would bite. I felt something crawling on my neck and kind of subconsciously raised my hand to brush it off. I did brush it off—and instantly became fully conscious. What I brushed off was a wasp—but he bit me before he left. He was an extra-good biter, too.

If you have anything to do and are equipped to do it—why wait?

TURN THEM OUT OF THE CHURCH

We have come to believe that most of our churches should get "hard boiled" and turn out some officials and other members. This would be a very drastic step to take, but we honestly believe it would do more good than harm. At the moment it would stir up the dust and cause quite a commotion, but in the long run it would be a blessing to the church and to most of the individuals dealt with.

We have filled our churches with unconcerned and unregenerated men and women who have neither love nor respect for the church. We have been too eager to count heads and report so many additions. Our rolls are clogged and our churches in the bog with these non-interested, non-attending, non-giving and ungodly members.

According to the most recent laws of the church we can now remove "without certificate" any member who is neglectful of his vows and who without good and sufficient reason continuously absents himself from the services of the church or persistently refuses to support the church. Provided, of course, that the member is visited by the pastor or membership committee and after such a visit refuses to give heed to the entreaty to renew his vows, his loyalty to and his support of the church.

In many of our churches there are members who will boast of 100 per cent attendance for two or three years at the Rotary, Kiwanis, or some other service club, and boast of the fact that they have not been in a church in two or three years. Such a man who continues his neglect for the church, after being entreated with and prayed for, should be turned out so quickly and ceremoniously that his eyes will pop open and his conscience be stricken. He'd have more respect for the church than he has now. You say we might lose such a man if we turned him out. He is already lost and a firm stand by the church might be the means of causing him to see the error of his way.

The man with money who year after year deliberately refuses to support his church should not be allowed to have the honor of having his name on a church roll.

The member, certainly any official, who knows what his church stands for and stands against, and then for the sake of material gain or popularity or public office will take his stand aggressively and continuously against the program of his church should be turned out so quickly and publicly as to "make his head swim."

For example, we once knew of a church official who rented one of his buildings for a liquor store in his community, although he knew his church forbade any member to sell liquor, drink liquor, or rent a place for it to be sold. That man should have been turned out of the church and everybody informed of the reason for such a step. But the pastor and officials did not have the courage to take the drastic step. Forty or fifty years ago the church turned members out for several causes and the church then had more respect and standing in the community than it has today.

If we would get rid of the dead and rotten timber in our churches then we could put on an aggressive program of righteousness that would save the community and nation and those turned out would see the error of their way, be convicted of their sin, and come back to the church and to God and be worthwhile members.

Many pastors and many good church officials feel this way about this question, but will not take the step. Something ought to be done for the sake of the church and for the church members who now are in the church but lost and causing the church to limp and lag.—Editorial, Alabama Christian Advocate.

MESSAGE TO THE PRESIDENT OF THE UNITED STATES

From: The Commission on Evangelism of the Methodist Church.

Dear President:

We, the Commission on Evangelism of The Methodist Church, which has a constituency of twenty million members and adherents, beg to address you as the leader of our great nation and Commander-in-Chief of our armed forces in this hour of great peril, both to our country and to millions of our men in military service.

1. We assure you of our sincere loyalty and our earnest prayer that God will give you wisdom and courage in this emergency.

2. We have appreciated every interest you have shown in the moral and spiritual welfare of the men and women of our armed forces, especially in providing chapels and chaplains. Also, we commend your expressed desire that every person in America be morally and physically fit, and we appreciate the magnificent way in which you are giving yourself to the struggle for freedom.

3. We pledge you our cooperation in your efforts to guide this nation toward the goals of brotherhood and liberty for all mankind.

4. We humbly request that the nation, through you, be summoned to daily prayer, not only for the triumph of righteousness and human freedom, but for a revival of morality, sobriety and spirituality, without which any victory would be empty.

5. We furthermore humbly urge that our national leaders, including the President and his Cabinet and Congress, in view of the moral values underlying our present and future welfare as a nation, join in calling upon our people to recognize God in their lives, not by mere lip service, but by obedience to the ancient challenge to do justly, love mercy and to walk humbly with God.

6. We profoundly believe that this is the time to warn our nation against avarice, selfishness, drunkenness, vice, gambling, and Sabbath desecration. We consider the liquor evil and kindred vices to be undermining the morale and fitness of our armed forces, to the point that in many hearts there is a great fear that we might lose this war because of a lack of moral character. In view of the tremendous responsibility resting upon you as Commander-in-Chief of our armed forces, we urge you to seek and do the will of God in these matters and to call on men everywhere to repentance and return unto the Lord that this nation of the people, by the people and for the people shall not perish, but may enjoy the blessing and approval of that Gracious Providence whom we acknowledge in the beginning of our national existence. We must still turn to him as our sure and mighty fortress, without whose divine blessing the watchman watcheth in vain. We, whose brothers and sons are ready to die for human freedom, salute you our President and leader.

Charles C. Selecman, Chairman; J. Manning Potts, Hubert Quillian, Harry Denman, Willis J. King, E. P. Shuler, E. V. Moorman.

BIBLES GO TO RUSSIAN PRISONERS

Russian prisoners, unable to see the Scriptures in their homeland ,are now eagerly reading Bibles and Gospel portions in their own language in their prison camps. Bibles were prepared in New York ,sent to Geneva, Switzerland, and then forwarded into Germany and to the Russian prisoners. Other thousands of Russian Bibles were printed in Finland for use of prisoners there.

Latest word reaching the Methodist Committee for Overseas Relief, from the American Bible Society, tells of a letter which has been received from a Polish Orthodox chaplain who is serving both the Polish and Russian prisoners of war in his camp. Up to April 1st, Russians were not allowed to write at all, but contact with the Russian prisoners has been made possible through him. As yet he is the only worker among the Russian prisoners with whom regular communications can be maintained. He writes:

"Many thanks for your letter of March 3rd, and for the parcels of Gospels." (Russian Gospels forwarded from New York to Geneva and sent to the chaplain some time in January.) "All these Gospels have been distributed among all the prisoners. I am very glad to be able to distribute these books containing the good Word to my comrades who up to now had been deprived of it. Till now I found not a single one who was a real atheist."

Cabled information from Geneva reports the receipt from New York of 6,500 Russian Testaments, 34,500 Russian Gospels, and a number of Russian Bibles and English Testaments. This is relief—relief for soul, mind and body alike.

HE'S CENSORED

A soldier sent this letter from Hawaii. It tells an important story and one which no doubt has often crossed the minds of many people in this area.

"Dear Folks:—I'm censored,
Can't write a thing,
Just that I'm well
And sign my name.
Can't tell you when it's sunny,
Can't tell you when it rains;
All military secrets
Must secrets remain.
Don't know where I'm going,
Don't know where I'll land,
Couldn't inform you
If met by a band.
Can't tell where we sailed from,
Can't mention the date,
And can't even remember
The meals that I ate.
Can't keep a diary,
For such is a sin,
Can't keep the envelopes
Your letter came in.
Can't keep a flashlight,
To guide me at night,
Can't smoke a cigaret,
Except out of sight.
Don't know for sure
Just what I can do,
Except sign this envelope
And mail it to you."

—The Hammond Vindicator.

We know of a man who takes rationing so seriously that instead of calling his wife "Sugar," he now calls her "Honey."—Ex.

CONFERENCE NEWS AND PERSONALS

Mrs. M. L. DeFreese, of West Monroe, La., has our thanks for her very cordial words regarding our editorial efforts which she says "causes one to take heart."

Mrs. J. A. Norris has our thanks for her splendid work for the Advocate in Trinity Church, Ruston. We appreciate no less her good words regarding the paper itself.

Rev. C. J. Thibodeaux reports everything as getting along fine in the Ebenezer charge. Reports an especially fine chicken crop.

Rev. A. L. Davenport is still delighted with the people of the Vaiden and West charge. He expects to make a fine report at conference in Louisville, on November 4.

Rev. James Heflin reports a great revival meeting at Abbeville, Miss., where Rev. L. A. Comfort, of Houston, Miss., did the preaching. Bro. Heflin speaks in high praise of the work of Bro. Comfort.

Rev. Donald George, who has been pastor of the Bienville charge in the Ruston District, has been released to do Army work. Rev. C. L. Elliott, of Ruston, takes over the work of the Bienville charge.

Rev. D. F. Anders reports good progress in his work at Rayne, La., where he and his people are enjoying their lovely new church. He reports having spent two happy weeks with the young people at Lake Arthur.

Our good friend, Bro. D. T. Weston, of Logtown, Miss., paid an appreciated call at the Advocate office on Wednesday of last week. He was in good spirits and manifested his interest in church affairs both local and connectional.

Rev. and Mrs. R. R. Branton, Istrouma, La., have returned from a two-weeks vacation spent at Camp Ground, Biloxi. Passing through the city on Thursday, Bro. Branton paid a call at the office and we regret that we were out at that time.

Mrs. Annie C. Lee, Vicksburg, Miss., is visiting her daughter at Plaquemine, La., according to request of change of address. She says that she cannot do without the Advocate, which has become very dear to her during her twelve months of illness.

Rev. H. L. Johns and Rayne Memorial church, New Orleans, are leading the Louisiana Conference in the Advocate campaign thus far. They are credited with eighty-five subscriptions, and still others may be added to the number before the campaign is ended.

Mrs. C. O. Langford, of Lena, Miss., writes that she has read the Advocate ever since she could remember and that it has a permanent place in her affections. We are grateful for its ministry to her and for her abiding interest in its message.

Dr. and Mrs. W. B. Slack, pastor of Winfield Memorial Methodist church, Little Rock, were in New Orleans recently for a visit to their former parishioners in First Church. We are sorry not to have had the pleasure of a visit with them.

Mrs. W. H. Williams, of Winona, Miss., has our thanks for adding to a business note an expression of interest in the Advocate and its efforts to serve all our constituency. Such a message may mean little to others but it means much to us.

Rev. H. N. Brown, pastor at Lake Providence, La., always does faithful work for the Advocate. This year he got in a great rush to keep from being caught by a red light and sent his list to Chicago. Well, it came back, and a good list too.

Letters from the nurse attending Col. J. H. Johnson, and from Dr. Henry Hedden, superintendent of the Methodist Hospital in Memphis, say that their patient is cheerful and is making satisfactory progress, according to the report of the attending physicians.

Rev. and Mrs. M. S. Robertson, of Houma Heights church, are genuinely happy on account of the arrival of a baby girl, Florence Emily, at the parsonage on July 27. We wish them increasing happiness as the years go by and their precious babe grows to womanhood.

A DAILY PRAYER IN WAR-TIME

For Spiritual-Mindedness

We are being disciplined into discipleship, O Lord, by the stern events of these days. In simple confidence we look anew to Thee as our Father and our God, confident that Thy vast plans betoken only good for us and for the whole world. We would escape from our daily cares into a consciousness of Thy power and Thy care and Thy love. Down in the dark valley we would behold the brightness of Thy face. Teach us to meditate much upon Thy character. We pray for heavenly-mindedness. May everything that befalls us lead us into closer fellowship with the Saviour who endured the uttermost for our sake. Help us, we beseech Thee, to cast out of our lives all that is alien to Thy pure and beneficent will. Thus would we be soldiers of our God, as well as soldiers of our Country. Amen.

—W. T. E.

Mrs. P. W. Shell, widow of our good friend of years gone by in North Mississippi, has had to have her Advocate discontinued because she can no longer read it herself and has no one in the home at Biloxi where she lives to read it to her. She formerly lived at Houston, Miss.

Mrs. M. L. Ormond, long a resident of New Orleans, La., writes that she is changing her address from Bay Court, Birmingham, to 3983 Eighth Court, South, Birmingham, Ala., after August 28. Friends in New Orleans will be glad to have her new address.

Rev. J. J. Baird, Louisville, Miss., sends a list of seven subscriptions to be added to his campaign report and says that the district is trying to reach the four hundred quota in honor of their retiring superintendent. This brings his list up to September, all paid and continuing.

Rev. J. F. Mincey, a local preacher in the Corinth District, writes that he spent about two weeks in the Methodist Hospital, Memphis, for observation and treatment. He appears to have a diseased gall bladder and a weak heart. He says that his first caller at the hospital was Mrs. T. W. Lewis, whose late husband was long a distinguished member of the North Mississippi Conference.

Rev. D. T. Ridgway, Kingston Church, Laurel, writing from Williamsburg, where he was assisting Bro. Yeager in a meeting, says that the good woman who has been assisting in the Advocate campaign was not able to take care of it this year and the task fell to him, and right well it was cared for. We appreciate the commendation and the faithfulness of Bro. Ridgway in every way.

From Jonesboro, La., Rev. W. D. Milton sends a list of forty subscriptions and twenty-two of them are new. In this very fine piece of work he was ably assisted by Mrs. J. A. Gaar, Christian Literature director. Bro. Milton reports good progress in his work, and says Rev. W. H. Giles, of Homer, is to be with him in a meeting to begin on August 23.

Dr. D. B. Raulins, district superintendent, carries two items in his District Courier emphasizing the need for thoughtful and serious consideration in electing stewards and other officers for the coming year. We quite agree with Dr. Raulins in the emphasis which he places upon the sense of responsibility which ought to be involved in such nominations.

Rev. N. H. Melbert paid the Advocate a business call on Wednesday of last week. He is having a remarkably successful pastorate at First Church, New Orleans. All bills are paid as they become due, one-half of the Benevolences for the year has been paid, an attic fan has been placed in the parsonage, good congregations greet the pastor from Sunday to Sunday, and around seventy-five are usually present at the prayer meeting service.

If you look for Summer Grove in the appointments of Louisiana, you will have as much trouble locating it as the Japs had locating "Shangrila." It wasn't there last Conference, but it is on the map now, and Rev. S. S. Bogan is the pastor. We have just received from Bro. Bogan ten subscriptions

LUZIANNE
COFFEE
100% GOOD

from his new congregation, and they are all new subscriptions. He has eighteen members, and had a quota of one subscription, and he turns in ten. Let him beat it who can.

FLORA, LOUISIANA

Dear Sir: Since making my report to your valued paper, there has been a lot of work accomplished at this little "church in the wild wood." In June, we had a Vacation Bible School, with 30 children enrolled, with an average attendance of 28. The children were very interested in everything that was done.

Mr. and Mrs. Bodie have been busy with their school work at Normal, which term ends this week. They begin a meeting at Oak Grove, August 9, and Mr. Bodie is doing the preaching. Our meeting began July 19, with Mr. Bodie doing the preaching until the visiting minister arrived, who came on Monday. The Rev. I. L. Yeager was the preacher and was fine, having several talents at his command, that of playing and singing as well as preaching. The children enjoyed his music on both guitar and trombone, which he played well. His sermons were of high order, really preaching on a higher plane than most people live. "Come again to see us, Bro. Yeager."

The W. S. C. S. has been meeting regularly each Monday. They have paid for some needed repairs, both to the church and parsonage—the concrete steps at the church and papering two rooms. These repairs were surely needed.

We have been studying the book of II Samuel, which in those times compares very favorably with these awful war times now, but with an abiding faith that a higher power will in the very near future interfere enough to stop all wars.

In spite of so many urgent calls for money—Red Cross, U. S. O., and others—the finances are coming up to date and a very generous collection was given Mr. Yeager.

Sincerely,
MRS. B. F. ROBERTS.

NEWS BRIEFS FROM THE BROOKHAVEN DISTRICT

The summer months find the churches of the Brookhaven District in a varied program of activities. It is the revival season and according to the reports great revivals are being held throughout the District.

The Rev. Guy L. Sigrest reports a fine series of revivals on the Adams charge. At McCall Creek he was assisted by the Rev. W. S. Cameron, pastor of the LaBranch Street Methodist church, McComb, Miss.; at Pisgah he was assisted by Rev. L. P. Anders, pastor of Woodville Methodist church, Woodville, Miss., and a former pastor of the Adams charge; at Ebenezer he had the assistance of the Rev. Aubrey Smith, assistant pastor of Main Street, Hattiesburg; and at Adams the services were led by Rev. H. L. Daniels, Pearl River Ave., McComb, with the song services under the direction of the Rev. F. E. Dement, of Monticello.

Final plans are being drafted for the annual Camp Meeting at the Felder's Camp Ground, on the Summit and Felder charge. The services will be held August 7-16, inclusive. The Rev. R. H. Clegg, district superintendent of the Brookhaven District, will do the preaching, and the Rev. W. S. Cameron will have charge of the music. The Rev. C. H. Strait is pastor of the Summit and Felder charge.

Rev. R. H. Clegg, district superintendent of the Brookhaven District, has been busily engaged in holding revivals during the summer months. He recently assisted the Rev. S. C. Moody in a revival at New Hebron. He also was the preacher for the revival services at Kokomo, on the Foxworth charge. Bro. Clegg is in his sixth year on the Brookhaven District, and is enjoying one of the most fruitful years of his ministry. He is leading the district in a great forward movement and is in high favor, not only with the preachers of the district, but also with the laymen.

The LaBranch Street church, McComb, is making preparations for the annual revival. The Rev. S. W. Granberry, pastor at Mount Olive, is to lead in the series of services.

Congratulations

It is with great pleasure that we extend our congratulations to Rev. H. M. Johnson, District Superintendent, the pastors, and the laymen of the Monroe District. They have never failed us in an Advocate campaign. They have chalked up six victories, an unbroken succession since we began the prize offer for a minimum of four hundred subscriptions. The Advocate check is already in the hands of the District Superintendent. This is check number 2 which has been sent out this year.

Extra!

We wish our friends to remember that we have a lovely gift pencil for them when they have sent in a list of thirteen supscriptions, for which they have not already received a fountain pen or a pen and pencil set. We want you to have this beautiful pencil, and unless you get it, we both lose. Do not wait too long.

Bro. Granberry is a native of the Brookhaven District, having been reared at Wesson, where his father is a faithful and well-known layman.

The Rev. H. L. Daniels, pastor of Pearl River Ave., McComb, announces that his church will be led in revival services, August 30-September 6, by the Rev. J. W. Leggett, Jr., pastor of the First Methodist church, Laurel, and a former pastor of the Pearl River Ave. church. Mrs. J. M. Ewing, wife of the president of Copiah-Lincoln Junior College, will have charge of the music.

Rev. C. A. Schultz, pastor at Tylertown, is being assisted this week in his revival services by the Rev. J. W. Sells, pastor at Crystal Springs. A good meeting is reported. Bro. Schultz has been physically incapacitated a part of the time this year, but reports that he is feeling like himself again.

Rev. C. H. Strait, pastor at Summit and Felder, and who has been ill for the greater part of this year, has had the assistance of Rev. Robert Langford, of Emory University, for the summer months. Bro. Langford has made himself popular with the people, and has done a splendid work. Bro. Strait has been making some progress in regaining his health, and the prospects now are that he will soon be back on his feet.

(W. S. C.) Reporter.

HE TRUSTED IN HIMSELF

By Rev. C. B. Powell

This incident is taken from the book of Luke, and is found in the 18th chapter. I have always liked this story, and to be honest in the matter, have preached a great many times concerning the fact and truth found in it. It is indeed a great message. If there is ever a time when men need to be sincere, it is when they talk to God about their own life and condition. It is an easy thing to speak about the other fellow, and often criticize, when deep down in our own heart it needs to be cleansed.

It is related that two men went up into the temple to pray, one a pharisee and the other a publican. They were both sinners. Would you like to think with me just a little on the prayer which the pharisee made? I am not like this publican. He even personated him. I fast twice in the week, give tithes of all I possess. Such a vain prayer, picturing himself as some great one, and looking down on the poor old humble-hearted sinner, who was ready to confess and own up to the fact that he was unworthy. God pity such praying, and have mercy upon us all. How we need God. A vain prayer comes from a vain life. One cannot grow in the Christ-life and serve God in a vain way. You remember a quotation in Romans where Paul says, I am not ashamed of the Gospel of Christ. I wonder why he said it. I will tell you why. He had the witness of it in his heart, and he did not get it through any vain prayer, or vain worship of any kind. Jesus emphasized in every way the value of the real life. It doesn't mean a single thing to any one except as it is interpreted or seen through the teaching and spirit of Jesus. You remember on one occasion Jesus said suffer the little children to come unto me, for of such is the kingdom of heaven, and except ye become as this little child, you cannot enter in. Here is this simple, pure humility brought out, humble as a child.

Now we must all feel in a certain way and pride ourselves, that we are not like others in certain ways, but we must not see it in a vain way. We must see it in the spirit of love, the spirit of humility, with a heart big enough to reach out and lift; no vain worship, no vain idea concerning salvation will ever do. The sooner we find it out, the better it will be for us all. God help me to be sincere.

Last, but not least, this publican was justified. Why? Because he was honest and sincere.

Lord be merciful to me, a sinner.

RESOLUTIONS OF RESPECT

Whereas, the Board of Stewards of the Tallulah Methodist church has lost one of its most faithful members, W. Graie Goza; and

Whereas, Mr. Goza, whose father before him, T. H. Goza, was also a member of our Board, and whose mother is a loyal member of the church, has lived up to the expectations of his Christian parents; and

Whereas, Mr. Goza was regular in attendance at church, and always helpful in many ways in the church, working on the physical equipment of the building, or in raising funds for the church; and

Whereas, he was faithful in the discharge of his duties as a husband and father, establishing and maintaining a Christian home; and

Whereas, he was active in the affairs of the community, believing that a Christian should take active part in every movement for the betterment of his community; and

Whereas, his personal life was a credit to his church, because he conscientiously tried to practice what he was taught as the Christian way of life; therefore be it

Resolved, by the Board of Stewards of the Tallulah Methodist churh, in regular session, July 30, 1942;

That we express our deep sorrow at his untimely passing;

That we offer to his family our sincere sympathy in their loss;

That a copy of this resolution be furnished the New Orleans Christian Advocate, our local church bulletin, his family, and our secretary, for record.

Respectfully submitted,
HENRY A. RICKEY,
GEORGE THOMPSON,
DR. G. W. GAINES.

July 30, 1942.

PERSONAL NOTES AND INCIDENTS

Rev. W. S. McAlilly, of the Sidon-Cruger charge, has our thanks for a generous word concerning the Advocate and for the assurance that there will be no letup in his efforts until the paper goes into every home on the charge.

Rev. and Mrs. J. E. Stephens spent a vacation of two weeks at Castilian Springs recently. They enjoyed the quiet and the rest of that retreat. Dr. H. F. Brooks, district superintendent, filled the pulpit at First Church, Greenwood, in the pastor's absence.

Rev. G. A. Morgan, pastor at Springhill, La., reports that he has had good success in combining the Sunday School and morning worship services as a summer schedule. He says that the attendance at both services has been increased.

Rev. A. M. Martin reports a good revival at Wesley Chapel, on the Clay-Ansley charge. Nine members were received on profession of faith. Rev. A. G. Taylor, a ministerial student of S. M. U., did the preaching and is available for meetings until early September.

Rev. J. E. Reaves, pastor at Eighth Street church, New Orleans, has been approved for the chaplaincy and expects to be called at any time. He has done a splendid work at Eighth Street and we feel assured that he will give a good account of himself in the Service.

The New Orleans District Conference is scheduled to meet at Rayne Memorial church, New Orleans, on Tuesday, September 15, at 4 p. m. There will be afternoon and night sessions, and out-of-town delegates will be entertained for the night where such entertainment is desired.

Rev. E. S. Lewis, pastor at Durant, Miss., announced his intention of taking a Sunday or two off recently and one of the stewards spoke up and said it would be all right provided the congregation had a vacation also. Bro. Lewis reports a very delightful program recently in which national and Christian flags were dedicated and a scroll containing the names of 57 young men in the service was placed in the church.

The church at Durant, Miss., enjoyed a somewhat unusual service on the morning of August 9. Rev. J. E. Stephens, of Greenwood, Miss., was the preacher, and special music was rendered by Mrs. Ham, of the Presbyterian choir, and Mr. Buck Heddleston, of the Flying School at Greenville. Mr. Heddleton is a grandson of Dr. Heddleston, who taught Bible and Philosophy at the University of Mississippi for a number of years.

REPORT FROM THE PEARL RIVER CHARGE

Some things accomplished during the year:

Salary paid minister last year, Pearl River—$300; allowed minister this year—$360. (Increase, $60.)

New garage built on parsonage lot at Pearl River. (Credit Geo. F. Banks.)

Recently purchased 16 new Methodist hymnals for Pearl River church

Benevolences paid by the charge last year—$26; Benevolences promised by the charge this year—$48.

Golden Cross—$7.00.

Memorial Mercy Home—$2.00.

Ruston Orphanage, last year—$16; Ruston Orphanage, this year—$25.

Fellowship and Suffering, last year—nothing; Fellowship and Suffering, this year—$12.35.

Subscribers to New Orleans Christian Advocate, last year—3; new subscribers this year—25.

Some other accomplishments:

Purchased for Talisheek church and donated by Talmadge Wood and wife—25 new Cokesbury hymnals.

At St. Tammany—labor and materials for painting the church—$40. All bills paid.

At Lacombe—money raised and contract let for ten new church pews (money all raised)—$80.

WM. B. VAN VALKENBURGH,
Pastor.

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

Sidon, W. S. McAlilly	2
Oxford, J. A. George	4
Kosciusko, J. L. McElroy	1
Greenwood, J. E. Stephens	1
Louisville, J. J. Baird	7
Vaiden, A. L. Davenport	1
Iuka, M. N. Hamill	1
Charleston, A. C. McCorkle	1

DISTRICT REPORTS

Aberdeen District	253½
Columbus District	323½
Corinth District	407
Greenville District	136
Greenwood District	196 2-3
Sardis-Grenada District	173

Mississippi Conference

Pascagoula, E. W. Ulmer	1
Taylorsville, M. L. Reeves	2
Raleigh, W. C. M. Baggett	1
Waynesboro, J. H. Jolly	3
Camden, B. Z. Herrington	1
Laurel, D. T. Ridgway	14
Collins, T. R. Holt	1

DISTRICT REPORTS

Brookhaven District	136½
Hattiesburg District	370 2-3
Jackson District	148
Meridian District	130½
Seashore District	236
Vicksburg District	134½

TWO NOTABLE REVIVALS

The story of those two revivals gives point to important principles, and for that reason it is here related.

Their location and the names of those connected with their conduct are not important and remain undisclosed, except to say one was in connection with a small suburban city church; the other with a society on a four-point circuit. The first occurred seventy-four years ago, the second forty-one years since. The preaching in both cases was exclusively by the pastor, with one or two visiting pastors assisting. The type of preaching was the plain, simple story of man's lost condition and his redemption in Christ, with emphasis upon his hopelessness if that redemption were rejected. There was no resort to art or claptrap methods. The simple story was told and sinners were exhorted to seek their salvation. (Let modern preachers learn the meaning of exhortation and seek its gift—it is the outgoing of a travailing heart burdened with the conviction of the awful reality of the truths proclaimed.)

The simple but earnest story of the gospel, untrammeled by irrelevancies, was delivered in the demonstration and power of the Holy Ghost, and sinners flocked to the altar of prayer. Boys and girls, young men and young women, and older ones too, with vile, hardened sinners from the world were converted and brought into the Kingdom of God. Is it needful to say there was a great time in Israel? Could one deny to those thus brought into the marvelous experience of salvation's love the privilege of rejoicing? The stones would cry out, did they hold their peace. Is aught so heavenly, so divine as a young woman, whose jewel is her modesty, rising from penitent knees, her countenance radiant with glory, in exultant praises for the Christ of her new-found love? Some came to mock and revile, but fled penitent to the altar, and went away to shout.

So it was in those two revivals, and so it is in every genuine revival.

There is something in sin that cannot endure the light. The gospel, or the revealed truth of God, is the light; but the light alone does not issue in conversion. Men may still love darkness rather than light. But with the light of revealed truth, God has associated the influence of His quickening Spirit and the truth becomes the power of God in the awakening and conversion of sinners.

Under such influences as obtained in those two revivals many, without solicitation, sought eagerly to be enrolled with those who feared the Lord and joined the church. Time has obliterated the memory of the results of that first revival; but in the second there were over a hundred conversions and one hundred new converts joined the church at that point on the circuit. "My word . . . shall not return unto me void, but it shall . . . prosper in the thing whereto I sent it." "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

H. B. URQUHART.

Palestine, Texas.

UNFAITHFUL CHILDREN

By Mrs. Irvin Rowland

"For I have not found thy works perfect before God."

These words were written to church people hundreds of years ago. How blundering we members of today sometimes are in the service of God. How lightly we treat the vows and pledges we make in our church! If anything tries to interfere with us doing our duties, we are prone to use that as an excuse instead of trying to overcome the obstacle.

Perhaps we give only our leftover energy and time to the advancement of God's kingdom; yet we wonder why the church doesn't have a greater drawing influence. Perhaps we attend only when it is convenient or when the program is especially interesting. As officers and teachers, perhaps we think nothing of getting there late, while we know that we would be discharged from our occupational positions with such slackness. Perhaps we make little attempt to see that some one will take our place if we are absent. Perhaps we are content if our favorite group or class has the proper facilities, giving little thought to the needs of others. Perhaps we want the church to go forward and minister to the needs of the people, but we are unwilling to make any self sacrifice. Will not God hold each one of us responsible for our luke-warmness and neglect?

Let us awaken to the situation—may we not only realize our shortcomings, but actually do something about them. We must follow the Light that has come to us if we lead on to victory. The message to the church of Sardis aptly fits many of us: "Remember therefore how thou hast received and heard, and hold fast and repent."

WISE OR OTHERWISE

By Rev. James H. Felts

A man may not live longer because he has a job and works at it, but he certainly lives better and happier.

If we would cement the links we have, the missing link would not be missed.

It looks like complete destruction might come before we civilize civilization.

What we are accustomed to we call necessity. What we would like to have we call luxury. What we are forced to do without we call sacrifice. What we actually need we call poverty. America is America.

"The good old days": "No roads, no lights, no books, no doctors—woods full of wildcats and Indians, whole life spent in mud and darkness." Be honest, brother, when you long for the good old days.

The advantages of being a superannuate loom larger and larger. No registration, no income taxes, no inconvenience from priorities, no demand for services beyond what lives in our hearts, no ambition for place or power. Even friendships have been winnowed like wheat, only the best abiding. We are not even expected to preach "big" sermons. What a glorious evening-time!

Strange as it may seem when a bishop and his cabinet hold a "pow-wow," preachers begin to speculate.

Evidently we have descendants of those who "blew Jerico down with ram's horns," judging by their comments about the present war.

If you are not clean enough for a black spot to show, you should learn the virtue of being inconspicuous.

True or false? Vulgarity is necessary to produce a good laugh.

PEACE, THE NEW EARTH, AND THE GOOD NEWS

By M. Searle Bates

War-time enhances the significance of missions for the New Heaven and for the New Earth.

To build the church in all lands, with its intimate part in the realization of God's Kingdom, is a task of more than human import, magnified in the midst of man's degredation. But it also has special meanings for the New Earth continually brought before us in glimpses lighted from the New Heaven.

Who will plan now, on bases true and sure, for a peace that opens the way to helpful association of the peoples embittered in war? Who is concerned for sound reconstruction of ally and enemy alike, to heal the wounds and restore the damaged circulation in the social body? Where will the world find the personnel who can be trusted, when dire need and suspicious hate are the twin foes of healthful recovery, to carry the burden of relief administration, to temper the rigor of bureaucrats to the sensitive spirits of the defeated and the war-weary, to strengthen the souls broken in disillusionment at the never-ending selfishness of men, to translate the general programs into more abundant life within the individual heart, the village home, the neighborhood church, the classroom and the clinic?

Only persons devoted to the highest interests of life, above the divisive barriers of nation, race or class; persons experienced in the remedial, constructive tasks; persons who possess the effective confidence and the working organizations both in the countries that can give and in the countries that can receive; persons who know the language, both literally and figuratively, that is required on the spot of the most difficult contacts and adjustments, can do these things. The only large body of them is to be found among the Christian churches in their world-wide and missionary aspects. The most conspicuous of the secular organizations that work in these fields, the International Red Cross, draws its field agents largely from the Christian groups. And there are many tasks that require a greater continuity, depth or delicacy than the mass enterprises of the Red Cross can claim.

The existent international ties of the Christian church are precious in the midst of war. They represent the spiritual commitment of a great number of useful lives to humanity, above and beyond the battle. This commitment is nourished in faith and prayer, with enormous potentiality for good. Its vision of the kind of peace that can reduce the harm of war, that can snatch from the grim sacrifices men make for power and for liberty, some measure of justice and fair opportunity—that vision is being expressed in a wealth of thoughtful study and conference, of concrete counsel in London, Washington and other capitals.

If there is to be a friendly and mutually beneficial organization of the nations, rather than war unending or unity by conquest, it must rest upon a world ethic, a recognition that we are all of one blood, and that the standard of conduct and attitude which we recognize as right among Americans is also valid in our relations with other peoples. Christianity has that ethic, that Good News for a world that desperately needs it. The Christian churches possess in their missionary effort the experimental basis, the nucleus of personnel, the rudiments of education for the moral foundation of a decent world society. When our churches show half the vigor in God's cause that the Hitler troopers and the Japanese devotees put forth in mighty effort for their New Orders; when we are half as willing to subject our lives and our means to the requirements of God as to the requirements of national defense, then we can see in the making a world prepared to use for human welfare the wealth and labor and life that now are doubly destroyed in destruction.

We cannot shrink from the present international struggle. Our part must be done if there is to be even a chance of a livable world. But in the victory necessary for mankind, we must have held fast to the good, not have let it slip. In the war and after the war, our Christian ties with other peoples need strengthening in love and mercy. We seek in every land Christian men, whose spirit and ethic we share, with whom we may join in the eternal fellowship of goodwill and good works. Of such fellowship is the Kingdom of Heaven, and a fairer earth.

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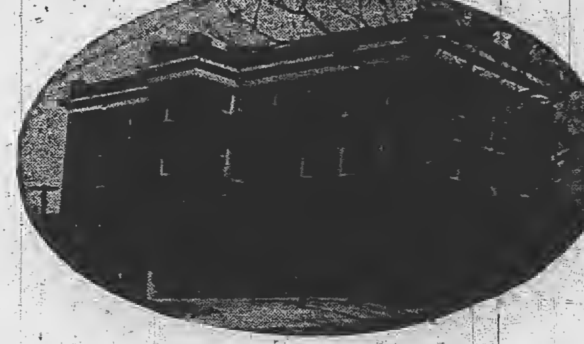

FALL SESSION BEGINS SEPTEMBER 14

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Conference-Wide Retreat

"Lord, it is dark, the road is long to go;
I lift an unlit candle in the night.
Behold it, Lord, within my upraised hand;
Touch it into flame with thine own heavenly light.

"This slender waxen thing that is my faith—
Fire it, Lord, with some divine white spark,
Until it's circle, widening at my feet,
Will make my certain way across the dark.

"Thou wilt light my candle . . . thus assured
I shall go forward through this unknown land;
The way can never grow too dark, too long,
For I shall bear thy light within my hand."

—Grace Noll Crowell.

The Spiritual Life Retreat for the Mississippi Conference, directed by the Conference Secretary of Spiritual Life, Mrs. E. E. McKeithen, will be held at Hinds Junior College, Raymond, Miss., August 25-27, 1942.

Theme: "Victory Through Faith." "This is the victory that overcometh the world, even our faith." (1 John 5:4.)

Book for study and discussion: "This Is the Victory," by Leslie D. Weatherhead.

Special guest: Mrs. W. M. Alexander, Chairman of Spiritual Life, Woman's Division of Christian Service.

TUESDAY, AUGUST 25

Afternoon

4:30—Registration.

Evening

6:00—Supper.

7:00-8:00—Fellowship Hour.

8:00-9:30—Song Service led by Mrs. Charles Schultz. "The Meaning of Retreats," Mrs. W. M. Alexander.

9:45-10:00—Goodnight Service led by Miss Mary Frances Fairchild.

WEDNESDAY, AUGUST 26

Morning

6:00—Rising Bell.

7:00—Breakfast.

8:30-9:00—Worship: "The Presence of Jesus," led by Mrs. E. E. McKeithen.

9:00-9:45—Book Review: "This Is the Victory" (Weatherhead), by Mrs. C. C. McDonald.

9:45-11:00—Discussion of book. Mrs. McDonald assisted by Mrs. T. H. Fore, Mrs. L. O. Todd, Mrs. E. E. Deen, Mrs. Edna Hollinger.

11:00-11:30—"The New Order," Mrs. W. M. Alexander.

12:15—Dinner.

Afternoon

1:00-3:00—Quiet and Rest.

3:00-3:30—"Stand Thou Still Awhile," Miss Mary Thornton Lindsey.

3:30-4:30—"The Spirit Within the Wheels," Mrs. W. M. Alexander.

Evening

6:00—Supper.

6:45-7:15—Vesper led by Miss Doris Miller.

7:30-8:00—Worship: Mrs. F. E. Applewhite.

8:00-9:00—Message from Mrs. W. M. Alexander.

9:00-9:15—Out of doors meditation.

9:15-9:30—Goodnight Service led by Mrs. David McKeithen.

THURSDAY, AUGUST 27

Morning

6:00—Rising Bell.

6:15—Personal Meditation.

7:00—Breakfast. Directed Meditation: Mrs. W. F. Mahaffey.

8:00-9:00—Love Feast. Experience Sharing, led by Mrs. E. E. McKeithen.

9:00-9:30—Closing Thought and Benediction: Mrs. W. M. Alexander.

This very wonderful opportunity for a renewing of our faith is offered to every woman in the Mississippi Conference at the **total expense for room and board of $2.00.** There is no registration fee.

Each woman will take her own pillow, pillow-case, sheets, towels (and if she desires, her own electric fan).

Busses from Jackson run at convenient hours.

Plan to have at least one woman from your society present. Possibly several will want to make up a party and go together at their own expense.

* * *

The Emergency Fund

You have been reading and hearing about the Emergency Fund which the Executive Committee of the Woman's Division of Christian Service has asked that the members of the W. S. C. S. raise during September. The August number of "The Methodist Woman" presents the challenge to us as individual members and as an organization.

This matter was discussed at length during the School of Missions in Lake Junaluska, and your representatives from the Mississippi Conference shared in these discussions.

On August 27, the Executive Committee of our conference will meet and at that time definite plans will be made to meet this challenge—possibly a definite week be set aside for special gifts.

In the letter from Mrs. J. D. Bragg and Mrs. V. F. DeVinny we read:

"Our patriotism in these days of war stirs us to make extraordinary efforts in behalf of our country. This is as it should be, but let us remember that not our country alone, but the total Christian cause is in jeopardy and demands the same devotion and sacrificial effort as we make in behalf of our beloved land. Ours is a victorious cause. Let us prove it now by our determination to retrieve our losses and keep our work on the home and foreign field on a high plane of efficiency and effectiveness in these days of great opportunity."

Recently, Dr. Yang said: "Christ for China and China for Christ are both possible if the Christian church will catch the vision and rise to the opportunity."

Surely each one of us will make the sacrifice (such a very small thing has been asked) to keep the army of Christ on the front lines.

In a few days letters from our president, Mrs. W. F. Mahaffey, and from our secretary of Organization and Promotion, Mrs. T. H. Fore, and from your own district secretary, will be reaching you. In the meantime, be thinking and planning and saving for the special gift which you will make. Let us pray that the Mississippi Conference will keep its record of rising to every emergency.

Our workers on the fields thrill to the dangerous opportunity. Shall you and I call them away?

* * *

Lake Junaluska School of Missions

While the enrollment was smaller at the School of Missions at Lake Junaluska this year, the interest and efficiency were increased, and those who attended from the Mississippi Conference found the nine days most profitable.

Mrs. W. F. Mahaffey and Mrs. T. H. Fore received credit in the course, "The Work of the Woman's Society of Christian Service," taught by Mrs. Helen B. Bourne. Mrs. Mahaffey attended the seminar on "Christian Stewardship," led by Miss Otie Branstetter, and Mrs. Fore attended the one on "Methods in Program Building," led by Miss Ocie Sanders.

Mrs. H. E. Hamrick received credit in the course, "Missions in Latin America," taught by Dr. W. Stanley Rycroft. This was an unusual opportunity since Dr. Rycroft is author of "On This Foundation," which is the text for the course to be used by approved classes this fall. Mrs. Hamrick attended the seminar on "Methods in Program Building."

Beside the delegates, Mrs. D. L. St. John, Mrs. Paul Arrington and Mrs. Stanley Wilson attended the school.

Mrs. St. John, who is Secretary of Organization and Promotion of the Southeastern Jurisdiction, conferred with the secretaries and representatives of the Jurisdiction concerning the Emergency Fund and other matters of importance, and also received credit in the course "The Work of the Woman's Society of Christian Service."

Mrs. Arrington assisted Mr. H. W. Williams with the Missionary Education Work Shop, which was a research course for leaders.

Mrs. Wilson received credit in the course, "The Church and Peace Education," taught by Dr. H. B. Trimble, and attended the seminar on "Christian Social Relations and Local Church Activities," led by Mrs. M. E. Tilly.

The forum and platform hours were splendid, bringing the latest information concerning timely topics.

Bishop Edwin F. Lee represented our work in Malaya, Sumatra and the Philippines; Dr. Hugh C. Stuntz, Dr. Stanley Rycroft and Miss Elizabeth Lee spoke for Latin America; Dr. Elmer T. Clark showed pictures of the work in the Latin American countries; Dr. A. J. Walton spoke for the Department of Town and Country Work; Dr. Y. C. Yang presented China, and Dr. Newell S. Booth, Africa.

On Sunday, Bishop Arthur J. Moore chal-

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"Is this the time to halt. O Church of Christ, to sound
Retreat? To arm with weapons crude and blunt
The men and women who have borne the brunt
Of truth's fierce strife and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?
No! Rather strengthen stakes and lengthen cords;
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's.
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime."

* * *

"September is Emergency Gift Month in the Woman's Society of Christian Service. The Woman's Society of Christian Service in its work faces both danger and opportunity. One million and a quarter Methodist women are members of the Woman's Society of Christian Service.

"In spite of increased numbers, the pledges of conferences are smaller than was anticipated when appropriations to the work were made. These appropriations were not enlarged but were made on the basis of the giving of the uniting organizations. We must secure gifts of $384,474 above our present conference pledges or cut the work to this extent.

"To meet these emergencies a twenty-five-cent gift from every Methodist woman and larger gifts from those who can give more is essential. We ask every Methodist woman to share in the responsibility of placing this matter on the heart of each member of your Woman's Society of Christian Service. Give your quarter in the envelope prepared for this offering. An envelope and illustrative leaflet have been prepared. They describe the need!"

—The Methodist Woman (August).

* * *

Prayer Suggestion for August

Foreign: Let us pray for our missionaries who have had to leave their work in war-torn lands.

Home: Sunny Acres, Lewisville, North Carolina.

* * *

The following letter comes from Mrs. George Curtis, of Sturgis, Miss. It is a letter that came to Mrs. W. S. Hunt, a member of this society and a cousin of the writer of the letter. Because of its close touch with the workers in their society at Sturgis, they felt other society members would find personal touch and enjoy the letter also.

Madiad, Kaira District,
India.

Dear Friends:

From Thanksgiving Day to Easter seems a long time, but that is approximately the period during which we journeyed from San Francisco to the Gujarat Conference, a total of 115 days, stop-overs included. Though India was not our destination when we left America, we are now looking forward to an appointment within the bounds of the Gujarat language area. This lies on the Western side of India, between Bombay and Karachi, the three chief centers of work being those in Baroda, Nadiad and Godhra.

The Gujarat language, which we have already begun to study and which we shall continue studying at Landour during May and June, is but one of 225 languages (dialects not included) used in India. It is spoken by about eleven million people, and stands eighth in popularity, behind such tongues as Bengali, Marathi, Western Hindi and Punjabi.

Not only are there many languages but also many religions: Hinduism, Mohammedanism, Buddhism, Wikhism, Jainism, and Zoroastrianism. Out of a population of four hundred million Indians there are only about seven and a half million Christians. A factor which makes the field all the more challenging is the low literacy rate—10% for all India. Christians are about 28% literate. The church, the hospital, and the school each has its contribution to make in the missionary enterprise. Since our sphere of work in the past has been chiefly in schools, we are hopeful that we can be of service here in India in the same type of work. However, no definite assignment will be made by Bishop Pickett until after several months of language study.

Our trip from America to India was filled with unexpected incidents, most remarkable of which was our arrival in Honolulu harbor on the morning of Sunday, December 7. For three hours we watched planes flying and diving in all directions, guns were firing away with rapid noises like huge doors slamming, and white geysers of water rose up rather near our ship at times. All the while we considered it a rather realistic defense practice. (The pastor of the Honolulu Methodist church, Rev. Douglas Ewan, who was watching from the church tower, said he counted eight bombs that hit close to our ship, but not a hair of our heads was injured.) It came as a breath-taking surprise when the ship agent announced to the assembled passengers and ship's officers that an undeclared war was on.

When we sailed from Honolulu all twenty-five missionaries were still aboard; not one had turned back. In the course of several weeks' sailing we touched at one other port, and at last sighted land, which turned out to be one of Java's active volcanos. On the rail trip across Java, we lost six out of eight trunks. In Batavia we had short visits with Bishop and Mrs. Lee, and others from Singapore and the Malay Peninsula.

In Columbo, Ceylon, we stayed with the Jackons, British Methodist missionaries, until permission to enter India was finally granted. We visited Methodist churches erected in 1815 and 1816, and we look back upon this visit in Ceylon as one of the brightest periods of our journey. On the way to Bombay by rail we stopped overnight in Madras, long enough to visit the site of the 1938 meeting of the International Missionary Council at Tambaram, a suburb of Madras. In Bombay we were met at Victoria Station by Bishop Pickett and Rev. Steadman Aldis, in whose home we waited several days until clothes were tailored and baggage (what little we had left) overtook us. The day after receiving the last piece we entrained for the 277-mile railway trip to Nadiad. We are now visiting in the home of Rev. and Mrs. L. Lealie Templin, getting acquainted with our future field of service by means of conversation, reading and observation.

Last Thursday, a holiday, we witnessed our first Indian wedding. The bridal party were escorted to and from the Nadiad Methodist church by a twelve-piece band wearing green turbans. After the lovely marriage ceremony (during which the couple were seated in chairs) the groomsmen sprinkled rose water liberally over the members of the large congregation. Meanwhile bouquets of flowers were distributed from baskets, and the bride and groom were so begarlanded that when they shook hands with us their faces were barely visible. All present seemed to be having the time of their lives; the unaccompanied singing of the people was inspiring.

On bicycle rides on the paved roads beyond the city limits of Nadiad we have been treated to the sight of wild peacocks, families of monkeys, flocks of wild parrots, a lone jackal, and a single mongoose. Herds of camels are tended like so many sheep or goats, which are now being fed during the grassless dry season with leaves pruned by the herdsmen from trees. The front porch thermometer ranges from 90 degrees to 105 degrees, but the hottest weather is due during the next two months before the monsoon rains break. The latitude of Nadiad is nearer the equator than that of Havana, Cuba. The heat is dry, but when dust storms rise the atmosphere can be very disagreeable. As soon as the rains come, all will be green and fertile again.

Letters addressed in care of Bishop Pickett, Robinson Memorial, Byculla, Bombay, India, will reach us. We are half-way round the world, hence letters from home are all the more welcome.

Yours in His service,
RACHEL and DAVID STUBBS.

Missionary News Letter.
No. 3, March 27, 1942.

The faithful performance of the commonplaces of daily life is the best preparation for any great demand that may suddenly break in upon our lives.—Dr. F. B. Meyer.

There are moments when nothing will do for us except the assurance that God is with us as we tread the wine press.

—Rufus M. Jones.

He that studieth revenge keepeth his own wounds green, which otherwise would heal and do well.—Bacon.

Happiness consists not in possessing much, but in being content with what we possess. He who wants little always has enough.—Zimmerman.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

September is Emergency Gift month

A Call to You!!!

("To match the madness of the hour of destruction sweeping through the world today, Methodist women are called upon to give of their gifts that the one enterprise that can best share the redeeming mercy of Christ's spirit may be reinforced and undergirded.

"September is Emergency Gift Month in the Woman's Society of Christian Service. The Woman's Society of Christian Service in its work faces both danger and opportunity. One million and a quarter Methodist women are members of the Woman's Society of Christian Service.

"In spite of the increased numbers, the pledges of conferences are smaller than was anticipated when appropriations to the work were made. These appropriations were not enlarged but were made on the basis of the giving of the uniting organizations. We must now secure gifts of $384,474 above our present conference pledges or cut the work to this extent.")

To meet this emergency a "twenty-five-cent gift from every Methodist woman and larger gifts from those who can give more is essential. We ask every Methodist woman to share in the responsibility of placing this matter on the heart of each member of your Woman's Society of Christian Service. Give your quarter in the envelope prepared for this offering. An envelope and illustrative leaflet have been prepared. They describe the need"

* * *

Mrs. Pollard Sends Appeal for Emergency Gift

Dear President of the Woman's Society of Christian Service: Although this letter comes to you in mimeographed form (for convenience sake), I want you to know that this is a personal letter to you and your society from your conference president, and I am asking you to take time to sit down quietly and carefully and prayerfully read and re-read this letter.

I was greatly shocked and tremendously concerned when a letter came to me just a few weeks ago from the President of the Woman's Division telling me that there was a decrease in missionary giving of Methodist women in 1941 of $384,474 over the previous year.

What does this mean to our work? Simply this—that unless we can raise this deficit, that there must necessarily be a great retrenchment in our work, and that appropriations for 1942 must be cut in every foreign land, in the home land, and even in our own state, where we have some outstanding institutions.

We feel that if Methodist women, in small societies and large societies, know and understand this, that they will not allow this thing to happen which can so easily be avoided.

So a plan has been worked out to raise this deficit by soliciting an "emergency gift" from every member of the Woman's Society of Christian Service and the Wesleyan Service Guild.

In 1941 the Louisiana Conference reported to the Woman's Division a membership of 10,729. This means that we actually expect and urge 10,729 Louisiana Methodist women to make gifts to this fund. The goal for the Louisiana Conference is that every member of every society or guild in the state make a gift of not less than twenty-five cents and that each give proportionately as God has given her.

Dear president, this means some work and careful planning on your part. Mrs. Bragg asks that each president in the local church appoint a chairman of gifts who in turn will choose her assistants and solicit every member to make a gift. This letter should be read to the society and the committee appointed at the August meeting for the "in-gathering" of these gifts should be made at the September meeting and sent to our conference treasurer, marked "Emergency Gifts," along with your regular third quarter's funds.

Let me remind you that we have a new conference treasurer. Mrs. C. C. Carver, who served our conference so faithfully for many years gave up the work at our state meeting in Ruston, and Mrs. Gilman McConnell, 2562 Terrace Ave., Baton Rouge, is now the treasurer of this conference. In the future all money going to the conference is sent to her at the end of each quarter.

Mrs. George Sexton, Jr., and the administrative committee of the South Central Jurisdiction, have asked that a uniform plan be used in the nineteen conferences of this Jurisdiction for the raising of this money and have sent the following attractive recommendations and suggestions:

"Since the Woman's Society of Christian Service will be two years old in September (Charter meetings having been held in September, 1940), we recommend that each society in the South Central Jurisdiction plan a definite observance of the second anniversary. At this time birthday gifts shall be brought for the Emergency Offerings."

Additional Suggestions

1. The September meeting may be held at a Birthday Party, a tea, or a luncheon. Attractive invitations should be issued, for example:

W. S. C. S. Birthday Party
Methodist Church September ...., 1942
"Now, we are two"—and want you to celebrate with us. Yes, indeed, birthday gifts
are in order, for we are a war-baby
and the needs are great.

2. Go back to your Charter Roll. See that every member, charter and otherwise, is invited. (Recognize charter members, new members and those who have transferred in.)

3. Plan a strong educational program, with a guest speaker if possible, to present the need for increased giving. Stress the importance of this cash, emergency gift! (Division members, Jurisdiction officers, as well as conference and district leaders, must stand ready to help in these meetings. Missionary speakers will be available in many conferences.)

4. Adopt some effective method for receiving the gifts. (Special envelopes are being furnished from headquarters and should be given out to every woman.) The following plans have been suggested:

(a) Use a large, make-believe birthday cake with an opening for members to deposit gifts.

(b) Have an attractive two-year-old child, with W. S. C. S. band, to receive offerings as "Happy Birthday" is sung.

(c) Have gifts brought in beautifully wrapped packages and arranged for showing on a table.

(d) Use offering plates or the altar rail at a planned time in the program.

I suggest that you use any of these that will be best suited to your society, but do hope that each one of us will have a birthday observance.

Leaflets giving further information and offering envelopes will be sent you very shortly—also watch the next issues of "The Methodist Woman" and "World Outlook" for interesting articles pertaining to this emergency fund.

We will be exceedingly anxious to know how many "100 per cent societies" we have in this conference. By that, I mean a society in which every member made a gift. Please report to your district secretary if you were a "100 percenter" when your quarterly report is sent to her October 1. A list of these will be printed in the New Orleans Christian Advocate early in October.

In closing, let me quote a paragraph from Mrs. Bragg's letter which also expresses the thoughts and feelings of your conference president. It is: "Our patriotism in these days of war stir us to make extraordinary efforts in behalf of our country. This is as it should be. But let us remember that not our country alone, but the total Christian cause is in jeopardy and demands the same devotion and sacrificial effort as we make in behalf of our beloved land. Ours is a victorious cause. Let us prove it now by our determination to retrieve our losses and keep our work on the home and foreign field on a high plane of efficiency and effectiveness in these days of great opportunity."

Love to you,
MRS. J. B. POLLARD.

* * *

Subscription Prices After September 1, 1942

Methodist Woman, 50 cents per year; World Outlook, $1.25 per year; Combination, $1.50 per year

Two years ago The Methodist Woman and World Outlook made a joint offer at a rate below the cost of production in order to introduce the periodicals to the united Methodist Church. That offer has served its purpose and must be discontinued to avoid further losses.

It is well known that there have been increases in the cost of every item used in the production of magazines. This has forced many outstanding periodicals to revise their rates. Our readers will readily understand why their missionary journals must take similar action.

The Methodist Woman and World Outlook appeal for, and are certain they will receive, the continued loyalty and support of their readers.

The Methodist Woman, 420 Plum st., Cincinnati, Ohio; World Outlook, 150 Fifth Ave., New York, N. Y. Orders for Combination subscriptions may be sent to either address.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 16, 1942

By Rev. W. C. Newman

COURAGE TO PRACTICE PEACE

Lesson Text: Genesis 26:18-31

Golden Text: Blessed are the peacemakers for they shall be called sons of God.—Matt. 5:9.

Out of my boyhood comes the memory of a homely incident that remains to this day the most vivid illustration of the efficacy of a calm spirit I have ever known. A stubborn mule had balked at a bridge in front of our home, and his rider had resorted to beating him in a vain effort to get him across the bridge. The man grew angrier and the mule more stubborn with every lash. Then an elderly neighbor lady, who could stand such cruelty no longer, came out and remonstrated with the man, at which he transferred his anger to her, and challenged her to get the mule over the bridge. She gently took hold of the bridle, said some soothing words to the mule, and led him across, to the utter discomfiture of the man, and to the delight of us who watched by the roadside.

What Makes Men Angry?

Just why, and when, people began to think of anger and hate and fighting as being effective forces for the accomplishment of righteous objectives I cannot say. But there seems to be a widespread idea that the display of such emotions is a demonstration of manliness. Actually these emotions are evidence of one's own frustration, and of one's own inadequacy. We get mad, for the most part, because we are not adequately meeting some situation. Our anger is not directed at some other person as we think it is, but at our own failure.

This is equally true of parents who grow wrathful at their troublesome children, and of nations who make war upon their neighbors. When the situation in each case is honestly analyzed it will be found that frustration and not righteous indignation, failure and not another's sin, is the underlying cause of anger.

The display of hatred, then, is not manly at all, but an evidence of weakness on the part of the hater.

Anger is Ineffective

In a forum discussion on a college campus I was asked by the students if America could successfully fight the war without hatred. When I replied that the boy who allowed himself to get mad at the opposing team in a football game, and gave vent to his anger, would lose his ability to think clearly and play efficiently, one of the boys said, as if surprised at himself, "That's a fact. Our boxing coach has repeatedly told us that if we ever let an opponent make us mad, we are whipped."

The truth is that whether in war or in one's family relationships, anger is defeating, hate is fatal. No gains that are achieved by anger can be offset by the loss to one's own personality or to one's own efficiency.

To be Peaceful Requires More Courage Than to be Wrathful

"He that ruleth his spirit is greater than he who taketh a city." Those are words of scripture. They are not to be challenged because they come from the very Book of God. They say plainly that the man who keeps his temper in check and his hatred under control is braver than the man who merely fights a battle.

However, did anyone imagine that being peaceful means being cowardly? Only unthinking people could believe that. It demands more courage to refuse to be angry than to give way to anger. It requires more strength to meet hate with love than to return hate for hate.

Peace Must be Made—it is not Accidental

Whether it be in a home, a church, a community, an annual conference, or the world, there will be no real kindliness, no affection, no peace without effort. In all these places it is the peacemakers, after all, to whom we are most obligated. Not those who cry "peace at any price," but those who make for peace by loving men as a Christian ought to do, instead of bickering, and criticizing, and finding fault, and striving.

To the Christian there is no alternative. The peacemaker is better than the warmaker; the lover better than the hater. The Church can do no better thing for the world of our day than to give a real demonstration of its faith in the Bible and in Christianity by acting out this injunction to become peacemakers in every life situation.

That is the lesson of Isaac and the Philistines.

EMORY EXPECTS BIG ENROLLMENT FOR FALL TERM

By John L. Sandlin

Instead of a student shortage and an excess faculty, as expected by Emory University administration officials last winter, prospects for the coming fall term indicate the greatest enrollment in Emory's history—and increased teaching load because several of the faculty will enter the war duty.

More than forty doctors in the medical school faculty expect to leave with the Base Hospital Unit No. 43, on September 1, while about a dozen other faculty members will be serving the government either in or out of uniform.

Prospect of an all-time peak enrollment is indicated in the number of freshmen expected to enroll in the College of Arts and Sciences this fall, according to J. G. Stipe, director of admissions. A freshman class of 125, with 117 freshmen who entered the college this summer, will total more than 250 students for the fall term. Present enrollment of 1,392 in all Atlanta branches of the University has set an all-time record summer registration at Emory.

According to Emory officials, the armed services are looking to colleges for officer material and urge education for civilian leadership. A joint program, the Enlisted Reserve Corps, has been established to obtain future officers with college education. Students in this service are regarded by military officials as cooperating patriotically in the over-all war effort and will not be called into active duty until they have completed college training, unless exigencies of the war situation demand their immediate service, say Emory officials.

The nursing school of Emory will begin its third class of trainees this year when 50 students enroll for nurses' training September 1. A class of 25 was accepted in March and a class of 40 entered in June. The Emory University Medical School, operating on a year-round basis, will accept a new class next spring.

Under the speedy program, the student may complete the four-year course in three calendar years, and the two-year course in one and one-half years. The present summer term will end August 27, and the fall term will open September 24.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Fourth Round

Belzoni, Aug. 30, 11 a.m.; Q. C. at convenient hour.
Inverness and Isola, at Inverness, Aug. 30, night.
Ruleville, Sept. 6, 11 a.m.; Q. C. at convenient hour.
Drew, Sept. 6, night.
Sidon and Cruger, at Cruger, Sept. 13, 11 a.m.; Q. C. at Convenient hour.
Tchula, Sept. 13, night.
Acona, Sept. 16, night.
Itta Bena, Sept. 18, night.
Black Hawk, at Enon, Sept. 20, 11 a.m.; Q. C. at convenient hour.
Carrollton, at McCarley, Sept. 20, night.
Lexington, Sept. 23, night.
Durant, Sept. 25, night.
Minter City and Glendora, at Minter City, Sept. 27, 11 a.m.; Q. C. at convenient hour.
Webb and Sumner, at Webb, Sept. 27, night.
Duck Hill, at Hopewell, Sept. 30, 11 a.m.; Q. C. at convenient hour.
Winona, Oct. 4, 11 a.m.; Q. C. at Convenient hour.
Pickens and Goodman, at Pickens, Oct. 4, night.
Greenwood, First Church, Oct. 6, night.
Ebenezer at Liberty Chapel, Oct. 7, 11 a.m.; Q. C. at convenient hour.
Sunflower and Doddsville, at Blaine, Oct. 11, 10 a.m.; Q. C. following preaching.
Schlater, Price Memorial and Philip, at Schlater, Oct. 11, night.
Poplar Creek, at Friendship, Oct. 14, 11 a.m.; Q. C. at convenient hour.
Vaiden and West, at Midway, Oct. 16, 11 a.m.; Q. C. at convenient hour.
Rock Hill, at Union, Oct. 18, 11 a.m.; Q. C. at convenient hour.
Winona Circuit, at New Hope, Oct. 21, 11 a.m.; Q. C. at convenient hour.
Swiftown, at Morgan City, Oct. 23, 3 p.m.
Moorhead, Oct. 25, 11 a.m.; Q. C. at convenient hour.

HENRY F. BROOKS, D. S.

"I was common clay, till roses were planted in me," said the aromatic earth.

—Turkish Proverb.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
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THE CHRISTIAN FIRESIDE

CLAMS

By Rev. Vivian T. Pomeroy, D. D.

Last summer a little boy, whose name is not Henry except in this story, spent a great deal of his time in fishing from the end of a little pier on the Cape. He is about seven years old. Day after day he sat and fished. Very boldly he cut up fat, unattractive clams for bait, and the fish he caught were silvery and beautiful. But nobody ever ate the fish Henry caught, because, when he had a few in his pail, he would throw them all back into the sea and away they would dart. Henry could do this because he was quite expert at hooking those little fish, and even more expert at unhooking them. He did it so well that the fish seemed hardly to mind it at all; indeed, they seemed to enjoy the experience, so I was told. If people said they would like to eat one of Henry's fish, he would say in a horrified tone, "Oh, no! They are so beautiful. I have to let them go."

One morning Henry's little sister said, "I want to fish." Henry said, "No, you can't. You are too little." "I want to; I want to," cried Henry's sister. "Well, you can't," said Henry, "because there are no more clams." And he ran up the beach to ask his mother to please come and stop little sister from being tiresome.

When Henry and his mother came back, the most awful thing had happened. Henry's sister had taken one of the small, silvery fish out of the pail, had cut it up, and was fishing. Henry was first speechless, then furious, and finally he howled. "Oh, Mother! Look what she's done! Isn't she horrible? She's cut up my lovely fish."

"But, Henry," his mother said, "you cut up clams; you weren't sorry for them."

"Oh, Mother," sobbed Henry, "how can I be sorry for them? Clams are so stupid and ugly. Nobody could be kind to a clam."

"I must say," said Henry's mother, "I myself don't think that clams are very bright looking, but I really don't see what use it is crying over the beautiful and silvery if you aren't going to feel at all sorry for the stupid and dull."

I do not know how Henry felt about this. I never heard what he said. Perhaps he thought that little sisters always get the best of it. And I have not told you a story about being kind to clams. NOT AT ALL. But only that the harder it is to be kind when we do not want to be, the better and braver our kindness is.—**Reprinted by special permission of the author and The Christian Leader.**

THE NIGHT NURSE

To sleep all day—when summer is at high noon, when there is color and fragrance everywhere, and when God's good earth seems most like heaven!

Yet that is what she does. And it is what she has done, with few exceptions, for the last fifteen years.

I walked a little way with her about ten o'clock one sunny evening last week. She was going on duty at the nursing home—a woman past middle age, pale, and rather wistful, anything but heroic, a face somewhat lifeless in repose, till suddenly the eyes light up, a smile flickers about the lips, and a radiance shines happily upon you.

"And your sister?" I asked.

"About the same," she replied. "She gets no better, you know."

"And David?"

"Oh, well, my brother is as handy as ever about the house, wonderful for a cripple, really. They manage very well. We never go without necessities."

It was bravely said in these days. But it sent a pang through my heart to think of this woman who has never been more than just above the poverty line, unmarried, devoted, always being careful, forever doing without, yet constantly making the best of things.

"And now you are beginning a long night's vigil?"

"Yes."

"And you miss these sunny days?"

"Yes." A pause.

Then: "But there are compensations, always, you know. I see the dawn come. I am of service. Often a patient slips away as daylight breaks . . . and if I'm there, well, I can speak of the Lord Jesus whom I know and love . . ."

And when I looked again at that serene face I knew that her Saviour had given her a special job to do.—Methodist Recorder.

SWAT 'EM ON THE SPOT

Fake artists who use war and defense activities as a basis for a wide variety of swindles have begun springing up, reports the Better Business Bureau. It lists a number of these which we pass on, so that our readers might not be "taken in." Note the following:

Gyp house-to-house salesmen selling metal tags as necklaces or bracelets, claiming that the law requires all citizens to wear such identification.

Phony air-raid wardens selling fire extinguishers house to house on representation that the government requires all householders to have at least one extinguisher on hand.

Itinerant fake service men who obtain radios, vacuum cleaners and other appliances from unsuspecting housewives on the pretext of repairing them in cooperation with the government's "War on Waste" program, **but do not return the appliance.**

Peddlers selling sand "specially tested" for its effectiveness in extinguishing incendiary bombs.

Agencies who promise for a fee to obtain birth certificates for persons born in other states or countries.

Fake doctors, sometimes in Army uniforms, who offer selective service registrants advance physical examinations for a prepaid $2.00 fee.

Bigger swindlers, including those who organize phony charities and benefits to give aid to refugees and service men.

Unreliable salesmen selling or bootlegging retreaded tires which are absolutely worthless.

Irresponsible insurance salesmen who falsely claim that their policies will cover a man in military service.

Men selling worthless oil shares with flashy pamphlets and tales claiming that the shortage of oil and gasoline would increase prices and make their oil fields positively priceless.

Or a possible new scheme inviting investment for growing domestic rubber or making substitutes for rubber.

Persons soliciting orders for what they call "official" service flags. (Such claims are false as the War and Navy departments advise that neither has adopted an official flag.)

Gyp artists selling worthles seeds, bulbs, shrubs and other gardening materials, capitalizing on the food production for defense programs.—Religious Telescope.

WHILE ROME BURNS

When will America and the other United Nations acknowledge their need of God? We are putting forth stupendous efforts in the defense industries, and our men are fighting desperately on far-flung battlefronts. But the indifference, carelessness, and flippancy of the multitude in regard to spiritual and moral matters is appalling. Reporting the fall of Tobruk and Rommel's advance toward Egypt, **Time** (June 29) quotes this dispatch from Alexandria: "Britons in Alexandria are watching the enemy moves without alarm. Alexandrians dance on and are well supplied with food and drink." Again, the following week (July 6), **Time** gives Walter Graebner's description of life in Cairo. It is a terrible, kaleidoscopic picture of "bazaars jammed with natives and visitors, examining huge stocks of fabrics, jewels, and trinkets of all kinds . . ."; Americans and Britons flocking "to St. James' restaurant for thick, juicy steaks"; a "famed" (rather, infamous) dancer, who "excites the audience nightly" at the Continental Roof Garden; "men with bandaged limbs and heads . . . on the porches of hotels awaiting their chance to go to the front again"; and the bar at Shepheard's Hotel crowded by 7:30 p. m. Lieutenant Colonel Warren J. Clear, in his eyewitness account of "The Heroic Defense of the Philippines," in **The Reader's Digest** for July, gives an even more terrible picture. At the Manila Hotel "a big New Year's Eve party was still going strong at 4:30 a. m." with the Japanese only a few miles away. As Colonel Clear was about to push off in a last-minute boat for Corregidor, he and the men could hear people in the hotel ordering liquor while the band played ridiculous love songs. These may not be the very last days of this age, but such scenes recall our Lord's words of warning: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking . . . and knew not until the flood came, and took them all away" (Matt. 24:37-39). "It is high time to awake out of sleep . . . let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11, 12). "Awake to soberness righteously, and sin not; for some have no knowledge of God" (1 Cor. 15:34).

—Sunday School Times.

He is an eloquent man who can treat humble subjects with delicacy, lofty things impressively, and moderate things temperately.
—*Cicero.*

It is not when I am going to meet him, but when I am just turning away and leaving him, that I discover that God is.
—Thoreau.

MESSAGE TO METHODISTS FROM THE COMMISSION ON EVANGELISM

We of this hour face the ancient question, what shall a Christian do in a world ravaged by war? The answer is that we must preserve and rebuild our altars.

America is fast becoming the greatest arsenal ever created; the challenge is, "Save Democracy."

We believe that if democracies are to live altars to God must be erected to preserve democracy.

Israel lived as long as her altars were built to the worship of God. Israel suffered defeat and death when her altars were neglected or given over to false gods.

There is a growing fear in many hearts lest we lose the war because of lack of character, because of our unrepented sins, because of our toleration of selfishness and greed, drunkenness and vice. Sabbath desecration and faithlessness to God. "Except ye repent ye shall all likewise perish."

There should be an altar in every home. In this earliest of all sanctuaries there must be the daily use of the Bible and hearts must be lifted up to God in daily prayer.

We must revive the altar in every church. The sanctuary or prayer room should be open at all times and prayer meeting fires should be rekindled.

We must build an altar in every community. If people cannot or do not come to worship, we must take the gospel to them—by friendly visitation, by evangelism in shops, factories, hospitals, clubs, labor halls and on the streets and in the parks. We must make our communities God conscious.

We must build an altar within our national defense Projects. Migrant Americans have multiplied many fold. They call for the ministry of the church. We must not let them down.

We must build an altar in our camps. Let us pray for the chaplains. Let the local church follow our soldier boys at home and abroad with The Upper Room and Pocket Prayer Book, and with other devotional and religious literature reminding of God.

This is the task of evangelism: To renew the ancient call, "Repent ye for the Kingdom of Heaven is at hand," to challenge our fellow countrymen to combat the enemy without our gates; to plead with men to resist the blind clamor of the world for hate and hell; to preach the love of God in Christ; to demand a verdict on these high and holy issues; to challenge all men to a commitment to the New Testament standards of our Lord; to a renewal of devotion to the Church and to the eternal purpose which Christ proclaims for the building of the Kingdom of God on earth.

Above all we must enthrone Christ within our altars, the Christ who was God's gift for the redemption of the world, the living Christ who arose from the dead who increasingly lives among us, an unseen but mighty presence, challenging all men, "Come Follow Me." This Christ, our Saviour and Lord, is the hope of America and the world "There is no other name under Heaven given among men whereby we may be saved."

In this hour of trial, Jesus plead for me,
Lest by base denial I depart from thee.

It certainly matters what a man believes when he approaches the marriage altar with the woman who is to become his wife.

—Baptist Standard.

REPORT ON CHILD FEEDING IN SOUTHERN FRANCE

No food or supplies have been lost or seized in the child-feeding program in unoccupied France, according to recent reports reaching the Methodist Committee for Overseas Relief. Since the fall of France, Methodists have been cooperating with the American Quakers in feeding babies and small children in schools in eleven of the most needy areas in Southern France; with the hearty cooperation of local authorities and Marshall Petain's government.

"It has been a year of deepened suffering; less food, shabbier clothing, almost no heat, less transportation, increasing ill-health, and hardships of all kinds. The infant death-rate is now nearly twice what it was before the war. Tuberculosis is increasing, marriages are fewer, the number of births is greatly reduced, and the mortality of old and subnormal people has reached extraordinary proportions.

"The French ration-card provides a little more than 1.000 calories daily. Some things can be bought without ration tickets, but the price is so high that for the average person these commodities are not available. Almost every adult is losing weight, a quarter to a third of the children have lost weight, and an even larger proportion have failed to gain. Those who have gained have gained less than normal. Children sometimes faint in class at school. Inquiries have shown that large numbers of them come to school without breakfast, some sit with bare feet on stone floors in unheated classrooms. The degree of undernourishment is so severe that they are making little progress in their studies. Many are failing entirely because of hunger. This is especially marked in the adolescent group. The telltale distended stomach, indicating severe undernourishment, is a common sight among the children in the schools of France today.

"The people are meeting their trials heroically and one hears little complaint, but the facts are that the health of the next generation of France is being seriously damaged."

Here are some of "the least of these," of whom Jesus spoke.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

lenged the church with his messages, "Christian Missions in a World Like This," and "The Deathless Church." He referred to the legend that after Lucifer had been cast out of heaven and into hell, he was asked what he missed most since his fall. "In heaven," replied Lucifer, "every new day is greeted with trumpets. Now that I am in hell, I miss most the sound of the trumpets in the morning." Bishop Moore said that he thought Christ must miss the sound of the trumpets—the sound of the trumpets from the church, greeting this new day—that he must be anxiously waiting for someone to give one blast on the trumpet and with faith and courage lead the church forward. Could that someone be you? Could it be me?

* * *

Planning for Peace

Since we began the study of "Planning for Peace," we find some article in every magazine and newspaper which is helpful material. In the "Readers' Digest for July we find "Look Homeward, Too, Democracy!" In the August number we find a condensation of the book, "The Problems of Lasting Peace," by Herbert Hoover and Hugh Gibson.

Since some societies have completed their study we suggest a few activities which may follow:

1. The forming of a Commission on World Peace in each church as provided by Chapter VIII, Paragraph 1297, of the 1940 Discipline of the Methodist Church, to continue the study begun in this class.

2. Writing to the President of the United States, urging him to set up a Commission on World Peace in our government. Commissions for many different war efforts have been established, why not one for peace?

3. The use of the informal study, "What About It?" copies of which may be secured from Mr. R. P. Neblett, Jr., 508 Lampton Building, Jackson, Miss.

* * *

Educational Conferences and Seminars

The Study Committee of the Mississippi Conference, composed of Mrs. E. V. Perry, Secretary of Missionary Education and Service; Mrs. E. E. McKeithen, Secretary of Spiritual Life; and Mrs. Stanley Wilson, Secretary of Christian Social Relations and Local Church Activities, announce the following dates for the Educational Conferences and Seminars (formerly called Study Leaders' Meetings):

August 18—Moss Point.
August 20—Picayune.
August 21—Laurel, First Church.
August 25—Jackson, Galloway Memorial church.
September 1—Satartia.
September 2—Lorman.
September 4—Summit.
September 8—Meridian, First Street church.
September 9—Newton.

Societies are asked to attend the meeting nearest to them, regardless of district lines.

We cannot make it our aim to eradicate evil from the world and harbour it still among ourselves.

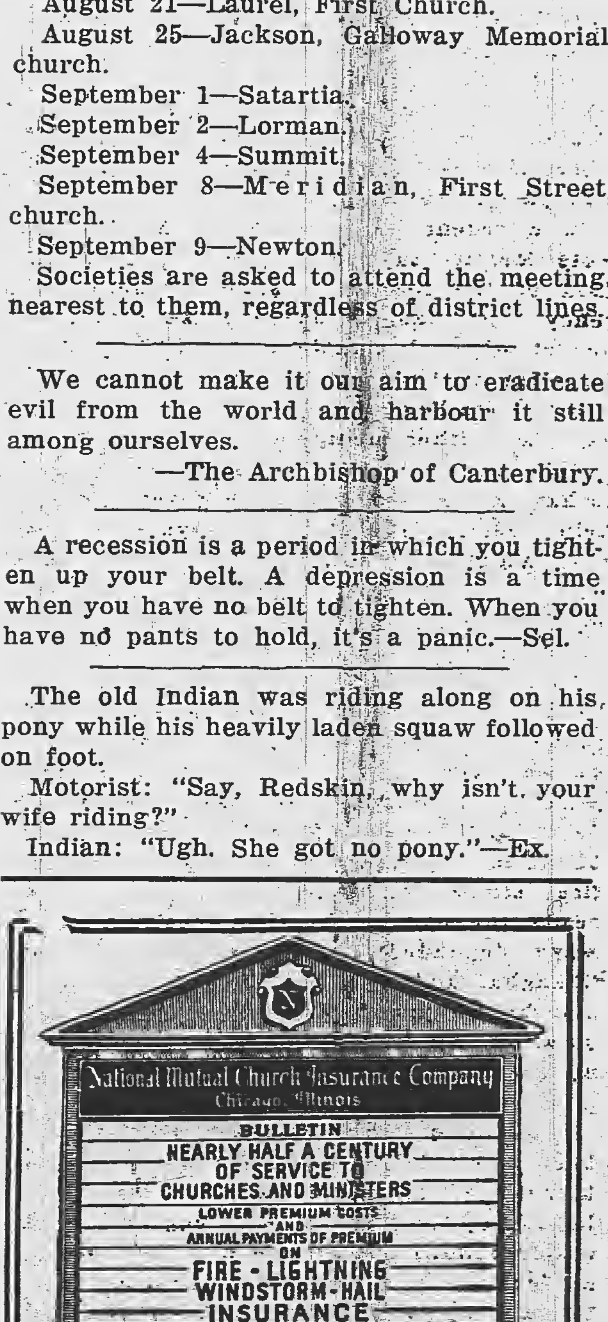
—The Archbishop of Canterbury.

A recession is a period in which you tighten up your belt. A depression is a time when you have no belt to tighten. When you have no pants to hold, it's a panic.—Sel.

The old Indian was riding along on his pony while his heavily laden squaw followed on foot.

Motorist: "Say, Redskin, why isn't your wife riding?"

Indian: "Ugh. She got no pony."—Ex.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IMPORTANCE OF BAPTISMAL PAPERS

"At this time, when many persons are entering public service, baptismal records are being brought significantly into the light," suggests the Rev. Leon C. Hills, of Grace Presbyterian Church, Council Bluffs, Iowa. "Generally speaking, many Protestants are proverbially careless concerning the ordinances of the Church. This is especially true concerning the baptism of children.... In this rite the child receives his legal Christian name.

"All records of baptisms should be carefully kept, including the date of birth. The Government will not accept the statement of parents in this matter, but will accept a statement signed by the minister or clerk of a church (though unfortunately the date of birth has not always been written into the record). Every person who expects to enter the service of the Government in the future should make certain that the date of his birth is recorded at some courthouse or in the records of some church.

"All young adults who are baptized should have the date of birth recorded from now on."—The Pastor's Journal.

THIS CHINA MISSIONARY FIGHTS H. C. L.

By W. W. Reid

While prices of all necessities have been soaring "skyhigh," and while there is always the danger that from the sky fire and fury would be rained down upon them, Miss Edna F. Merritt, Methodist missionary, and her Chinese associates at Sienyu, near the Fukien coast, are still carrying on educational and evangelistic work. The region is still part of "unoccupied" China.

In a recent letter to American friends, Miss Merritt says that rice, the principal food of the region, is $120 (Chinese currency) per load, kerosene is $400 to $600 per tin when obtainable, cloth is $7 per foot for what used to cost 15 cents per foot, quinine tablets have risen from 5 cents to $1.60 each, and other medicines in proportion.

"We have been fortunate in our school to have some funds from the government to help meet these conditions," says Miss Merritt. "All the teachers have been getting rice without chrage and, beginning this month, will get even more. I do not know how we could have carried on without this help.

"We ourselves have gardens and have been fortunate in having vegetables the year round. Our tomatoes have been wonderful, so we have canned some and have made juice for the summer. We have been having delicious iceberg lettuce for some months, but it is too warm now. Today we had our first string beans, and corn ought to be ready the end of the month. We have always depended on white potatoes from Shanghai and Foochow, but these several months we just haven't been eating white potatoes. We did plant some little shrivelled-up ones, and had a very nice crop of larger potatoes.

"I have quite a farmyard and this has been a wonderful help. We have our own home-cured ham and bacon on hand. The hens keep us supplied with eggs and make a nice Sunday dinner now and then. We are all feeding rabbits. They are less expensive to raise than chickens and equally good eating. So, although we have had to go in debt several thousand dollars, we have not been without proper food nor have we lacked much in any way. We have had to use bean milk in our home-made cereals, and cereal coffee for most of the time, and peanut oil lamps at night—but we are none the worse for it.

"Our hearts have gone out to those less fortunate than we. Some have not had the necessities for daily living. How we have wished we might share with them! But the boundary between occupied and free China forbids any contacts except by an occasional letter."

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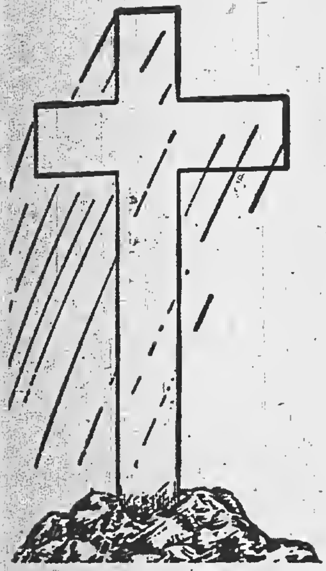
Trees, W. L. Watson	1
Sinble subscriptions	3
Miscellane^us	26

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

Faithfulness is consecration in overalls. It is the steady acceptance and performance of the common duty and immediate task without any reference to personal preferences. . . . You have got to be the sort of cat who can be left alone with the canary; the sort of dog who follows, hungry and thirsty, but tail up, to the very end of the day.—Evelyn Underhill.

THE PRAYER-ROOM TODAY

God of our deepest heart, who art the desire beneath desire, we pray to be as valiant as we wish to be in our noblest hours. May our pleasure be mostly of our own making, and our pain never be too great for us to see beyond it. May we never grow dull or evil of temper, never yield to the treachery of the moment, and never believe the lies which make life seem shallow or safe. May we never be too old to laugh at danger, never too stupid to be unafraid of duty, and never too weary to follow our dream. May we never be so hurried that we have no time to halt and be still, and beyond the tumult of the world, listen to the voice which none but ourselves can hear. Amen.

—Vivian T. Pomeroy.

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NEW ORLEANS, LA.
THURSDAY, AUGUST 20, 1942.

WILLIAM BOATNER REILY

MARCH 6, 1859—AUGUST 17, 1942

Business leader, public-spirited citizen, devoted churchman and noble Christian. Survived by his wife, Mrs. Estelle Weaks Reily; two sons, W. B., Jr., and J. W. Reily; and two daughters, Mrs. John F. Dicks and Mrs. Kenneth B. Thompson.

WALLET OF THE WEEK

THE WORD MONEY originally referred to the coinage of silver pieces in the temple of Juno back in 29 B. C. The word is derived from the Roman word "Moneta," which was the surname of Juno. As is obvious, it had original reference to minted coins only, but has been expanded in its meaning to cover every variety of coins and notes used as a medium of exchange in transacting the business of the world. In Roman mythology, Juno was the wife of Jupiter, the chief of the Roman gods.

* * *

ON MIDWAY ISLAND, the scene of the great naval and air battle between the Americans and the Japanese, two varieties of plants grow which are found nowhere else in the world. One is a species of nightshade, and the other a variety of mint. The mint was once a part of the plant coverage of Laysan Island, between Midway and Hawaii. About forty years ago, some rabbits were introduced on Laysan and they so completely denuded the island of vegetation as to make it a desert.

* * *

GOVERNOR ARTHUR B. LANGLIE, of the state of Washington, was a speaker at a recent men's dinner at the First Presbyterian Church. In the course of his remarks, he declared: "There can be no representative government without Christianity. . . . The only way we can meet this crisis is to go into partnership with God. . . . We need to pray and think, and when we do that seriously and with faith, we get the answer that guides us in the right direction."

* * *

BISHOP PHILLIPS BROOKS, known to fame as one of the greatest of American preachers, failed so ingloriously as a teacher in the Boston Latin School that his resignation was asked for. He left the very threshold of what he had selected as his life work in utter dejection—a failure. It was his distinguished mother who saved him by her great faith in him. No more beautiful tribute was ever paid to a mother than was paid by this grateful and worthy son. When she died he had graven on her tomb in Mount Auburn, "O woman, great is thy faith."

* * *

THE FRIENDS' MEETING HOUSE, at Canterbury, England, was completely destroyed in a recent air raid on that city. It was the oldest nonconformist house of worship in the city. It was erected in 1688, was altered ninety years later, and modern heating and lighting were installed a few years ago. Despite the changes which were made, it retained the simplicity and the quiet atmosphere of the seventeenth century. It lacked the magnificence of Canterbury Cathedral, but in its two hundred and fifty years of existence it made a place for itself and it will be greatly missed.

ATTU ISLAND in the Aleutian chain is the nearest to Asia of our American possessions. It is said to be one of the rainiest spots on earth. The yearly humidity averages ninety per cent and there are two hundred and fifty rainy days a year, and often not more than eight wholly clear days. The island has no trees and no ants, and the one use that the Japanese may make of it is to push American invasion forces farther from the mainland of Asia.

* * *

THE CANADIAN CATTALO is a cross breed of domestic cattle with the buffalo. The hybrids are three-fourths domestic cattle and one-fourth buffalo. The Canadian Department of Agriculture has spent twenty years in experimenting and they now feel that they have a breed which can thrive where domestic cattle cannot subsist and thus make productive vast areas of ranching lands which now go to waste. The Department has one hundred and twenty-six of these cattalo hybrids.

* * *

A CHILDREN'S CLINIC is sponsored by the young people of Corpus Christi, Texas, according to **Religious Telescope.** The sponsors are members of the Girls' Friendly Society, and the record for the year is twenty-five hundred treatments, sixty-two tonsil and adenoid operations, fourteen children fitted with glasses, eighty-one X-ray treatments, and thirty-eight patients given dental care. This is a proper and a constructive work for young people and should develop in those who take part a larger interest in people.

* * *

THE GOVERNMENT OF PANAMA is reported to have distributed nearly nine thousand hectares of land among peasants who wish to cultivate the soil. In acres, this amounts to about twenty-two thousand, the distribution is from public and private lands, and is in furtherance of the government's policy of stimulating agriculture and increasing farm production. In view of the world-wide disorganization of production and distribution, this must be considered a wise and far-seeing policy on the part of the Panamanians.

* * *

THE X-RAY CAMERA which holds such an important place in the diagnosis of internal troubles, especially determining the nature and the treatment of bone fractures, is now being used to diagnose injuries to damaged airplanes. A complete X-ray laboratory is wheeled about on a trailer and is used to detect injuries which do not appear to the eye and are not discoverable by other ordinary means. The pictures are made in twelve minutes in the trailer dark room and it reduces to a minimum the danger of overlooking damage.

New Orleans

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EDITORIAL

BRITISH METHODISM CAPITULATES TO THE WORLD

It would seem that forty years of constant decline in membership should have admonished British Methodists as to the need for a re-emphasis of the holy living which was the very bedrock of the Wesleyan Revival and its resultant Church. But just as the Egyptian ruler in the days of the exodus was not instructed by the succession of plagues visited upon his land, so the British conference refuses to see the paralyzing effects of its ritualistic and worldly trends. It has long been true that the Methodists have lost many of their ablest men to other communions, and at the present time Dr. Leslie D. Weatherhead stands at the head of a list of ministers "lent to other communions."

At the recent session of the Conference in Manchester, the discussion of a "temporary" gesture of liberality on the subject of worldly amusements brought out a condition of spiritual degeneracy which in our opinion has contributed no small part to the frightful losses which British Methodism has sustained. We refer to the amazing laxness in the social attitudes of Methodist people. It was revealed that Methodist people have been practicing reprehensible hypocrisy by holding whist parties on church premises under the name of "white cat," and giving dances as "eurythmics." Even Dr. Scott Lidgett confessed to dancing. We never had a great opinion of his ability, but we are rather surprised that he would have been guilty of disloyalty to a mandate as unequivocal as was Standing Order No. 220 (3).

The conference found an alibi for its action in the fact that many of its church properties had been taken over by the government and were beyond its control. That helped to ease its conscience in adapting its moral code to the whist playing and dancing worldlings in Methodist ranks. The conference vainly promised that the surrender was "temporary." Mr. Parkinson Tomlinson, a layman, begged that they do not adopt a modification which caused "grave concern to the country people who might be termed narrow, but who were the salt of the earth, and had a depth of spiritual life that no one could claim for some who were broader-minded." Rev. J. Edward Eagles, speaking for the Lancashire District said that "one of the reasons for the 'dry rot' in Methodism in that area would be found in the concern for social recreations to the neglect of spiritual things." Conference ignored the fact that Methodism has recorded staggering losses from year to year and that those losses continue, and it straddled a hypocritical situation by inserting the word "public" as salve to degenerate Methodists and called itself being courageous.

For a long while we have entertained no doubts as to some of the contributing causes for Methodist losses in Britain, and we confidently expect that the losses will be accelerated by the surrender of conference on this vital matter. For our part, we do not hesitate to say that any church which betrays the group upon whose loyalties and sacrificial devotion it rose to ecclesiastical eminence, deserves no better fortune than the British public is meting out to the betrayers of John Wesley and the people for whom he gave his life. The logic of this whole situation applies to Methodism everywhere.

THE CHURCH AND THE WAR

We publish elsewhere the appeal of ninety-three churchmen for a more vigorous support of the war by the American churches. We do not know by whom or by what method the statement was prepared. It is a statement which has the endorsement of a representative group of American Protestantism. The statement is more an emphasis of peace hopes than a confession of our national sins. To that extent it is a social preachment rather than a forthright appeal for the support of the United Nations against the enemies of civilization.

For our part, we have never believed that it is possible to separate the interests of the Church from the interests of people who compose the Government. We believe that the essential values of Christianity stand or fall with the freedom of the people through whom those values find expression. We hate war, but we have not thought that it would be possible to refuse to take part in the conflict without surrendering thereby the precious charter of religious privilege which our Government guarantees and defends. No less important is the fact that the Church, if it stands aloof from the conflict, could not hope to keep spiritual contact with those whose sons go down to death for a cause upon the final issue of which the future of the Church depends.

On the other hand, sharing in the conflict must not be permitted to rob the Church of the Christian spirit. It must continue to be a faithful witness of the Prince of Peace and to preach with all earnestness the message of good will to men. The wretched oppressor, Quisling, paid a high tribute to the Church when he said ruefully that Christianity is the hardest front to conquer. It will profit us little to win all freedoms if in the victory we lose our Christ. Citizenship and Christianity are coinciding spheres and we must not lose sight of that fact.

THE CHURCH'S PLACE IN THE WAR PROGRAM

In this column recently it was suggested that, since business, factories and schools were making an all-out effort to win the war, it was incumbent upon the church to contribute its part in the fight for freedom. In attempting to list a few of the many things the organized church can do in a practical way, it was suggested that each church should call special meetings for the purpose of praying for Divine direction in the prosecution of the war, for ultimate victory, and for a just and lasting peace. God is still in His Heaven and He still hears and answers prayers. He will continue to open the windows of Heaven and pour out his blessings on those who love and trust Him.

B. P. Brooks

There is no agency in the land that possesses quite the power which the church has to maintain necessary morale throughout the land. Millions of homes are saddened today because loved ones have been called away from the quiet pursuits of peace into the awful holocaust of war. Friends and relatives are gathering every day in city and hamlet to bid loved ones adieu. One cannot but notice the wistful eagerness with which the eyes of those left behind follow the wake of the retreating train or bus, as though they would fain pierce the parting veil of distance, and see the land into which their dear ones are going, perhaps never to return. The church has never had as wonderful an opportunity as it has today to administer to the needs of anxious fathers and despondent mothers. The simplest and most obvious use of sorrow is to remind us of God. Now, when sorrow so much abounds all around us, is the time to try to refresh and strengthen those about us by pointing them to our Saviour, the Friend of the sorrowing, one who weeps with us when we weep and who in the end "will wipe all tears away."

Each church should have a special committee whose duty it shall be to see that those who have given their loved ones to the service of our country may know that understanding friends stand by ready and eager to lend a helping hand. Oh, how much it means to feel a friendly handclasp, to have someone on whom to lean in times like these!

Already, reports are coming in to even our smallest communities that brave soldiers are missing. Soon these reports will be multiplied many times. These deep and overwhelming experiences require the greatest Christian faith. It will be necessary in many cases to remind sorrowing loved ones that those whom they have "loved long since and lost awhile" still love them, still care for them, with a warmth of affection which kindles into an intenser brilliance as they come nearer to the heart of the Eternal Father, the Source of all true love.

Each church should have a roster of those who have enlisted. Members should write these absent ones. Everyone should have some part in bringing cheer to those who are away and in bringing comfort to those who remain behind. In so doing, the church will grow in power and strength and will truly fulfill its mission to make God's kingdom come throughout the earth. Man's extremity is God's and the Church's opportunity.

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

A MAKE-BELIEVE VACATION

a vacation this year. The major considerations leading to this decision are the facts that I have nowhere to go, nothing to go in, and nothing to go with. Other reasons for this deprivation might be adduced, but they are merely incidental.

I have long believed that a vacation is one of the foundation stones of our democratic way of life, named as such in no less a document than the Declaration of Independence. That noble pronouncement sets forth that all men have an inalienable right to life, liberty, and "the pursuit of happiness." It is under this "pursuit of happiness" that vacations are included.

I do not mean to suggest that a vacation always brings happiness—as a matter of fact, it often results otherwise. But it is conceived, entered into, and indulged in with that end in view. In prospect, it is the high spot of the year; in retrospect, it sometimes is a little drab. But happiness is an alluring goal, and we keep on pursuing it.

So let every man that can, go on his vacation this year, with no feeling that he is a dodger or slacker, or just plain lazy. If everything goes well, he can do more work in less time when he gets back than he could before he left. And in his spare time he can regale his less fortunate friends with moving recitals of his vacation experiences.

But what of the man who, for various reasons, cannot get away for a season of relaxation—is he wholly to be pitied? Not if he is sound of mind and body, and reasonably resourceful. He can stay at home and have a make-believe vacation that will, in some respects, be equal to the real thing. Some suggestions:

For an imaginary fishing trip: Soak your shoes in water all night, put them on cold and clammy the next morning, pour a pint of ice-water in them before starting to work, and slosh around in them all day.

To get an imaginary tan: Paint your face, neck, arms and back with a strong solution of iodine. Very realistic —including the peeling-off process.

An imaginary flat and change of tires: Get in the shade of a barbed wire fence at the hottest part of the day, stoop over, and go through the motions of boring holes with an auger. Keep it up for 30 minutes. Don't say a word—imagine ladies are present.

An imaginary accident—hand caught in the car door: Place your hand on a solid block of wood and hit your thumb and each finger a good whack with a hammer.

An imaginary night in the woods: Scatter a dozen sticks of stove-wood over your bed and put a cinder in your eye. Then go to sleep.

Answer to an imaginary friend who asks how you enjoyed your imaginary vacation: "I had a wonderful time!" Fingers crossed.

Sometimes we imagine things are worse than they really are.

THERE WILL BE NO PAPER ISSUED ON SEPTEMBER 10

A STATEMENT

By American Protestant Leaders to Their Fellow-Christians on the Moral and Spiritual Issues at Stake in the Outcome of the War

I.

This war must be won by the United Nations. At issue are our Christian concept of man's destiny, and our opportunity, for years to come, to work toward a larger earthly fulfillment of that destiny.

As Christians we cannot remain silent:

We are committed to a society in which man is free to think, to create and to worship according to the dictates of his own conscience. But the promise of that society is now threatened by those who would set up the tyranny of a deified state;

We are committed to the effort to bring about an equitable distribution of the world's resources and the assurance to all men of a better chance for economic security. But that purpose is now menaced by those who would fasten exploitation at its worst upon the world and consign most of the world's common people to perpetual economic slavery;

We are committed to the establishment of a fellowship of races. But that objective is now imperiled by those who would set up the tyranny of a "master race";

We are committed to the building of an ordered world, founded on justice and good-will and deriving its power from the free choice of men of good-will in all nations and races. But that aim is now endangered by those who would set up a world system in which brute force is the only arbiter and the annihilation of justice and good-will its first objective.

II.

Our declaration is that of individual Christians. But we believe we express the mind and conscience of an overwhelming majority, not only of American Christians, but also of that larger community of Christians which transcends national lines and, even in nations at war, remains unbroken. We do not fail to remember that we are united with our foes by a common humanity and by our common need of divine grace. We renounce hatred and vengeance for the peoples who have been caught by the wicked designs of their leaders. As Christians, we seek the destruction of the forces which aim to fasten those designs upon mankind.

That our nation is by no means guiltless of the sins of omission and commission which have made this war, we penitently acknowledge. We welcome the declarations of our President, of the Vice-President, of the Secretary of State, and of the Under-Secretary of State, which express our hope that some, at least, of our earlier mistakes, will not be repeated. We dare not repeat them, neither we nor our allies, whether in Europe, where millions are struggling to regain their freedom, or in Asia, where millions are struggling to be free, or in America, where the freedom of many of our fellow-citizens is still incomplete.

We do not concede, however, that the responsibility of America and of the United Nations for this war is of a piece with that of the leaders of those nations whose aggressions began it. In bringing on this war, those leaders betrayed vast numbers of their own people. Their aim was not only to win for their nations more generous economic privileges or more adequate living space, but to conquer, to force new overlords upon the world, and a way of life which rejects God and degrades man.

We abhor war. But in the outcome of this war ethical issues are at stake to which no Christian can remain indifferent. Totalitarian aggression must be halted or there will be no peace and order in the world. Our nation has faced that issue and made its choice. Adhering to our belief that it is the responsibility of Christians to make moral appraisal of the actions of governments, our consciences, as Christians, support that decision of our government.

We desire peace. But submission to the arrogant pretensions of a "master race," to the enslavement of nations, to the destruction of civil liberties, to the regimentation of conscience and to the suppression of the free Christian witness lead, not to peace, but to paganism, to hatred and to war. Victory for the Axis powers would bring moral and spiritual disaster for their own people no less than for those of the conquered nations.

As Christians, we face these facts and wholeheartedly assume our share of the price which must be paid in effort, sacrifice and suffering to save mankind from such a fate.

III.

Finally, we must make ready now for the fateful period which will follow this war. Now is the time to examine the ends for which we are striving and to lay afresh the foundation of that future for which we pray.

We must prepare for the sacrifices necessary to make industrial production the servant of the common good.

We must prepare to renounce prejudice of color, class and race, both within our own nation and toward other nations.

We must make ready to assume our responsibility as a nation for the ordered life of a community of nations. National pride and self-sufficiency must not longer be allowed to triumph over our Christian belief in such a world community.

We must not fail in our duty to bring out of the present agony a happier and juster world than man as yet has known.

Confidently, therefore, and humbly, we seek God's guidance and strength as we dedicate ourselves to the defeat of the aggressors now at large in the world and to the establishment of that world order to which Christians and men of good-will in all lands aspire, and for which the military victory of the United Nations has now become indispensable.

Signed: Henry A. Atkinson, Frank Aydelotte, James C. Baker, Eugene E. Barnett, M. Searle Bates, Albert W. Beaven, John W. Bradbury, Arlo Ayres Brown, Kenneth I. Brown, Henry S. Coffin, J. Harry Cotton, J. R. Cunningham, Harold W. Dodds, Mark A. Dawber, John A. Dykstra, William A. Elliott, Asa J. Ferry, Graham Frank, Stephen H. Fritchman, William E. Gilroy, Meta Glass, Theodore M. Greene, J. A. Gregg, F. H. Groom, Lewis O. Hartman, Everett C. Herrick, Emma P. Hirth, Henry W. Hobson, Ivan Lee Holt, Robert M. Hopkins, Douglas Horton, Lynn Harold Hough, Theodore C. Hume, Stuart Nye Hutchison, D. V. Jemison, Edgar DeWitt Jones, Frederick D. Kershner, Hugh Thomson Kerr, Ben R. Lacy, Jr., Umphrey Lee, A. W. Leonard, John A. Mackay, Charles E. Maddry, Daniel L. Marsh, Benjamin E. Mays, Francis J. McConnell, Rhoda E. McCulloch, Raphael H. Miller, J. V. Moldenhawer, Arthur J. Moore, Clifford P. Morehouse, John R. Mott, Lewis Seymour Mudge, Reinhold Niebuhr, G. Bromley Oxnam, Edward L. Parsons, Harold C. Phillips, Charles Henry Phillips, Daniel A. Poling, Thomas C. Pollock, Liston Pope, William Barrow Pugh, George W. Richards, J. McDowell Richards, Joseph C. Robbins, Roy G. Ross, L. R. Scarborough, William Scarlett, Henry Knox Sherrill, Guy Emery Shipler, Joseph R. Sizoo, A. Frank Smith, Robert E. Speer, Russell Henry Stafford, W. Bertrand Stevens, Anson Phelps Stokes, Rose Terlin, Channing H. Tobias, Harry Trust, Henry St. George Tucker, Henry P. Van Dusen, William J. Walls, Luther A. Weigle, Sidney A. Weston, Gould Wickey, Charles F. Wishart, Mary E. Woolley.

THE MOTIVE IN SERVICE

By Mrs. Irvin Rowland

"Serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts."

The monster of selfishness can show its head in any phase of our life that we will permit. Even in rendering service unto the Lord, we must be careful that our motive is unselfish, that it is done with a perfect heart. For instance, we must guard against mere outward and lip service, seeking the praise of men; we must not accept opportunities for service in the hope of glorifying self, for when we do so, we lose the meaning of Christian helpfulness and love. Thus the first requirement for true service is to keep self subordinated.

Another requirement of Christian service is a willing mind—always ready to answer when it is possible to give of ourselves, and ever ready to learn from others of the great lessons of life which they have experienced. An unwilling mind can never hope to be fruitful and useful in the Lord's work. We find and learn from life what we look for and desire, and a willing mind will be led by God into undreamed of storehouses of knowledge and wisdom.

Then, he who serves with love and willingness will surely be rewarded, for the Father searches and looks on the heart. Even though we may not make a popular impression on man, who judges simply the outward appearance, the true servant is successful in God's eyes always, and the good seeds will in time produce the desired effects. After all, why do we serve? Is it not to glorify our Heavenly Father? The only way we can do that is to lose self in the greater calling of service.

LENGTH OF ANIMAL LIFE

A dog at twenty or twenty-five years can no longer drag himself along; a pig is a tottering veteran at twenty; at fifteen at the most, a cat no longer chases mice—it says good-bye to the joys of the roof and retires to some corner of a granary to die in peace; the goat and sheep, at ten or fifteen, touches extreme old age; the rabbit is at the end of its skein at eight or ten, and the miserable rat, if it lives four years, is looked upon among its own kind as a prodigy of longevity.

The pigeon may live from six to ten years; the guinea fowl, hen and turkey, twelve. A goose lives much longer. The goldfinch, sparrow, birds free from care, always singing, frisking, happy as possible with a ray of sunlight in the foliage and a grain of hempseed, live as long as the gluttonous goose and longer than the stupid turkey. These very happy little birds live from twenty to twenty-five years.—Exchange.

Alcohol makes men cheaply happy by destroying their conscience.

—George Bernard Shaw.

CONFERENCE NEWS AND PERSONALS

Mrs. J. S. Pigott, Zachary, La., has our thanks for a generous message of encouragement added to a business note recently.

Mrs. C. E. Mullins, formerly of Bude, Miss., requests the change of the Advocate to Brookhaven, saying that she and Dr. Mullins have moved there for the duration.

Rev. W. A. Cross has been assisting Rev. E. W. Day in a meeting at Ringgold, La. Bro. Day is now assisting him in revival services at Gordon Avenue, Monroe.

Rev. Andrew J. Boyles reports that he is in the midst of a painting program at Sharon church on the Magee charge. This is part of a charge-wide campaign of improvement.

In a meeting at Bayou Shaffer church, on the Morgan City charge, Rev. D. B. Boddie reports the addition of four members on profession of faith. This brings his total of members received this year to 47.

Miss Florence Phillips, Opelousas, La., says that the Advocate came to her father as far back as she can remember and now that he has gone to his heavenly home it is a precious heritage and a memorial.

Rev. A. C. McCorkle now in his fifth year at Charleston, Miss., reports the best year financially of the five that he has been in that charge. He is looking forward to rounding out the year with a fine report.

First Church, Lafayette, La., recently dedicated an electrically illuminated bulletin board, the gift of Mr. and Mrs. A. B. House, in memory of their parents, William and Olive House. Rev. Virgil Morris is the pastor.

Rev. E. C. Dufresne and the people at Opelousas, La., have joined with the Presbyterian pastor and people in the evening services during the summer. The services are said to have given great satisfaction to the two congregations.

A ten-day Daily Vacation Bible School in Gueydan was supervised by Mrs. O. M. Johnson. The average daily attendance was twenty, and fifty persons attended the closing session of the school. Rev. Don Wineinger is pastor.

Rev. Geo. Pearce, Jr., reports that Glenelle is now twenty-four days old and is a confirmed "shouting Methodist." Having had more experience than he has had, we offer him the consolation that many of them begin that way.

Rev. J. T. McCafferty has been away for a brief outing, but not to the neglect of any detail of his program of work. He says that it is his purpose to send in as many subscriptions to the Advocate this year as he did last year.

Card from Rev. J. A. McCormack, of Abbeville, La., says that he has been in the sanatorium at Shreveport for a complete checkup, and that no organic trouble was found. He expects to return to his home in a few days and is feeling very much improved.

Friends of Rev. and Mrs. R. T. Ware, Shreveport, La., will be distressed to learn of the series of misfortunes through which they have passed in recent weeks, four of their children and two of their grandchildren having had operations.

Corinth District Licensing Committee will meet at First Church, Corinth, at 2 p. m., on September 1, for the purpose of examining all candidates licensed to preach, applicants for admission on trial, and for the accepted supply relation.

Col. J. H. Johnson, Clarksdale, Miss., who has been in the Methodist Hospital, Memphis, for several weeks, was reported to be feeling better on Thursday of last week, but while his condition is improved, his doctor has as yet indicated no time for his going home.

Rev. Hilary S. Westbrook reports three good revivals on the Rosehill charge, at Rosehill, Homewood and Paulding churches. He was assisted by Rev. Fred L. Applewhite, Rev. Earl C. Pressley and Rev. James T. Weems. Eight members were added on profession of faith.

A DAILY PRAYER IN WAR-TIME

For Our Armed Forces

Far flung, over many lands and seas, our boys have gone to do battle for righteousness, justice, freedom and brotherhood. Be Thou their Leader and Defender, O Lord God of Hosts. The heathen have risen up against us, determined, by mighty force, to destroy all those things that make us a Christian nation. Now the issue is in Thy hands. Protect and give victory to our forces. May all who fight see clearly the spiritual issues that are at stake. May Thy name ever be plain on the banners that fly in their hearts. Despite hardship and pain, may they carry on as those who uphold principles dearer than life itself. And for those who fall, may there be a place, not only in the memories of a grateful Country, but also in the heavenly habitations of peace. Amen.

—W. T. E.

Davidson Memorial church, the new congregation in Lafayette, La., has already enlarged its auditorium in order to take care of its growing congregation. A revival is planned for the early part of September, with Rev. R. H. Staples doing the preaching. Rev. E. H. House is the pastor.

Rev. Lastie Hoffpauir, pastor at Indian Bayou, La., reports a very successful revival in which Rev. Martin Hebert was the preacher, and Prof L. A. Jones, of Indian Bayou, led the singing. Twenty-three members were added on profession of faith. The meetings were held out of doors and were well attended.

Dr. Raymond R. Patty, who has been president of Birmingham-Southern College for the past four years, has been elected president of the University of Alabama and will take over his new post about September 1. Dr. George R. Stuart, assistant to the president and dean of men, was elected to succeed Dr. Patty at Birmingham-Southern.

Rev. J. B. Cain, pastor at First Church, Columbia, Miss., reports a busy summer. He is now engaged in an Epworth Training Conference in which he has the assistance of Rev. E. E. Samples and Rev. F. M. Casey. A revival in his church begins on Sept. 6, with Dr. B. M. Hunt doing the preaching and Rev. F. E. Dement, Jr., leading the singing.

Rev. W. R. Lott, district superintendent, announces two sub-district meetings for laymen of the Corinth District. One will be held at New Albany, Sept. 20, 2:30 p. m., and the other at Booneville, Sept. 27, at 2:30 p. m. Mr. W. R. McCormack, district lay leader, will direct the meetings. Pastors, lay leaders and stewards are invited to attend the meeting nearest to them.

Rev. Howard E. Pfost reports a great year at Bunkie, La. $2,000 has been paid on the church debt, and about $1,200 expended on the parsonage. In addition the church led the conference in the number of shares (10) bought in "Indian Island." Thirty-one members have been received into the church membership, 16 of them on profession of faith. A great Youth Week and a good Daily Vacation Church School were held, and a four-class Christian Workers Training School is scheduled for October.

In the First Church, Lafayette, bulletin of July 5, were listed the names of more than fifty young men of First and Davidson Memorial churches who are now serving in the armed forces of the country. Rev. Virgil Morris and his wife spent the month of July on vacation, two weeks at Mt. Sequoyah, one week attending the Lions Club Convention in Toronto, Canada, and one week with Bro. Morris' parents in Little Rock. Rev. B. H. Andrews, Rev. C. B. White, and Rev. J. B. McMichael, a Presbyterian pastor, were the preachers in the absence of the pastor.

He walked beneath the moon.
He slept beneath the sun.
He lived a life of going-to-do
And died with nothing done.

—Epitaph on tombstone.

LUZIANNE
COFFEE
100% GOOD

PASTORS' MEETING, LAFAYETTE END OF LAKE CHARLES DISTRICT

The regular meeting on August 10, 1942, was called to order at 10:45 a. m., in the Rayne Methodist church, with Bro. Lastie Hoffpauir offering the prayer. A resume of the last meeting held in St. Martinsville was given by Bro. Dan Anders, who acted as secretary. Present at the August meeting were Bros. Anders, Andrews, Dufresne, Hoffpauir, Morris, Lipscomb, Sewell, Staples, Grambling and Wineinger.

Bro. Andrews, district superintendent, discussed the New Orleans Advocate campaign with the pastors, who reported subscriptions, including prospects, totaling 142 for the churches represented. The district superintendent discussed the coming fourth quarterly conference, emphasizing the necessity of the pastors nominating the necessary trustees and, with the help of the membership committee, preparing an accurate record of the church membership. The midweek plan proposed for the coming Annual Conference was also mentioned by Bro. Andrews. Such plan is under consideration as an attempt to solve the problem arising out of lack of week-end housing facilities in New Orleans.

Bro. J. B. Grambling invited the pastors of the neighboring communities to attend a special meeting held in the Crowley church, August 30-September 13, when Rev. W. W. Shannon and Rev. Michael Guedo, of Moody Bible Institute, will be guest speakers. Several of the pastors present agreed to join with Bro. Grambling to try to enlist the wage earners of the churches in a plan of tithing for the month of October.

Bro. Dan Anders reported upon a special prayer at the altar of the Rayne church for the young men of that church in the armed forces of the nation.

The meeting adjourned at 11:45, with the group going to a local hotel dining room where a special meal had been arranged by the host-pastor, Bro. Dan Anders.

The next regular meeting will be held in the new church building at Eunice, with Bro. Otis Spinks as pastor-host.

Respectfully submitted,
DON WINEINGER, Sec.

MISSISSIPPI CONFERENCE, JACKSON DISTRICT

Lambuth Memorial Day was observed Thursday, August 6, at Pearl River church, near Madison, Miss., Dr. Otto Porter, district superintendent, presiding. This anniversary is observed on the first Thursday in August, for the purpose of commemorating the J. W. Lambuth family, whose ministry reached to China, Japan and Africa. Dr. Fagan Thompson led the singing and furnished special music. The principal speaker at the morning hour was Miss Dora Hwa, a Chinese student at Millsaps College. She was born and reared in China and is a graduate of Soochow University, with an LL. B. degree. She is a Methodist and a member of Moore Memorial church in Shanghai, China. She came to America last August, received her B. A. degree from Millsaps in June, and plans further study at the University of Indiana this winter. She spoke interestingly of modern China and its customs and background.

Basket lunch was served on the beautiful grounds of Pearl River church.

After a visit to the cemetery and other points of interest the group of about 100 assembled for the afternoon session. Rev. W. M. Tabb and family sang a special number. Dr. Thompson sang very appropriately, "When They Ring Those Golden Bells." L. D. Haughton read a letter from Mrs. Nora Lambuth Park, daughter of James William Lambuth. She is now 80 years of age and lives with her daughter in Durham, N. C. Dr. Thompson read a paper on "Early Methodism and Eminent Methodists in Madison County," written by J. B. Cain, Conference Historian of the Mississippi Conference. Dr. Mitchell read a resolution expressing the regret of the association in the tragic death of Mr. T. H. Gober, for a number of years rendering fine service to the association in keeping the grounds.

Among those present were four direct descendants of Bishop Lambuth: Charles Norman Culley, Clarksdale; Mrs. C. S. Crider, and her daughter, Louise Crider, Durant; and Mrs. Beatrice Boyett, Jackson. Mrs. Boyett spoke interestingly of Bishop Lambuth and the family.

The benediction was pronounced by Rev. Merritt Queen, son-in-law of Dr. B. E. Mitchell and a member of the New York Conference.

L. D. HAUGHTON, Reporter.

RESOLUTIONS — HAYNESVILLE, LOUISIANA

To Bishop A. Frank Smith, Dr. D. B. Raulins and Cabinet:

Last year we asked the return of Bro. Louis Hoffpauir for a fourth appointment.

The appointment was made. Time reveals the wisdom: a consecrated man of tact, courage, energy, sound judgment; a preacher ripe in scholarship, profound in thought, eloquent in delivery; a minister animated by divine love for all mankind in a four-year program, the last the greatest because it is the consummation of a well-rounded whole in proper sequence. Faith and labor made us to see the divinity back of all "that shapes our ends, rough hew them as we may."

Notable achievements of the program: (1) Clearance of all debts; (2) Immediate and harmonious union of the two Churches; (3) Sympathetic interest and help of all activities—young people, women, men's Bible class; (4) Increased attendance at all church services; (5) This year the pastor conducted, with the help of all church auxiliaries and Divine inspiration, one of the best revivals ever held in our midst.

Haynesville and Colquit Methodist churches unanimously ask for his return. Following this request from every soul in the community rises a hearty and lusty AMEN.

We are not forgetting a prayer: "Oh God, our Father, all-wise, all-good, not our will but Thy will be done."

Respectfully submitted,
G. C. Greer, J. H. Odom, R. J. Odom, J. H. Hearne, T. W. Sherman, J. W. Cadenhead, J. R. Bevill, E. E. Spear, S. E. L. Brown, S. J. Beene, H. P. Camp, Sr., G. W. Taylor, C. E. Miller, T. H. Arnold, O. W. Odom.

JAMES P. CRAIG PASSES

James P. Craig, or "Jim" as he was better known among his friends of Homewood, Miss., was laid to rest by his friends in the Homewood cemetery on June 13, 1942. His pastor, R. E. Case, assisted by his former pastors, H. S. Westbrook, W. C. M. Baggett, and friends Dwyer Mounger and D. W Moulder, are the ministers who took part in the services. His companion said that Jim preached his own funeral as he walked with her along the path of life. His pastor, R. E. Case, spoke from I Samuel 20:18, the words of David to Jonathan, "Thou shalt be missed, because thy seat will be empty." A great thing for one's pastor to say about him when he is gone. It's also great for a companion to thus speak of the journey of life together as Jim's wife was able to say of him

Jim will indeed be missed at his home, at his church, and in his community. He was always ready to be peacemaker and helper for his fellows. He was chairman of the Board of Stewards of the Homewood Methodist church. He was secretary of South Union Lodge of F. & A. M. He helped to build the Homewood church and helped many in their lessons in Masonry, served as trustee on the school board, and many other places of honor and trust in his community.

His favorite songs were sung at his funeral: Amazing Grace, Further Along, and On Jordans Stormy Banks I Stand. Many wreaths of flowers spoke words of love from his friends, long to be remembered by his loved ones.

James P. Craig and Miss Bessie Huggins, of Homowood, were married Jan. 26, 1902. They settled in their new home near Homewood and lived there for forty years. Joys and sorrows were shared together. Eight children, three boys and five girls, blessed their home, and are all living now. The boys are: Billie, manager of the International Harvester Store, in Jackson, Miss.; John Sharp and Walter, both in the armed forces of our country. The girls are: Mrs. L. E. Graham, Mrs. C. R. Shuttleworth, Mrs. W. L. Lott, Jr., and Miss Emma Craig, all of Forest, Miss., and Mrs. Harrell Mason, of Meridian, Miss.

Jim will long be remembered and his many deeds of service and mercy will live after him. This writer recalls many boyhood days spent by the little brook, and on the grapevine swing near his father's home, where we grew up within a half-mile of each other on the old farm. To have known Jim was to love him. On last Father's Day, June 12, 1942, I lost one of my best friends when Jim left. He will still live in memory's field to bless and help over rugged places.

God's blessings upon Jim's lonely companion, the family and friends, as they go through these sad hours.

ANDREW J. BOYLES.
Magee, Miss.

RESOLUTION ON TEMPERANCE

The General Board of Lay Activities of the Methodist Church and the Council of Conference Lay Leaders record their conviction that everything possible should be done to counteract the wave of intemperance which is sweeping over our country and the efforts of liquor forces to induce more drinking on the part of men, women and youth. We urge that Methodist laymen everywhere unite their efforts in expressions:

1. Supporting the Shepherd Senate Bill No. 860; opposing the sale of alcoholic liquors to armed men in our service, in our training camps, by Army and Navy canteens.

2. Opposing the concentration of the organized liquor forces of the nation in the selling of liquor to men in communities near

training camps, and urging upon Congress the early passing of legislation that will effect control of these forms of interference with the efficient development of America's armed forces and the achievement of final victory.

3. Protesting the issuance of tires for beverage alcohol use as a non-essential industry.

4. Urging upon the officials of our Government in the interest of national safety and economic welfare, drastic curtailment of the increasing manufacture and sale of alcoholic beverages.

Unanimously approved,
July 10, 1942.

Chicago, Illinois.

PERSONAL NOTES AND INCIDENTS

In the church calendar of Carrollton Avenue church for August 9, Rev. E. C. Gunn, pastor, lists the names and addresses of sixty-three members received since March 29, Palm Sunday.

Dr. L. P. Wasson, pastor at First Church, Greenville, Miss., has added more than 200 to the membership of his church since last Conference. This is indeed an excellent record for that church.

Mrs. Geo. Fox, whose late husband was long a member of the Louisiana Conference, now lives at 231 Columbia Avenue, Shreveport. We appreciate her message of commendation concerning the Advocate.

Rev. Hubert A. Gibbs and family are spending their vacation days in Texas, and in the absence of Bro. Gibbs, his pulpit at Napoleon Ave. church is being supplied by Dr. O. E. Kriege, and Dr. W. W. Holmes, district superintendent.

Rev. T. B. Thrower reports continued progress at the Methodist church in Kosciusko, Miss. Bro. Thrower has made considerable additions to the church equipment and every indication is that he is getting forward in a satisfactory way.

Mrs. A. P. Smith, of Bossier City, La., has the sympathy of many friends on account of the sorrow through which she has passed in the death of her mother, Mrs. Ada Hebert, of New Orleans. Mrs. Hebert was buried at Houma, La.

Rev. E. W. Day, pastor of Ringgold charge, writes that Rocky Mount church, in his charge, was the first church in the Ruston District to pay every claim in full at the third quarterly conference. This includes the pastor and every other obligation.

Rev. James K. Matthews, whose wife is a daughter of Dr. and Mrs. E. Stanley Jones, is now a first lieutenant in the Quartermaster Corps of the American Army in India. He was missionary pastor of Bowen Memorial church, in Bombay, India, up to the time that he volunteered for military service.

Mr. C. V. Hathorn, of Columbia, Miss., remembered the Advocate office on last Sautrday. He was in the city with his daughter from Atlanta, Ga., who is here for hospital treatment. We trust that his daughter may soon be greatly improved and well on the way to the restoration of her health.

Dr. A. T. McIlwain, Executive Secretary of the Board of Pensions of the Missouri Corporation, is now located at 4951 Laclede, St. Louis. He reports that moving in summer is a strenuous task, but that it has been greatly relieved by the splendid cooperation which he has received from the office in St. Louis.

Rev. J. B. Cain reports a well-attended Epworth Training Conference at Columbia, Miss., August 11-13. Rev. E. E. Samples, of Brooklyn, Conference Director of Youth Work, taught a course on Worship. Rev. Frank M. Casey, of Foxworth, taught a course on "What It Means to be a Christian." Twenty-five certificates were awarded at the close of the school.

TO PASTORS AND CHARGE GOLDEN CROSS DIRECTORS, NORTH MISSISSIPPI CONFERENCE

Dear Brethren: If you have not done so, please send your Golden Cross enrollment report to Bro. J. H. Johnson, Clarksdale, Miss., at once. It is planned to publish a Golden Cross report for the North Mississippi Conference, and it would be fine for your charge to be represented in the published report.

Sincerely,
TINSLEY B. THROWER,
Conference Director,
Golden Cross.

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

Pontotoc, G. H. Boyles	1
Glen Allan, W. D. Bennett	1
Belzoni, J. T. McCafferty	7

DISTRICT REPORTS

Aberdeen District	254½
Columbus District	323½
Corinth District	407
Greenville District	137
Greenwood District	203 2-3
Sardis-Grenada District	174

Mississippi Conference

Gloster, R. A. Allums	1
Jackson, L. D. Haughton	20
Terry, T. A. Carruth	10
McComb, J. W. Moore	1
Columbia, J. B. Cain	22
Magee, A. J. Boyles	1
Lucedale, V. S. Coleman	1
Meridian, B. B. Rogers	1
Hattiesburg, J. T. Weems	3

DISTRICT REPORTS

Brookhaven District	137½
Hattiesburg District	374 2-3
Jackson District	178
Meridian District	131½
Seashore District	279
Vicksburg District	135½

GOLDEN CROSS—MISSISSIPPI CONFERENCE

Dear Fellow Workers:

The report of the Conference Treasurer to August 14, shows that the following charges have made remittances to him for the Golden Cross.

Brookhaven District—Georgetown, Hazlehurst, Magnolia, Nebo.

Hattiesburg District—Bonhomie, Clara, Hattiesburg Circuit, Main Street, Heidelberg, First Church, Laurel; Magee, Montrose, Taylorsville, Williamsburg.

Jackson District—First Church, Canton; Carthage, Capitol Street, Galloway Memorial, Shiloh.

Meridian District—Chunky, DeKalb, DeSoto, Enterprise and Stonewall, Fifth Street, Hawkins Memorial, Poplar Springs, Wesley, Pachuta, Philadelphia, Rose Hill, Scooba, Shubuta, Vimville.

Seashore District—Bay St. Louis, Handsboro, Picayune, Purvis.

Vicksburg District—Edwards, Natchez, Crawford Street, Gibson Memorial.

Please attend to this as soon as possible and remit the money to F. Y. Whitfield, treasurer, and indicate that it is for Golden Cross.

I feel certain that every charge would do something for the Golden Cross if it was presented, and I appeal to every pastor and worker to get the information to the congregation and take the offering if you can not get the enrollment, but I think the enrollment is better. Use your own judgment, but be certain to get something for the Golden Cross from your charge, if you have not already done so. I wish to express my appreciation to the charges that have already sent in remittances, and if the others will do as well we will break all previous records. I hope that each pastor will see that his charge has a part in this.

W. D. HAWKINS,
Director for Conference.

RECENTLY APPOINTED CHAPLAINS, ARMY OF THE UNITED STATES

James Benjamin Ansley, Kerens, Texas.

Johnson Newton Armitstead, Mahanoy City, Pennsylvania.

Paul Anthony Barker, Daleville, Indiana.

Edwin Crawford Calhoun, San Antonio, Texas.

Grover Isaac Chapman, Ashtabula, Ohio.

James Marion Copeland, Chester, South Carolina.

Cloyce Dean Copley, Findley, Ohio.

Roy Harvey Cox, Spirit Lake, Iowa.

Sidney Randolph Crumpton, Greenville, South Carolina.

Norman L. Davidson, Fort Carbon, Pennsylvania.

Laurence Roger Davis, Wahoo, Nebraska.

George Lansing Fox, Gilman, Vermont.

Allen Payne Hardison, Denver, Tennessee.

Edwin Holt Hughes, Jr., Bridgeport, Connecticut.

Dwayne Halley Mengel, Gibsonburg, Ohio.

Taylor Herbert Minga, Honey Grove, Texas.

Milo M. Mook, Erie, Pennsylvania.

Harmon David Moore, Childersburg, Alabama.

Herbert George Null, Reno, Pennsylvania.

Andrew Frank Phibbs, Leicester, North Carolina.

Umsted Samuel Pitts, Decatur, Alabama.

Joseph Tucker Riley, White Marsh, Maryland.

Frank Robinson, Jr., Arcadia, Florida.

Milton Merrill Schaper, Lone Rock, Iowa.

Lowell Benjamin Swan, Elgin, Illinois.

Robert Fulton Thornton, Oklahoma City, Oklahoma.

Albert Stanley Trickett, Madison, New Jersey.

Lawrence Claude Upton, Oakwood, Texas.

Arthur Sterling Ward, Chillicothe, Missouri.

Ellsworth Edward White, Lincoln, California.

James Raymond Wonder, Manhattan, Kansas.

RECENTLY APPOINTED CHAPLAINS, UNITED STATES NAVAL RESERVE

Charles B. Beatty, Freedom, Pennsylvania.
Miles J. DePagter, Detroit, Michigan.
Hugh C. Embry, St. Petersburg, Florida.
Jesse H. Lyons, Deland, Florida.
O. C. Weaver, Mt. Sterling, Illinois.
Vernon Kirk Hanks, Palisade, Colorado.
Henry Call Sprinkle, Mocksville, North Carolina.

Submitted by,
Methodist Commission
on Chaplains.

NATIONAL YOUTH CONVOCATION

The first National Convocation of Methodist Youth since unification will meet at Miami University, Oxford, Ohio, Sept. 1-5.

The statement of purpose adopted by the Planning Committee for the convocation is as follows:

"Recognizing the importance of a national gathering which would bring together the key leaders of Methodist youth from all parts of the country, the National Conference of the Methodist Youth Fellowship at Baldwin, Kansas, enthusiastically voted a national Convocation of Methodist Youth for the summer of 1942. Since that time, our country has entered the war. This fact makes the holding of such a gathering even more imperative. In these days, Methodist youth must strengthen their fellowship, counsel together, and seek the guidance of God.

"Therefore, we shall gather at Miami University, Oxford, Ohio, September 1-5, 1942, to consider the problems created for Christian youth by the present world situation; to discover the contribution we can make toward creating God's Kingdom of love and justice out of the confusion and chaos of the present moment; to strengthen our fellowship for more effective service through the church of all mankind, to seek a guidance and power which is so desperately needed 'for the living of these days.'"

Bishop Paul B. Kern and Prof. Albert Outler are among speakers who will deliver platform addresses.

As early as the first of May, registration began pouring into the office of the National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville, Tenn., showing the interest of young people across the church in this first nation-wide meeting of Methodist youth in large numbers.

Present registration indicates that there will be between one thousand and fifteen hundred young people at the Oxford meeting. Delegations in each conference are on a quota basis and registrations should be sent to the National Convocation, 810 Broadway, Nashville, Tenn. For further information and registration forms, write to the national office.

NORTH MISSISSIPPI CONFERENCE

Corinth District—Fourth Round

Ripley, Aug. 30.
Booneville Ct., at Liberty, Sept. 3.
Ashland Ct., at Liberty, Sept. 4.
New Albany Station, Sept. 6.
Blue Mt., at Falkner, Sept. 10.
Hickory Flat, at Ebenezer, Sept. 11.
Guntown-Saltillo, at Guntown, Sept. 13, a.m.
Pelton, Sept. 13, p.m.
Chalybeate-Walnut, at Camp Ground, Sept. 17.
Mantachie, at Oak Grove, Sept. 18.
Baldwyn-Wheeler, at Lebanon, Sept. 20.
Laymen's Meeting, at New Albany, Sept. 20, 2:30 p.m.
Rienzi, at Thrasher, Sept. 24.
Kossuth, at Pleasant Grove, Sept. 25.
Booneville Station, Sept. 27.
Laymen's Meeting, at Booneville, Sept. 27, 2:30 p.m.
New Albany Ct., at Ecru, Sept. 30.
Belmont, at Old Bethel, Oct. 2.
Tishomingo, at Tishomingo, Oct. 2, p.m.
Potts Camp, at Macedonia, Oct. 4.
Holly Springs, Oct. 4, p.m.
Burnsville, at Clausel Hill, Oct. 6.
Lowry Ct., at Lowry, Oct. 7.
Iuka Ct., at Harmony, Oct. 8.
Corinth-Hopewell-Rocky Springs, at Patrick, Oct. 9.
Iuka Station, Oct. 11.
Corinth, Southside, Oct. 11, night.
Marietta, at Siloam, Oct. 13.
Corinth, First Church, Oct. 14, night.
Abbeville, at Cambridge, Oct. 15.
Myrtle, at Pleasant Grove, Oct. 16.
Waterford, at Harris Chapel, Oct. 18.
Oxford, Oct. 18, night.
Dumas, at Well's Chapel, Oct. 21.
Sherman, at Belden, Oct. 22.
Corinth Ct., at Gaines Chapel, Oct. 25.

The District Licensing Committee will meet Sept. 1, Corinth, First Church, 2 p. m.

Pastors are urged to have the quarterly conference roll for next year typed in triplicate on the official roll sheet, also the conference Board of Education blanks filled in triplicate. One lay delegate and a reserve will be elected at this quarterly conference.

W. R. LOTT, D. S.

Greenville District—Fourth Round

Alligator, Sept. 6, a.m.
Shelby, Sept. 6, p.m.
Coahoma, Sept. 13, a.m.
Dublin, Sept. 13, p.m.
Dubbs, Sept. 20, a.m.
Friar Point, Sept. 20, p.m.
Boyle, Sept. 27, a.m.
Hollandale, Sept. 27, p.m.
Glen Allan, Oct. 4, a.m.
Murphy, Oct. 4, p.m.
Clarksdale, Oct. 5, p.m.
Tunica, Oct. 11, a.m.
Dundee, Oct. 11, p.m.
Shaw, Oct. 18, a.m.
Leland, Oct. 18, p.m.
Merigold, Oct. 21, p.m.
Gunnison, Oct. 25, a.m.
Rosedale, Oct. 25, p.m.
Indianola, Oct. 26, p.m.
Greenville, Oct. 27, p.m.
Cleveland, Oct. 28, p.m.

J. W. WARD, D. S.

Sardis-Grenada District—Fourth Round

Lake Cormorant, at Lake Cormorant, Aug. 30, a.m.
Arkabutla, at Arkabutla, Sept. 2.
Mt. Pleasant, at Marshall Institute, Sept. 6, a.m.
Horn Lake, at Horn Lake, Sept. 6, night.
Pleasant Hill, at Mineral Wells, Sept. 9, night.
Sardis Circuit, at Davis Chapel, Sept. 13, a.m.
Sardis Station, Sept. 13, night.
Tyro, at Tyro, Sept. 16.
Courtland, at Shiloh, Sept. 18.
Red Banks, at Mack, Sept. 20, a.m.
Byhalia, at Byhalia, Sept. 20, night.
Longtown, at Cee's Chapel, Sept. 22.
Shuford, at Mt. Olivet, Sept. 24.
Olive Branch, Sept. 27, a.m.
Crenshaw and Sledge, at Crenshaw, Sept. 27, night.
Holcomb, at Spata, Sept. 29.
Marks-Belen-Darling, at Marks, Sept. 30, night.
Coldwater, at Coldwater, Oct. 4, a.m.
Senatobia, Oct. 4, night.
Lambert and Crowder, at Crowder, Oct. 7, night.
Oakland, at Enid, Oct. 8, night.
Batesville, Oct. 11, a.m.
Como, Oct. 11, night; preaching only.
Tutwiler, at Tutwiler, Oct. 14, a.m.
Cockrum, at Green Leaf, Oct. 18, a.m.
Hernando, Oct. 18, night.
Charleston, Nov. 1, a.m.
Grenada, Nov. 1, night.

C. T. FLOYD, D. S.

MISSISSIPPI CONFERENCE

Brookhaven District—Fourth Round

Brookhaven, Aug. 23, 11 a.m.; Q. C. Nov. 9, 7 p.m,
Magnolia, Sept. 6, 11 a.m.; Q. C. Nov. 1, 4 p.m.
McComb, LaBranch Street, Sept. 6, 7:30 p.m.; Q. C. Nov. 1, 5 p.m.
Gallman, at Gallman, Sept. 13, 11 a.m. and 1 p.m. (Adj. Session, Nov. 8, 4 p.m.)
Georgetown, at Omah, Sept. 13, 4 p.m., followed by Q. C.
Wesson, at Wesson, Sept. 13, 7:30 p.m.; Q. C. Oct. 28, 7 p.m.
Monticello, at Pleasant Grove, Sept. 20, 11 a.m. and 1 p.m.
Adams, at Ebenezer, Sept. 20, 4 p.m., followed by Q. C.
Scotland, at Bethel, Sept. 27, 11 a.m. and 1:15 p.m.
McComb, Pearl River Ave., Sept. 27, 7:30 p.m.; Q. C. Nov. 4, 7 p.m.
Bogue Chitto, at Bogue Chitto, Oct. 4, 11 a.m. and 1:15 p.m.
McComb, Centenary, Oct. 4, 7:30 p.m.; Q. C. Nov. 11, 7 p.m.
Nebo, at Nebo, Oct. 18, 11 a.m. and 1:15 p.m.
Meadville and Bude, at Bude, Oct. 18, 7 p.m., followed by Q. C.
Barlow, at Pleasant Valley, Oct. 22, 11 a.m. and 1:15 p.m.
Harrisville, at Rexford, Oct. 25, 3 p.m., followed by Q. C.
Hazlehurst, Oct. 25, 11 a.m.; Q. C. Nov. 3, 7 p.m.
Crystal Springs, Oct. 25, 7 p.m.; Q. C. Nov. 2, 7 p.m.
Sartinsville, at Sartinsville, Oct. 31, 10 a.m., followed by Q. C.
Foxworth, at Foxworth, Nov. 1, 11 a.m. and 1:15 p.m.
Osyka and Fernwood, at Fernwood, Nov. 1, 7 p.m., followed by Q. C.
Silver Creek, at New Hebron, Nov. 5, 11 a.m. and 1 p.m.
Prentiss, at Carson, Nov. 5, 7 p.m., followed by Q. C.
Utica, at Utica, Nov. 8, 11 a.m. and 1:30 p.m.
Tylertown, at Tylertown, Nov. 15, 11 a.m., followed by Q. C.
Summit and Felder, at Summit, Nov. 15, 7 p.m., followed by Q. C.

Pastors will please have the official roll and nominations for officers filled out in triplicate.

R. H. CLEGG, D. S.

Hattiesburg District—Fourth Round

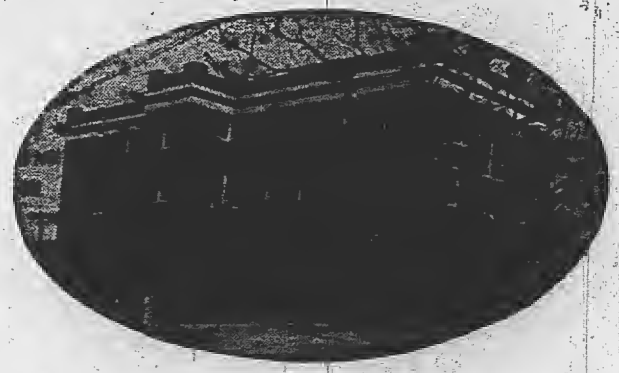
Ovette, at Ovette, Sept. 6, 11 a.m.; Q. C. 2 p.m.
Hattiesburg, Court Street, Sept. 6, 8 p.m.; Q. C. Oct. 6, 8 p.m.
Clara, at Clara, Sept. 13, 11 a.m.; Q. C. 2 p.m.
Bonhomie, at Dixie, Sept. 13, 8 p.m.; Q. C. after.
Taylorsville, at Hebron, Sept. 20, 11 a.m.; Q. C. 1:30 p.m.
Williamsburg, at Williamsburg, Sept. 20, 7:30 p.m.; Q. C. 4:30 p.m.
Bucatunna, at Bucatunna, Sept. 27, 11 a.m.; Q. C. 1:30 p.m.
Waynesboro, Sept. 27, 7:30 p.m.; Q. C. 4:30 p.m.
Moselle, at Moselle, Sept. 30, 7:30 p.m.; Q. C. after.
Seminary, at Cross Roads, Oct. 4, 11 a.m.; Q. C. 1:30 p.m.
Collins, Oct. 4, 7:30 p.m.; Q. C. 4:30 p.m.
Hattiesburg Circuit, at Batson, Oct. 7, 7:30 p.m.; Q. C. after.
New Augusta, at Leaf, Oct. 11, 11 a.m.; Q. C. 1:30 p.m.
Hattiesburg, Broad Street, Oct. 11, 7:30 p.m.; Q. C. Nov. 2, 7:30 p.m.
Magee, Oct. 14, 7:30 p.m.; Q. C. after.
Waynesboro Circuit, at Hiwanee, Oct. 18, 11 a.m.; Q. C. 1:30 p.m.
Heidelberg, at Heidelberg, Oct. 18, 7:30 p.m.; Q. C. after.
Laurel, First Church, Oct. 25, 11 a.m.; Q. C. Nov. 5, 7:30 p.m.
Bay Springs, at Bay Springs, Oct. 25; Q. C. 3 p.m.
Montrose, at Louin, Oct. 25, 7:30 p.m.; Q. C. after.
Petal, Oct. 28, 7:30 p.m.; Q. C. after.
West Laurel church, Nov. 1, 11 a.m.; Q. C. 1:30 p.m.
Kingston, Laurel, Nov. 1, 7:30 p.m.; Q. C. 4 p.m.
Mount Olive, Nov. 4, 7:30 p.m.; Q. C. after.
Hattiesburg, Main Street, Nov. 8, 11 a.m.; Q. C. Nov. 9, 7:30 p.m.
Sumrall, Nov 8, 7:30 p.m.; Q. C. 4 p.m.
Richton, Nov 15, 11 a.m.; Q. C. 2 p.m.
Ellisville, Nov. 15, 7 p.m.; Q. C. after.

The pastors are requested to have their official rolls typewritten in triplicate, with their nominations for their official boards and committees.

The pastors and Charge Lay Leaders are called to meet at First Church, Laurel, Sept. 15, at 3 p. m., with complete financial reports to that date.

B. L. SUTHERLAND, D. S.

MILLSAPS COLLEGE, JACKSON, MISS.



FALL SESSION BEGINS SEPTEMBER 14

Of all the colleges in Mississippi, Millsaps stands first in: Scholastic Recognition, Convenience of Location, Liberal Arts Faculty, Size of Liberal Arts School, Variety of Recreational Facilities Available, Beauty of Campus, Desirability of Campus Atmosphere, and Opportunity for Cultural Development.

Millsaps is Reasonably Priced and Well equipped

For Further Information Write:

M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Is this the time to halt, O Church of Christ, to sound
Retreat? To arm with weapons crude and blunt
The men and women who have borne the brunt
Of truth's fierce strife and nobly held their ground?"

* * *

Attention!!

To the Presidents and Members of the
Mississippi Conference W. S. C. S.:

Dear Friends:

The Woman's Division of Christian Service is faced with a serious deficit, caused by the large decrease in missionary giving in 1941.

Unless something is done **immediately** to increase the income from the local societies, the appropriations to the fields must be decreased or, perhaps, some of its much needed work closed.

We must secure $384,474 above present pledges to meet this crisis. This means the **minimum gift from the Mississippi Conference would be $1,963.75,** as based on our 1941 membership.

We feel confident that no officer or loyal member of the Woman's Society of Christian Service would be willing that this great organization shall retrench its program of service or do less than Methodist women did formerly in their separate organizations.

Offering envelopes and literature explaining the Emergency Fund will come in the next few days from your district secretary. We hope that with your loyal support we may continue to care adequately for our responsibilities.

The emergency of the situation requires that the funds to meet this deficit be in the hands of our conference treasurer, Mrs. L. O. Todd, Decatur, Miss., by October 1. It must be plainly marked **"Emergency Fund."**

We hope to see many of you, and particularly the Spiritual Life Leaders, at our Conference Retreat at Hinds Junior College, Raymond, Miss., August 25-27.

Yours in His service,
MRS. W. F. MAHAFFEY,
President.
MRS. T. H. FORE,
Corresponding Secretary.

* * *

Mrs. Hamrick Writes of the School of Missions

Dear Friends:

I feel it is only right that I should express my deep appreciation for the privilege of attending the School of Missions held at Lake Junaluska, North Carolina, recently. It was a wonderful experience.

The place could easily be described as a "young Garden of Eden," with its exquisite flowers, shrubbery, majestic mountains, stately buildings, etc. Then, the cross standing as a beacon, did something to me which I cannot describe. All of the surroundings are beautiful, lending a spiritual atmosphere.

The study courses were so well planned that everyone went enthusiastically into them, trying to get everything possible to take back for better promotion of the work in the home conferences.

It was my privilege to meet Mrs. Geo. W. Keen, of Cincinnati, Ohio, who is General Publications manager, and Mrs. C. W. Turpin, of Nashville, Tenn., who is secretary of Literature and Publications of the Southeastern Jurisdiction. From these two splendid workers came renewed inspiration for better work.

Ours is an important place in the mechanism of the conference, therefore, to you local secretaries of Literature and Publications, allow me to say that we must keep busy. Have we reached the goal of "every officer a subscriber" to the two magazines, "The World Outlook" and "The Methodist Woman"?

Until September 1, 1942, the introductory offer of the two magazines for $1.25 per year, holds good. Thereafter the price will be $1.25 for "The World Outlook," and 50 cents for "The Methodist Woman." The combination will be $1.50 per year.

No well informed woman can afford to miss reading these two splendid magazines and now is the opportune time to push our campaign for new subscriptions and renewals. I hope when your quarterly reports (which are due the first of October) reach me, I will see a large increase in subscriptions.

Yours for a better informed conference—this information to come through the reading of these magazines and the good literature available at 420 Plum Street, Cincinnati, Ohio.

Sincerely,
Mrs. H. E. HAMRICK,
Conference Secretary, Literature and Publications.
Collinsville, Miss.

* * *

Conference-Wide Retreat

"Mid all the traffic of the ways,
Turmoils without, within,
Make in my heart a quiet place,
And come and dwell within."

Those who attend the Conference-Wide Retreat at Hinds Junior College, in Raymond, Miss., August 25-27, will have their spirits renewed and be able to go forth to work in the Master's vineyard more effectively.

Mrs. E. E. McKeithen, our Conference Secretary of Spiritual Life, expects every local secretary to attend and as many other members of the local societies as can do so. "Whosoever will, may come."

Remember: Your own pillow, pillow case, sheets and towels. Room and board for the two days, $2.00.

* * *

Educational Conferences and Seminars

The Educational Conferences and Seminars (formerly Study Leaders' Day) will continue according to the schedule given last week:

August 25—Jackson, Galloway Memorial church.
September 1—Satartia.
September 2—Lorman.
September 4—Summit.
September 8—Meridian, Fifth Street church.
September 9—Newton.

Mrs. E. V. Perry, Conference Secretary of Missionary Education and Service, is presenting the study program for the coming year, and Mrs. Stanley Wilson, Secretary of Christian Social Relations and Local Church Activities, is suggesting a program of activities which may result from the studies.

Members of the W. S. C. S. are asked to attend the meeting nearest them and take advantage of the seminars which will be conducted in the afternoon, following the morning presentations.

* * *

Executive Meeting

Mrs. W. F. Mahaffey, newly elected president of the Mississippi Conference Woman's Society of Christian Service, is calling a meeting of the executive body for August 27, immediately following the Conference-Wide Retreat, to be held at Hinds Junior College, in Raymond, Miss.

A full attendance of the members is expected and some very important business will be discussed.

* * *

Will Attend Millsaps College

Miss Mary Thornton Lindsey, our very efficient Secretary of Student Work, who has been working with the Board of Education of the Court Street church, in Hattiesburg, for the summer months, expects to enter Millsaps College in September.

"Mary Thornton" still feels the call to serve her Master in the mission field, either at home or in some other land.

MEDITATING UPON THE WORD

Andrew Bonar tells of a simple Christian in a farm house who had "meditated the Bible through three times." This is precisely what the psalmist had done; he "had shaken every tree in God's garden and gathered fruit therefrom." The idea of meditation is to "get into the middle of a thing." Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from what we read or hear; there must be that mental digestion known as meditation. If we would "buy the truth," we must pay the price which Paul intimated when he wrote to Timothy: "Meditate upon these things, give thyself wholly to them." David meditated upon God's Word because he loved it, and he loved it because he meditated upon it.

—Moody Monthly.

We often do our best when we feel our worst; we are most courageous when most opposed.—Bruce S. Wright.

Much valuable time is wasted trying to induce careless and indifferent church members to attend services which could better be spent in preaching Christ to sinners.

—E. B. Holloway.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

It has been a long time since we as a society have studied about India, but some of our money has been going to this interesting country and these letters may help us understand the people who are so much in the public mind this week. May our prayers be much for India and the decisions that are facing her.

Ahmedabad District,
Nadiad, India.

My dear Supporter Sahib:

Loving salaams to you from your worker, Sonabai Dungar, and the family members. I am glad to have this opportunity to write this letter to you.

Recently we have been transferred to a village in the Yalkwaii Territory. Here we have 83 Christian families. I am greatly delighted to do the Lord's work among this people. Every evening we have the family prayer meeting at my home and most of them attend it. Sometimes I have to go round and invite some of them. On Sunday we have morning services. My husband preaches and I conduct the Sunday school. During the week-days I visit them in their home and pray for the sick. Some of the women are ignorant and therefore superstitious. I teach them to be free from such unhealthy influences. Some of them do not worship God, but believe in many gods and goddesses. I tell them about our Lord and help them to worship Him alone. Some are now giving up their stone gods. I tell them what our Lord Jesus did for the little children and the older people. I tell them that faith in the Lord rather than stone gods saves sick and heals them. I give them illustrations from the Bible and thus give them the religious education. Often I quote my example telling them that once I was also an unChristian and did all such things. But through His grace I am saved and worship the only God. I tell them that it was Jesus Christ who changed my life, and He is even now able to save and change lives. I tell them that He saved me and now has sent me to you to tell you about His love. I tell them that Jesus saves them if they only trust in Him.

Through the Lord's grace one woman was baptized and some others are under instructions. Another woman is getting ready to be baptized with her children. We hope to win more for His glory.

Finally, dear patron, I am really thankful and grateful to you for the financial support you send for me. May He richly bless you and guide you daily to do your most for Him. Please pray for us and we hope He will bless us the more. We remember you in our prayers. May He be with you always.

With love and best wishes, in His service,
Your faithful worker,
SONABAI DUNGAR.

* * *

Sitabai Uiphilasbhai

(Translation by her husband)

My dear Patron Sahib:

Greetings to you and to your family. I hope you and your family are doing well. I am glad to write this letter once again because I can come in contact with you in this way.

We remember you many times and are praying to God that He may bless you abundantly in all your work.

At present there are very hot days in this land. The season calls summer, at this time many rich men would go on hill. I think many missionaries are going to Mussoorie during this season.

I am particularly interested in the work of the Gospel and I know God graciously blesses the work.

There were two children in the harvest field with their parents. Tired of gleaning the occasional ear of grain dropped, they started to sing a song. One boy began telling the story of the raising of Lazarus. Getting excited in the thrilling part the child shouted out, "Lazarus, come forth and be living again." Unknown to the children a caste man, the owner of the field, was listening. The man asked to their parents where the boys had learned such good words. The father explained that the children were students of the Mission School, and the good words were from God's Holy Book. Deeply impressed the caste man inquired more of the Christian way.

We appreciate all your help, which is so generously given to maintain the work of God. God bless you and keep you well is the prayer of

Yours obediently,
SITABAI S. ULPHILAS.

* * *

Methodist Mission,
Vikarabad Deccan.

My dear Patron:

I thank God for He gave me this opportunity, and I have to inform you more about my work in this letter.

We are having our Night and Day Schools regularly. Girls and boys come to school clean, with hair combed, with clean hands and feet. If anyone comes dirty we will make them clean and advise their mothers to keep them clean always.

Last year we had good results—that is most of our boys and girls were promoted to upper classes and some of them got certificates and prizes. This year we are trying to get better results than last year. Miss Woodbridge, Superintendent of Schools, often visits our school and checks the records. She is very interested in doing this work, and takes great pains in helping us in our needs. She is very kind and loving. She tried very hard to teach us to knit sweaters, to sew shirts, frocks and many other things, which we are now teaching in our village.

Last Summer School we enjoyed ourselves very much. There we were taught how to teach the children to read and to write, and also how to teach the villagers to be clean and to take care of everything. We had nice talks there.

Dear Patron, I want to let you know the work that I did during the plague. At this time my wife and myself went from house to house, gave medicine to the sick and nursed them. We took great pains to help them.

I have an adult school for the old people. I teach them according to the methods of adult education. Those are very interesting and they like these methods. They like to read and write and they come to school very regularly. Some of the adults read Bible portions. An old man (58 years old) who is in the adult class says now I know what Bible is and he says Bible contains many stories which lead us to Jesus Christ. Therefore, adult education is most useful in the world, and I try to get more adults for the night school.

We have a library containing story books for those who want to read stories. Some young men who passed the 4th Standard will read these books and newspapers. Miss Woodbridge gets newspapers for the adults. People from other villages come and read these books and newspapers. Our school children are very fond of games. We taught them football, high jump, long jump and tug-of-war. We also teach the little children kindergarten games and songs.

We are trying our best to keep our village clean and tidy and teach the villagers to keep their houses tidy. Now all the Christians have learned to be clean in everything. They clean the floor once a week and whitewash their walls twice a year. They clean their bathing places and drains every day; if not I visit every place and check them. We tried our best in teaching them that stagnant water, dirty drains and everything that is dirty brings all kinds of diseases. So now they have learn everything and are keeping everything clean. Not only the Christians but the high caste people also take our stagnant pools and fill them with stones and mud.

I am trying to uplift my village by teaching and by experimenting.

1. Order of Worship.
2. Poultry Keeping.
3. School for Girls and Boys.
4. Adult's Education.
5. Health (the causation, prevention of all kinds of diseases).
6. Weaving.
7. Gardens (flowers and vegetables).
8. Festivals.

God has given us everything to enjoy ourselves with, but we are sad because the whole world is plunged into war. Let us pray for the sick and the bereaved, and for it to end soon.

Thank you very much for your great help. We are remembering you in our prayers.

May God bless you and your family and give you peace.

I am closing with best compliments and salaams. I am

Your obedient servant in Christ,
G. JACOB SIMON.

Where is the wisdom of rejecting what is revealed because we do not understand what is not revealed?—John Wesley.

Are we really afraid of making Christianity too simple? Yes, many of us are afraid—because we still have a sin of pride. We still think that Christianity, this tremendous fact in history, must surely be something greater than . . . just the spectacle of a simple man who loves his brothers as God loves them. Something greater? There is nothing greater.—Ernest H. Jeffs.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, La.

Progress

Let there be many windows to your soul
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows broad as Truth itself
And high as God.
Why should the spirit peer
Through some priest-curtained orifice and grope
Along dim corridors of doubt, when all
The splendor from unfathomed seas of space
Might bathe it with the golden waves of Love?
Sweep down the cobwebs of worn-out beliefs,
And throw your soul wide open to the light
Of reason and of knowledge. Tune your ear
To all the wordless music of the stars
And to the voice of Nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-thruths and grasp the whole.

—Ella Wheeler Wilcox.

* * *

Is Your Society Meeting the Efficiency Aim as it Pertains to Study?

One of the recommendations adopted by the Jurisdiction Conference was that each district try to be 100% in having its societies reach the point on the Efficiency Aim as it pertains to study, which is:

Three approved studies or an increase of one over the previous year.

The only way I can secure this information is for **every society in every district** to **report every quarter.**

If you failed to report the first or second quarters (or both), **please send these reports now, even if you have not had a study.** Then remember, **third** quarter's reports are due **October 1.** Let's see how many 100% districts we can have in the Louisiana Conference!

Faithfully yours,
MRS. G. W. DAMERON.

* * *

A Check List on the Discipline

By Mrs. V. F. DeVinny
Secretary of Organization and Promotion

Did you see the movie, One Foot In Heaven? Did you join in the laughter when Mrs. Spence rattled off the definition of the Discipline? Yet how many of us do you suppose could have made such a full statement? Most members would be content with saying that the Discipline of The Methodist Church is the printed collection of its rules and regulations. Others might add that it contains the declaration of our faith and order of services. Probably only a few would define the Discipline as a standard of growth and inspiration. That is the interpretation given in the Episcopal Address which serves as the foreward of the 1940 Discipline.

The following excerpts reveal the true meaning and spirit of this book which too few Methodists know: "The Methodist Discipline is a growth rather than a purposive creation. The founders of Methodism did not work with a set plan, as to details. They dealt with conditions as these arose. . . . In such a process of adjustment, the Discipline became not a book of definite rules, nor yet a formal code, but rather a record of the successive stages of spiritual insight attained by Methodists under the grace of Christ. We have, therefore, expected that the Discipline would be administered, not merely as a legal document, but as a revelation of the Holy Spirit working in and through our people. We reverently insist that a fundamental aim of Methodism is to make her organization an instrument for the development of spiritual life. . . . We do now express the faith and hope that the prayerful observance of the spiritual intent of the Discipline may be to the people called Methodists a veritable means of grace."

Though aware of its existence, to a vast majority of the people called Methodists, the Discipline is a closed book. The average member knows very little about his church, its program, its organization, and especially its administration. This lack of knowledge usually results in a lack (or at least a minimum) of interest, for information is the basis of intelligent churchmanship.

Furthermore, the spirit of cooperation is apt to be a minus quantity among the uninformed. Workers in one department frequently develop blind spots which prevent them from seeing the values in the other departments and avenues of service. The interrelatedness of the church boards and activities needs to be exposed. It is not fully understood in all quarters.

A study of the Discipline would be a rewarding venture for every church in order to point up the relationships of the various agencies, to develop a new appreciation of the work and significance of the church and a better understanding of the functions of its officers and boards. A Leader's Guide containing suggestions for teaching the Methodist Discipline may be secured for fifteen cents from your nearest Methodist Publishing House.

Do you want a method for increasing the effectiveness of women's work in the local church? The answer is simple: See that all the Disciplinary provisions enabling the Womans Society to participate in the total program are fulfilled according to the following:

Check List

Is your Woman's Society of Christian Service organized in fact as well as on paper? Paragraph 1006: There shall be a Woman's Society of Christian Service in every local church, auxiliary to the conference Woman's Society of Christian Service. Paragraph 223, Article 2: The duties of a pastor are: (14) To organize and maintain Church Schools, Woman's Societies of Christian Service, Young People's Organizations and Brotherhoods. (20) To make a written report to each Quarterly Conference on the following items: (i) Missions, including Woman's Societies of Christian Service, Church Extension, and missionary education in the Church School.

Does your society have representation in the Quarterly Conference? Paragraph 529, Article 2.

Is your president a member of the Official Board? Paragraph 541.

Did your society elect two lay women to serve on the local Board of Missions and Church Extension? (In a small church, one lay woman.) Paragraph 562. Paragraph 1040.

Is the society cooperating with the Board of Missions and Church Extension in developing a missionary-minded church and sponsoring some definite missionary project or projects? Paragraph 563. Paragraph 1041 (6).

Did you society elect a representative to serve on the local Board of Education? Paragraph 1139.

Is your society cooperating with the Board of Education in the missionary education of children? Paragraph 1145 (last sentence): The Woman's Society of Christian Service and the church Board of Education are authorized to cooperate in the missionary education of children in accordance with the plans to be determined by the General, Jurisdictional, and Annual Conferences.

Is your society cooperating with the Board of Education in the unified program for the missionary education of youth? Paragraph 1024: The plan now in effect was adopted by this Interboard Committee on Missionary Education.

Are you helping to promote the Methodist Youth Fund? Paragraph 1734: The Interboard Committee on Missionary Education adopted the Methodist Youth Fund as the official plan for the missionary giving of youth.

Are you able to check every item? What is your rating? This check list represents the ideal. Do not rest content until your society fulfills every Disciplinary provision. In order to do this, it will be necessary to secure the cooperation of your pastor. He will be glad to work with you for he knows that the local church will be strengthened through a well-integrated program.

—Contributed by Ruth Esther Wheaton, Field Worker.

In the works of man as in those of nature, it is the intention which is chiefly worth studying.—Goethe.

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON AUGUST 23, 1942

By Rev. W. C. Newman

REALIZING THE PRESENCE OF GOD

Lesson Text: Genesis 28:10-22.

Golden Text: I am with thee, and will keep thee whithersoever thou goest.—Genesis 28:15.

"He is a living example of what not to do," said a man to me about a mutual friend. Much the same thing might be said about Jacob, the trickster. He belongs to that class of men who imagine it to be a great thing to outsmart their fellowmen. Even in his relations with God this characteristic crops up continually. But we must remember that he lived at a very early period in human history, and under primitive conditions. He is to be forgiven for much, while we strive to be and to act differently.

A Religion of Superstition

For one thing, Jacob's conception of God was inadequate and erroneous. It was not strange that Jacob should dream, still less strange that he should have a dream that was full of unreal figures in a mysterious setting. Almost every single human being has had some comparable experience. But Jacob made the same mistake that many of us make, that of supposing that God reveals Himself to men in some irrational magic.

One does not learn history or mathematics in dreams. Much less does one learn the tremendous truths of God and religion that way.

It is an amazing commentary on our modern life that fortune tellers, palmists, and people who claim to be able to communicate with the dead still trick the public out of millions of dollars each year. And there are religionists who practice a quackery equally as stupid and as dishonest, and get paid for it.

If there is one outstanding truth that lifts itself out of the confusion of our times, it is that God is no voodoo magician, to be discovered in dreams and visions, but an intelligent Person working through intelligible forces to a noble purpose.

A Religion of Expediency

Furthermore, Jacob's religion was founded on a motive that was basically wrong. He offered to build God a house provided God in return would take care of him on his journey, give him bread to eat and raiment to put on, and bring him home in happiness. Thus Jacob reduced God to a convenient, but utterly ruthless Boss, who swapped His favors for political servility.

But God's favors are not to be bought. He is no divine bargainer. We cannot purchase His blessing nor ward off His punishments by making niggardly concessions to Him. We cannot be unscrupulous in business, as Jacob was, and cover it all up by large donations to charity or the church. Jesus left no room for doubt in our minds at this point. He said plainly that the rain and the sun come alike on the good and the evil, and no man is justified in being religious in the hope of obtaining some private benefits thereby.

God asks our loyalty on one basis alone—that of truth and right. And following truth and light as often as not leads us to suffering rather than to prosperity. But we are to follow them because they are truth and right.

A Religion that Did Not Change Conduct

Unhappily Jacob was the same Jacob after this dream as he was before. He did not return the stolen birthright to his brother, Esau. He was still capable of using an unholy scheme to gain greater riches for himself. His religion was apparently a thing apart from his daily living.

It was the old cry that politics and religion will not mix. Nor will they. But any religion worth the having will exert a profound effect not only upon one's political philosophy, but upon one's business methods, one's social relationships, and upon every other phase of character and conduct. A religion that does not change conduct is far from being the Christian religion.

Finding God in Life's Experiences

But when all this has been said to the disparagement of Jacob and his religion, it must be conceded that he used this dream of his, as well as some other incidents in his life, to stimulate his consciousness of God. And men cannot think of God earnestly and continually without eventually growing in their conception of Him and in their devotion to Him. One of the causes of our ineffectual religion is that we go days on end without giving God a thought. It is when we interpret every experience of life in terms of God that we come to be effective Christians.

WISE OR OTHERWISE

By Rev. James H. Felts

It is easy to make mistakes, but very difficult to face, acknowledge and correct them.

The preacher "curled the hair" of his congregation on Sunday morning, but the women folk were seen at the beauty parlor during the week.

When some women are prevented from discussing the latest gossip and personal ills the joy is taken out of life.

The late Dr. George Stewart often said, "I never talk higher up or lower down than women dress." Wonder how he would express it now if living?

"Father had learned to nail down his appointments ahead of time." From One Foot In Heaven. "Sounds like Old Pide's Bell."

Have you seen this definition of Easter? When the preacher has to compete against the choir and new hats we call it Easter."

I have known a rantankerous choir or two, but none as I recall that I would characterize as "a cross between the devil's grandmother and a mountain wildcat."

I also read with interest Bishop Quail's answer to the question: Why preachers' children have reputation of being least disciplined in town—"they have no one to associate with except the children of church members."

A paraphrased scripture might be read as follows, "Take us the meannesses, the little meannesses that spoil our work, for our work is easily spoiled."

In-growing toenails are very painful. Painted toenails (or finger nails) are only unsightly.

True or false? The bliss of ignorance is as important as the audacity of imaginary knowledge?

Fulton, Ky.

THE TIDE IS SURE TO WIN

On the far reef the breakers recoil in shattered foam,
But still the sea behind them urges its forces home.
Its chant of triumph surges through all the thunderous din,
The wave may break in failure, but the tide is sure to win.

The reef is strong and cruel, upon its jagged wall
One wave, a score, a hundred, broken and beaten, fall;
Yet in defeat they conquer, the sea comes flooding in;
Wave upon wave is routed, but the tide is sure to win.

Oh mighty sea, thy message in clanging spray is cast;
Within Gods plan of progress, it matters not at last
How wide the shores of evil, how strong the reefs of sin,
The wave may be defeated, but the tide is sure to win.

—Anonymous.

The vicar was appealing to members of his congregation to supply refreshments for the church social. "And now, please remember," he ended, "what we want are not abstract promises, but concrete cakes."

—Public Opinion.

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THE CHRISTIAN FIRESIDE

WILL ROGERS' BEST-LOVED HORSE

By Lois Snelling

In her biography of her husband, "Uncle Clem's Boy," Mrs. Will Rogers writes often of horses. No true biographer could do otherwise, since horses played such an important part in the life of the cowboy-humorist. From the days of his childhood on his father's Oklahoma ranch to the time of his tragic death in Alaska, one of his interests and deepest devotions was horses.

But of all the ponies that galloped and raced through his active life, the one that Will Rogers loved best was "Teddy." And Teddy well deserved his master's affection, for it was he that co-acted with Will in his early vaudeville days and launched him on a successful stage career.

Teddy had a heroic namesake to live up to, for Will named him for President Theodore Roosevelt. He was reared on an Oklahoma ranch, and it was necessary for Will to economize for some time before he was able to save the one hundred dollars that was Teddy's purchase price. He was a beautiful little pony—dark bay, with black mane and tail—and as bright as a new dollar. Will would call out to him, "Right!" and he would start instantly, and just as quickly would he stop.

Will bought him a beautiful dark blue blanket, banded with gold, and the name, "Will Rogers," in large gold letters across it. The cowboy who assisted Will in his act would ride the little horse, dressed in his fine blanket, from the stable to the main thoroughfare. Then he would dismount and Teddy, without a halter of any kind, would follow him down the crowded street and up to the stage door.

When Will and Teddy finally separated, the parting was a sad one. Teddy was shipped back to Oklahoma and placed on pasture with the other horses on the Rogers' ranch. There were instructions that he was to have the best of care, but one day the fence was broken down. The ranchman found that the horses had escaped. Eventually they were all rounded except one. Nowhere could Teddy be found!

When Will Rogers, far away in the East, learned of the disappearance, he was heartbroken. He wired his nephew to make an immediate and thorough search for the pony. Neither time, trouble, nor expense was to be spared. Teddy must be found!

Months passed and at last Teddy was discovered. In a cornfield, pulling hard at a plow, with an old Indian driving him, they found the little pony that had been the idol of thousands of boys; that had worn the softest felt shoes on his dainty feet and a gold-banded blanket on his back; that had displayed human intelligence in his acting before American audiences, and had played for the King of England.

Will was delighted when he learned that Teddy was safe and back on the ranch again. He ordered that the pony be given the very best of everything, and all possible care taken of him. These instructions were carried out, and Teddy lived in contentment to an old, old age.—Our Dumb Animals.

ALCATRAZ ISLAND

When we were in San Francisco some time ago we looked out across the bay and noted in the distance the dim outline of Alcatraz Island. The American people have come to know what Alcatraz Island stands for. It is the seat of a prison where the most dangerous and hopeless prisoners are kept. It is the supreme dread of the incorrigible. Its location, however, is one of the most attractive—in the midst of one of America's beauty spots, standing near the Golden Gate and looking out upon the quiet harbor to which the ships of the world come and from which they take their departure. The skyline from this attractive harbor is made up of the wooded hills, the inspiration of many an arist. But Alcatraz is a world of its own in the midst of these beautiful surroundings—a world of the lost where the wicked are reaping the fruits of their wickedness. Beautiful surroundings cannot make a life beautiful and even the breezes of heaven cannot make it good. The character of the Alcatraz world is made up from within. It is true of every man's world—whether it be good or bad. While Alcatraz is a terrible reality to many a wretched life, it also is a symbol of the life that rejects God and the freedom which he offers to every soul that will accept it.

—Editorial in Religious Telescope.

WHAT YOUR DOLLAR SAYS

"Dug from the mountain side, washed in the glen,
Servant am I, or the master of men.
Steal me, I curse you;
Earn me, I bless you;
Grasp me and hoard me, a fiend shall possess you;
Lie for me, die for me;
Covet me, take me,
Angel or devil, I am what you make me."

"I keep strange company in serving life's exchange: I am here today a holy offering to a risen Lord; but yesterday I was in a place of vice and crime.

"My power is terrific. Wherefore I beg you, stamp me with your faith and send me out to tasks of happiness and peace and life. My use and service is determined by the kind of men who gain me, hold me for awhile, and send me forth into the fields of their desires and aims.

"Now that I am yours, I beg you let me serve the best impulses you can feel. I am you. You will be what you make of me!"

—Selected.

AFTER DEATH

One of the kings of Hungary got so depressed when he thought of what was to follow death that he sent for his brother and explained his depression by saying: "I am a great sinner and fear to meet God." His brother, good-natured but frivolous, treated his fear as a joke, and tried in vain to laugh it out of him.

In those days, if the royal executioner sounded a trumpet before any man's house, it was a signal that he was to be led forth to execution, and in the dead of the following night that functionary sounded the dread blast before the prince's door. Roused from sleep, and realizing the meaning of the trumpet, the prince rose, and going to the door, was seized by the executioner and taken, pale and trembling, into the royal presence, where he fell on his knees before his brother and begged to know in what way he had offended him.

"In none," said the King, "but if the sight of a human executioner is so terrible to you, shall not I, having grievously offended God, fear to be brought before His judgment seat?"

When I was young we frequently heard sermons into which that story would have fitted as though made for them. Few such sermons are heard today, and I am not commending myself or my fellow preachers when I make that statement. We are distinctly failing in one part of our duty.

—Methodist Recorder.

THE HOUSE BY THE SIDE OF THE ROAD

By Rev. C. A. Cornell

I have lived in the house by the side of the road,
I have been a good friend to man.
I did what the poet told me to do,
And now, I am merely a man.
They killed my pet dog, they singed my old cat,
They borrowed my shovel and rake,
Stole the wash on the wire, my spare auto tire,
And even the ducks and the drake.

I did live in that house by the side of the road
Where the autos and trains went by,
But they made me hump, and I've had to hump
As I wanted to live, not die.
The sparks from the engines burned up my barns,
The cars have splashed mud in my eye,
The tramps from the trains, and the thumbers complain
If my auto should pass them by.

They have taken my hens, old rooster and chicks,
And stolen my china nest egg,
They have milked my old cow, swiped the pig and the sow,
Tobacco and matches they beg.
My turnips and cabbage and onions are gone,
My carrots—potatoes—I grew,
Spring lambs and the ewe, my billy goat, too,
And mush in their mulligan stew.

You may have my house by the side of the road,
Let them call you friend—while they can,
Here's my coat and vest, they have taken the rest,
And I'm nearly a naked man.
I'll build my new nest in the tall tree top.
Dig a hole in the deep sea strand,
And I'll pull that tall tree, way up after me,
While you're hunting your hole in the sand.

—The Hammond Vindicator.

The block of granite which is an obstacle of the weak, becomes a stepping stone in the pathway of the strong.

—Thomas Carlyle.

SOCIAL BETTERMENT COMMITTEE'S REPORT TO NEW ORLEANS MINISTERIAL UNION

Monday Morning, August 3, 1942

For several years the menace of commercial gambling and prostitution and other vices in New Orleans and throughout the State have been steadily on the increase, and with this increasing lawlessness there has also been a marked laxity on the part of the officers in enforcing the laws. We view this condition with grave concern. Unless this lawlessness can be permanently checked and brought under control, and that right soon, our whole system of liberty under law is jeopardized.

The New Orleans Ministerial Union has not been negligent in its efforts to suppress this lawlessness, but these efforts have not accomplished the desired results. Perhaps we made our greatest mistake in not being persistent and determined. Our efforts have been more or less sporadic. While good was accomplished, we were not persistent enough to win, even though we had the law and the right on our side.

About eighteen months ago the Union set itself definitely to the task of bringing every pressure to bear in interest of social betterment and law enforcement; and your Social Betterment Committee was instructed to take such steps as were necessary to have all illegal commercial gambling and prostitution with their allied vices brought to a definite and speedy end in New Orleans and throughout the State of Louisiana. Notwithstanding the fact you invested your Committee with full power to act, we have wanted a vote of confidence and your intelligent cooperation; so we have made full report of all our activities at every meeting of the Union. We thank you for the hearty approval you have given our efforts.

To refresh your minds, the Committee begs the privilege of giving a brief summary of the steps taken that have led to the situation in which we find ourselves today. The first step taken by the Committee was to get the facts. The District Attorney was kind enough to furnish us three copies of a digest of the law covering the whole subject of gambling. We were fortunate in having a "friend" who had first hand information about the whole gambling life of the city, and what information he didn't have he knew where to get it. When it was known that we wanted information, it was forthcoming. It came from many sources—from policemen, from gamblers, and from prostitutes; it came from mothers who were heartbroken over their prodigal sons and daughters; it came from wives and mothers who saw the children hungry and the home itself bankrupt because of gambling; it came from business men who had suffered much because of gambling, embezzling employees.

With these facts in hand of the awful menace of gambling and prostitution, with the names and addresses of places and promoters, the next step of the Committee was to contact the officers of the law. We did this with considerable confidence. We felt that in a quiet way, cooperating with the regularly constituted officers of the law, the desired results could be obtained. We do not regret having taken this action. We think no law enforcement officer in New Orleans would claim that we were at any time unfair.

We had several conferences with our District Attorney, with our Mayor, and with our Chief of Police. We made definite complaints, giving names and addresses. Copies of these complaints were also furnished the Grand Jury. The District Attorney ordered arrests be made. Some arrests were made both by the Police and the District Attorney, but the gambling places, after being kept closed two or three weeks, were allowed to re-open, and we could get no further action from the District Attorney, the Mayor, nor the Chief of Police. Prostitution and gambling went from bad to worse. The vices were flaunted in the face of law abiding citizens. Letters of entreaty were sent to the District Attorney and to the Mayor. They answered with a courteous reply—"We have given orders," but commercial gambling and prostitution continued unmolested. We had exhausted every resource at our command in trying to get something done through the officers, whose duty it was to enforce the law. We made a fair and honest effort to get their help, but they let us down.

The next step was a letter addressed to the Mayor in which the whole menace of commercial gambling and prostitution was reviewed and also the promises the officers had made the ministers that something would be done about the whole lawless business. In this letter we set a date, not as a threat, but as a statement of fact, as the end of our conferences, unless something definite could be done in the way of suppression of gambling, prostitution and related vices. If nothing was done before this set date, the Mayor was given to understand that we would resort to publicity and any other measure that might promise relief. Nothing was done. We had no further word from the Mayor.

The campaign of publicity began. We are indebted to our daily papers in New Orleans and other papers throughout the State. The Associated and United Press gave wide publicity to the lawless situation prevailing in New Orleans and some sections of the State. In the midst of this campaign against lawlessness our country was forced into the world war. Her citizens were called on to make many sacrifices. Sacrifices everywhere except in our dens of corruption and vice! War workers and many business enterprises needed telephones and needed them very badly, but they were told by the government that no more phones could be had, as the material was needed for war purposes—and yet thousands of telephones were tied up in the illegal "bookies." The Telephone Company makes a desperate appeal to the legal users of phones to use them sparingly, and yet these illegal "bookies" are cluttering up the exchange and no doubt interfering with war operations. Nothing could be more unfair and unpatriotic. We have called upon the Priorities Board, the Public Service Commission and the Telephone Company for justice and relief. We asked that all of these phones used in illegal places be taken out and placed where they are needed in legitimate enterprises.

The War Production Board is carrying full-page advertisements in all the leading papers of the nation, making a desperate call for scrap of every kind while in Louisiana alone it is reported that we have upward of twenty-five thousand illegal slot machines and pin ball machines and other mechanical devices that have not been counted. The law says that these slot machines should be confiscated and along with them other gambling devices. We are calling upon the War Production Board to call in all these illegal machines. The slot machines of the nation, if converted into war implements, would do much towards supplying the need in this critical hour. To operate an illegal slot machine is both lawless and unpatriotic.

For a long time our city has been overrun with harlots and pimps. It was well nigh a waste of time to report such to the police. A house of prostitution could open up next door to a respectable home and nothing could be done about it without political pull. Soldier boys were being robbed in gambling halls, and polluted and poisoned and probably ruined for life in these places of prostitution. Your Social Betterment Committee gave a full report to the war committee in Washington, whose chief duty is to regulate the moral conditions around camps where our soldier boys are stationed. This report covered liquor, gambling and prostitution. It was reported that in many cases all three were found in a single establishment. Saloons have no license nor right to operate gambling dens.

Since we were turned down by our own city law enforcement officers, from whom we desired and expected help, we have turned to every source and every agency that might be able to help in eradicating the vice and corruption with which our city has been cursed. Whether in response to our appeal or not the officers of the National government are here and at work. The State troopers also are here. Louisiana and New Orleans are a part of the United States. The national government has a responsibility in law enforcement here as it has in any other section of the country. New Orleans is a part of Louisiana, and the State government has a responsibility here

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just as it has in other sections of the State. When local self government fails it is the duty of the higher government to protect her people. It was not the wish of our Governor that any local situation would necessitate the presence of state troopers. Nobody who knows the situation here in New Orleans will deny the fact that city government failed in the enforcement of the laws against commercial gambling and prostitution and related vices—failed without making much of an effort.

With the cooperation now of national, state and city forces we are justified in believing that our city and state will have a moral clean-up long over-due. We have been given to understand by the officers of the law that this is not a temporary expedient, but is a definite, persistent and continuous effort to suppress this lawlessness, and that there will be no letup.

The New Orleans Ministerial Union is only one of many organizations interested in law enforcement and the suppression of commercial gambling and prostitution and related vices. There are many church groups and civic groups and a large number of law abiding citizens here and there who are with us whole-heartedly. The number is growing daily. It is already in the mind of many citizens of the State to effect a state-wide organization with representatives from every parish. The tentative date of this state-wide meeting is September 29.

Your Social Betterment Committee presents this report, trusting that what we have done meets with your full approval. Good is being accomplished. Our people are responding. The lawless are uneasy. The law abiding are more hopeful. The officers of the law are becoming more keenly conscious of their responsibility. We hope there are better days ahead, and we pledge you that we will keep up the fight, for law. order and decency are on our side. You can help us greatly, and help the cause, by keeping your people informed and lending your individual support wherever possible.

Respectfully submitted,
Social Betterment Committee,
W. W. HOLMES, Chairman;
R. F. BUCK,
J. R. BULLOCK,
H. A. GIBBS,
J. D. GREY.

RESOLUTIONS OF RESPECT

Whereas, it has been the will of the Heavenly Father to call our friend and brother, J. H. Thomas, from this earthly home to a Home Eternal; therefore be it resolved

1. That we, the members of the W. S. C. S., of Brooklyn, Miss., Seashore District, extend our heartfelt sympathy to his wife, Lucile DeVall Thomas; to his parents, Mr. and Mrs. J. T. Thomas, Leakesville; and other members of his family;

2. That we acknowledge with grateful appreciation the many deeds of kindness and helpfulness performed by Mr. and Mrs. Thomas during their five years' sojourn among us;

3. That a copy of these resolutions be sent to Mrs. Thomas, a copy to his parents, and a copy to the New Orleans Christian Advocate.

MRS. BESS GAY,
For the W. S. C. S.

If a sparrow comes before my window, I take part in his existence and pick about the gravel.—Keats.

LOUISIANA CONFERENCE CAMPAIGN CREDITS

(Note: Charges having one credit are included under single subscriptions.)

Alexandria District

Alexandria, B. C. Taylor	4
Boyce, L. R. Nease	2
Bentley, C. Shaw	4
Colfax, E. E. Slyvest	14
Campti, J. L. Lay	5
Ferriday, T. T. Howes	5
Lecompte, F. J. McCoy	17
Marksville, W. C. Mason	2
Melville, C. B. Powell	6
Montgomery, Mrs. Wardlow	7
Natchitoches, C. F. Lueg	25
Olla, C. L. Moore	4
Pineville, R. M. Bentley	48
Pollock, Ruth Nuttall	4
Pleasant Hill, J. P. Paul	8
Trout, J. E. Selfe	2
Winnfield, H. B. Hysell	15
Weaver, L. A. Bodie	9
White's Chapel, J. A. Jones	13
Single subscriptions	11

Baton Rouge District

Amite, A. T. Law	7
Baker, J. L. Beasley	16
Bogalusa, G. W. Pomeroy	9
Blackwater, J. P. Bonnecarrere	21
Baton Rouge, J. H. Crowe	27
Istrouma, R. R. Branton	31
Clinton, F. S. Flurry	4
Covington, J. C. Rousseaux	17
Fisher, A. W. Coody, Jr.	4
Franklinton, I. W. Flowers	5
Gonzales, C. J. T. Cotten	17
Greensburg, R. V. Fulton	5
Hammond, T. H. Trotter	20
Jackson, W. B. Hollingsworth	2
Kentwood, L. L. Booth	3
Lottie, L. W. Cain	2
Pearl River, W. B. VanValkenburgh	25
Pine Grove, Elmo LeBlanc	2
Plaquemine, A. P. Boyd	2
Ponchatoula, H. T. Carley	17
St. Francisville, D. T. Williams	2
Springfield, M. D. Felder	20
Tickfaw, P. W. Sibley	13
Walker, E. W. Corley	12
Zachary, G. A. Galloway	5
Miscellaneous	12
Single subscriptions	1

Lake Charles District

Abbeville, J. A. McCormack	24½
Crowley, J. B. Grambling	10
Church Point, T. D. Lipscomb	15
DeQuincey, W. T. Gray	21
Ebenezer, C. J. Thibodeaux	6
Gueydan, Don Wineinger	13
Iowa, Sam Nader	10
Indian Bayou, L. N. Hoffpauir	9
Jeanerette, J. H. Sewell	9
Kinder, R. T. Pickett	4
Lake Arthur, T. J. Holladay	11
Lafayette, V. D. Morris	2
Lake Charles, J. H. Bowdon	39
Leesville, A. A. McKnight	23
Merryville, W. C. Barham	14
Many, R. T. Pynes	9
Single subscriptions	1
Miscellaneous	18

Monroe District

Bonita, C. W. Lahey	17
Bastrop, C. E. McLean	18
Columbia, W. R. Wendt	16
Columbia Circuit, Miss Lea Joyner	4
Delhi, J. E. Hearn	22
First Church, A. M. Freeman	83
Gordon Ave., W. A. Cross	11
Gilbert, S. S. Holladay	16
Grayson, W. H. Carroll	15
Lake Providence, H. N. Brown	13
Mangham, R. L. Cooke	17
Mer Rouge, A. C. Lawton	[illegible]
Oak Ridge, J. F. Dring	14
Oak Grove, S. J. McLean	18
Pioneer, J. C. Price	15
Rayville, Jack Midyett	[illegible]
Sterlington, J. W. Lee	10
Tallulah, H. A. Rickey	25½
Wisner, J. M. Alford	12
West Monroe, C. K. Smith	11
Waterproof, C. M. Hughes	8
Winnsboro, O. L. Tucker	18
Stone Ave., I. L. Yeager	10
Single subscriptions	1
Miscellaneous	20

New Orleans District

Canal Street, J. T. Harris	10
Carrollton Ave., E. C. Gunn	34
Chalmette, J. W. Booth	6
Donaldsonville, W. W. Perry	13
Morgan City, D. B. Boddie	16
Napoleon Ave., H. A. Gibbs	2
Franklin, J. B. Harper	3
Felicity Street, W. D. Boddie	6
First Church, N. H. Melbert	44
Golden Meadow, R. L. Clayton	6
Gretna, A. R. Hoffpauir	3
Houma Heights, M. S. Robertson	20
Parker Memorial, E. B. Emmerich	22
Rayne Memorial, H. L. Johns	95
St. Mark's, J. C. Whittaker	13
Slidell, J. W. Faulk	13
Single subscriptions	1

Ruston District

Arcadia Circuit, M. G. Lee	4
Athens, B. P. Durbin	3
Calhoun, J. A. Knight	5
Chatham, J. T. Garrett	8
Clay, A. M. Martin	5
Cotton Valley, J. F. Wilson	5
Dubach, J. W. Ailor	16
Eros, F. L. Hearne	2
Farmerville, W. O. Byrd	4
Gibsland, G. A. LaGrange	15
Haynesville, Louis Hoffpauir	7
Heflin, A. M. Wynne	14
Homer, W. H. Giles	4
Jonesboro, W. D. Milton	40
Lisbon, R. E. Walton	4
Ringgold, E. W. Day	19½
Ruston, Guy M. Hicks	37
Sibley, Rex Squyres	2
Springhill, A. S. J. Neill	14
Miscellaneous	12
Single subscriptions	3

Shreveport District

Belcher, J. W. Matthews	2
Bossier City, A. P. Smith	11
Cedar Grove, L. E. Douglas	4
Cedar Grove Mission, S. S. Bogan	10
Greenwood, F. C. Collins	13
Grand Cane, J. P. McKeithen	7
Ida, Thurmon Spinks	9
Logansport, W. O. Lynch	28
Mansfield, Marion S. Monk	9
Mangum Memorial, P. M. Caraway	3
Pelican, A. A. Collins	18
Plain Dealing, L. A. Carrington	2
Broadmoor, Geo. Pearce	7
Park Avenue, S. A. Seegers	7
Rodessa, Jack Cooke	2
Shreveport, B. D. Watson	5
Trees, W. L. Watson	1
Single subscriptions	3
Miscellaneous	21

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

Thank God for life: life is not sweet always,
Hands may be heavy-laden, hearts care full,
Unwelcome nights follow unwelcome days,
And dreams divine end in awakenings dull;
Still it is life, and life is cause for praise.
—Susan Coolidge.

THE PRAYER-ROOM TODAY

Already I would bless Thee, my Father, for Thy guiding hand and for Thy sure providing. There have been so many times when, though I felt that I had missed the way, afterwards I knew how wisely and safely I had been led. And now I begin to see the pattern of Thy purpose in my life, to understand how one event and another have been part of Thy great design. Let me not again forget, let me not again resist Thy guidance or seek to shake myself free from Thy control. And when once more the darkness gathers round my path, give me to know, with a deep peace, that Thou art very near. Amen.

Vol. 89. No. 35.

NEW ORLEANS, LA.
THURSDAY, AUGUST 27, 1942.

Which Are You?

Norita Wilson

Together they traveled the pathway of life
From the morn till the setting of sun,
Yet the one was so joyous, the other downcast
When the journey of life had been run.

They went hand in hand o'er a desert of sand
To reach that far land fair and sweet.
The one saw the grandeur of mountains afar,—
The other, the sand at her feet.

They must needs cross a rill which their pathway traversed
As they left far behind them the ridge.
The one had the song of the brook in her ears,
The other but looked for a bridge.

A child near their pathway, intent on its play,
Was baking mud pies spread in view.
The one saw the smile, the other the grime
As the friendly tot waved them adieu.

They passed through a gateway, on nearing their goal,
And entered a flowering mart.
The one felt the kiss of a rose on her lips,
The other, a thorn in her heart.

—The Better Home.

WALLET OF THE WEEK

IN THE CHURCH OF SCOTLAND the minimum salary of ministers is twelve hundred and sixty dollars, with a rent-free residence and an allowance for dependent children. This achievement was brought about by what they call the Maintenance of the Ministry Fund. Commissions of Inquiry for other communions have reported favorably on such a scheme and some diaconates have given serious consideration to such a step, but as yet little seems to have been done outside the Church of Scotland.

* * *

THE BANANA INDUSTRY of tropical countries to the south of us is a development of the last half century. According to the National Geographic Society, bananas wrapped in tinfoil were displayed at the Philadelphia Centennial Exposition in 1876 as curiosities from the tropics, but by 1910 it had become a national staple. In 1916 forty million bunches were imported, in 1937 the shipments reached beyond sixty-six million bunches. On account of war needs, the shipping of bananas has been greatly curtailed much to the hurt of banana farmers.

* * *

A STUDY OF RURAL AREAS indicates that they produce the life which cities destroy. The cities produce the culture while the country districts nourish religion and the churches. The hope of civilization is in the fact that the population of the world is fundamentally rural. The Protestant churches and the people of China, India, Africa and Russia are overwhelmingly rural, and in the United States two-thirds of the Protestant churches are in the country and the small towns. Mission churches of most countries begin in rural districts.

* * *

THE PROGRESS OF CHRISTIAN PEOPLE through the centuries has been marked by songs of praise and triumph. This tendency has been so universal among devoutly religious people that an ancient thinker declared that praise was the chief among the virtues. Certain it is that Christian people have found in rhythmic praise a means for expressing their faith, which is no less positive and universal than is the theology of their creeds. It is indeed likely that song grips more lives than are ever affected by the theology and the creeds of the churches.

* * *

ONE SOURCE OF ENCEPHALITIS is about to be laid at the door of the hapless mosquito, according to the reports of scientists making investigations in that field. It has been found that the viruses of the St. Louis and western equine encephalitis are transmitted by mosquitoes. Researchers have discovered that one out of every three hundred and eighty-six culex tarsalis Cook mosquitoes trapped in the Yakima Valley of Washington are carriers of the virus. The mosquito, like the Indian, seems to be "climbing the western hills to read his doom in the setting sun."

COLT'S PATENT FIREARMS MANUFACTURERS are reported to have taken steps to help solve the worship problem of war workers on Sabbath shifts. In a club-room at the plant, services are provided for those who would otherwise be deprived of worship. Two Roman Catholic masses are said in the morning, and Protestant and Jewish services are held in the evening. This is thought to be the first regularly scheduled religious services to be held in a war production plant.

* * *

THE VATICAN recently came under attack of **Regina Facista**, the leading organ of the Italian Fascists. It is reported that the editor condemned the Vatican for its sympathy for persecuted and massacred Jews. He also made an attack for its failure to condemn "contaminating religious unions" between Jews, Protestants and Catholics in the United States and Britain. In view of the extent of the present war involvement, it would appear that there might be little need for revising the strictures in the future.

* * *

THE AMERICAN RED CROSS, whose peace-time service covers epidemics and every variety of natural disaster, is said to have had the severest test of its sixty-one years of relief work during the past spring. It expended more than a million dollars in relief and rehabilitation work, following floods, tornadoes, cloudbursts, ice jams, and forest fires in eighteen states from Maine to Texas. That is a great record under any conditions, but particularly under the war pressure which was carried at the same time.

* * *

THE NORTHERN BAPTIST CONVENTIONS adopted measures at recent sessions which, whatever else they might signify, showed a spirit of independence and regional autonomy. The Oregon State Baptist Convention adopted a resolution withholding financial aid and other support from conscientious objectors. The Arizona Baptist Convention adopted by a unanimous vote and without discussion a constitutional amendment repudiating all connection through the Northern Baptist Convention with the Federal Council of Churches of Christ in America.

* * *

THE LID WAS BLOWN OFF PRICE CEILINGS when a San Francisco chemist discovered that the liver of a shark from the waters of Lower California contains vitaman "A" in many times the quantity found elsewhere. The price of sharks jumped from ten dollars a ton to two thousands dollars a ton, and shark's liver now sells at from three to eleven dollars per pound. The theory is that the heavy vitamin content is acquired from some kind of microscopic plant at the bottom of the ocean and that it settles in the liver of the shark. Sharks weigh from three to six hundred pounds each and the liver is one-tenth of its weight.

New Orleans

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EDITORIAL

OUR SPIRITUAL INVALIDISM

In our editorial on the church press, we undertook to show how it reflects the dynamic weakness of the church. It is our purpose now to discuss another contributing factor to the spiritual invalidism of the accredited agent of Jesus' healing authority. We refer to a worldly college flying the flag, but denying the authority of the church which sponsors it. It is a situation calculated to deceive the very elect because back of a professed allegiance is a deadening disloyalty to every legitimate implication of the church and its message. Like the witch of Endor, such institutions may become the unwilling intermediaries between prophetic souls and those who have lost contact with God, but only to the extent of discovering a hopeless invalidism. It is the pathetic gesture of those who have lost contact with God and who turn to holy banners and high pretensions of the apostate god-learning, or human wisdom.

A college which is disloyal to the social and moral standards of the church has opportunity through an immature mind and the conceits to which immaturity ministers to plant seeds of religious distrust which easily choke the loyalties implanted by the home. The home tethers are loosed and a disloyal atmosphere soon registers in a pride of opinion which makes it easy to renounce the emotions of faith as vain and baseless superstitions. Therein is the danger of a church-blessed educational disloyalty.

This is by no means an abstract philosophy, but is a matter based upon fact. A short time ago a young man told us of a football scandal in which "ringers" were played under the names and numbers of the regular team. These "ringers" were cheered by the "rooters" which included the college administration. This young student's denunciation of this piece of unspeakable dishonesty came very near costing him his place in the college. Saul had as much to gain from the counsels of the witch of Endor in the way of a vital and healing contact with God as had the students of that institution. That college flies the Methodist flag.

We have before us, as we write, a letter from one of the best known and most outstanding educational leaders of our day. He says that when the church tie is loosed the college is likely to permit undesirable practices. He then spoke of a college in which that tie had been loosed, with the result that in a short time, beer was served as a matter of course at the Freshman reception given by the president. This college flies the Methodist flag, but is morally indistinguishable from secular schools and has pushed the church into the background. This is one of the explanations of the impotence of sixteen million Methodists in their protests against our liquor disgrace. We adopt the learned counsels of the witch of Endor and lose the ear of God.

From another distinguished educator, we quote: "After being identified with college and university life for more than thirty years, I question the whole emphasis. I think the worst form is intercollegiate football. It is utterly demoralizing, and is simply a parasitic growth on college life for the amusement of the general public and the gratification of the alumni." This means that one cannot surrender to dissipations and disloyalties in education and expect to retain contact with God through worldly culture.

Defiance of Church Authority

A factor which ministers to spiritual invalidism in the church is the defiance of church authority by colleges which desire to throw off moral and spiritual restraints. Some time ago we had a letter regarding a college of another denomination and not in our territory which threatened to throw off the authority of its supporting denomination because of administrative disagreements. The controversy was publicized in the press, but the trouble was adjusted, the rupture averted. That is a church college and the seeds of defiance are there.

In an exchange of a few weeks ago, we found this paragraph: "Brown University, Providence, Rhode Island, is on the eve of severing all ties with the Baptist Church. One by one the great universities founded in America in colonial days are cutting loose from the church." Brown is a denominational institution. We hold that no institution which is disloyal and defiant should be permitted to fly a church banner at its masthead.

On the other side of this question, we have another letter which refers to the connection of a great educator with one of our own institutions. We quote from it this significant sentence: "The church has given me through all these years an unimpeded opportunity to build what I believe to be a really great institution **under its control.**" The bold face type is ours, and we cite this statement as an appraisal of church loyalty as a factor in the rendering of a great educational service.

Much is being said about saving the church college. For our part we have little interest in saving the church college as such. We are far more interested in making them Christian than we are in maintaining institutions without moral and spiritual differentiaton from secular schools. We feel that disloyal and worldly church colleges have a large share in causing the invalidism which afflicts the Christian Church. A short time ago, a good layman said to us: "I am one hundred per cent for the church's getting out of the whole educational business."

He declined to except even theological schools. This is a situation which worthy and loyal colleges are having to face, and is no less a condition with which no church should temporize.

If our colleges are not to be Christian and loyal to the hand that feeds them, we would be infinitely better off without them. We are opposed to encouraging our people to give money if they are to be betrayed and defied when the objects of their giving become fat and self-sufficient. We need to turn the heat on cultural plague spots which have too long and too often ministered to spiritual invalidism. It is not necessary for any church to submit to the perfidy of any college in order to secure education for its youth.

WILLIAM BOATNER REILY

After the final forms of our paper of last week were ready for the press, news came to us that Mr. William B. Reily had quietly crossed into the great Beyond. By the change of our cover page, we conveyed to his host of friends the sad news of his going, and we asked Dr. W. W. Holmes to prepare an appreciation of his life and character for these columns. We give here a brief, personal tribute and leave to Dr. Holmes the task of giving a more detailed analysis of his life.

Mr. Reily was a native of Louisiana, his more than eighty years were all spent within its borders, and he was loyal to the character of the people whom he thoroughly understood. One of our earliest experiences with Mr. Reily was during a time of upheaval when he stood up in defence of the people of Morehouse Parish, a position which has since appeared to have more justification than seemed possible at that time. He was a staunch Methodist, and in every interest and relation he was civic-minded and Christian. His approach to any situation was not stereotyped by theological tenets and formulas, but was humanitarian and individual because his whole life was so saturated with the emotions of Christian experience as to make of his surroundings a clinic for the application of his faith.

We knew him intimately for more than twenty years, and in all that time we never had occasion to question the sincerity of his views. This was true even when we could not agree with him. He was a man of deep and positive convictions, but through an equally positive and vital faith, he kept his impulses under control. In the course of the years, other leaders will arise, but none will surpass our fallen friend in spirit and in the breadth of his sympathy and purposes.

SHOP TALK

For reasons of space, we have been forced to omit the campaign report from this issue. We have sent a charge-by-charge report to each District Superintendent, the report will appear again in the issue of Sept. 3, and the final charge-by-charge report for all the conferences will be published on Sept. 17.

Please Note—On Sept. 24, we will have to withdraw our pencil offer. We are giving advance notice so that no pastor may be taken unawares and miss his gift pencil. Do not fail to complete your list of 13 or more and receive this beautiful gift. This gift was made possible by friends of the Advocate and we do not want any pastor or Advocate representative to be disappointed.

NO ADVOCATE SEPTEMBER 10

In keeping with a custom established a number of years ago, we will omit the Advocate for Sept. 10, the week of Labor Day. It is the only issue that we omit in the course of the year. We give notice this early so that every one may understand why his paper does not come that week. We appreciate the fact that the Advocate is missed, but we cannot undertake to reply to all complaints about failing to receive the paper of Sept. 10. Please take notice of this announcement. It will save trouble for all concerned if you accept our explanation in advance.

Editorial Miscellany

By Dr. H. T. Carley

REPAIRING THE STREETS

The parsonage is situated on the corner of Pine and Fifth streets. Pine is the main street of the town, broad, straight, paved with concrete from curb to curb, extending east in a paved highway that leads to Madisonville and other interesting points, and west and north to a highway leading to Hammond, Jackson, Memphis, Chicago, and other suburbs of Ponchatoula. The parsonage faces Pine street.

Fifth street runs along the side of the parsonage. It has a surface of gravel, which, through much use, frequently becomes rough and bumpy. You can zoom along Pine street at fifty miles an hour—if you are that kind of driver—and enjoy the sensation of flying; but if you turn into Fifth street, you'd better slow down to a walk and enjoy the sensation of living.

Pine street, being paved, stays put; but it accumulates a lot of dust, dirt, and debris of various kinds that keep it from looking like the nice thoroughfare that it is. So, every now and then—whenever they think of it or whenever they can get to it—the street cleaners come along and give it a good sweeping, making it look spick-and-span. Then we are proud that we have such a nice road in front of our house.

But Fifth street—the graveled one—gets so rough that it has to be mended now and then. I have just been watching the grader go over it. With the long blade properly adjusted, the machine has gone back and forth, filling up the holes and smoothing off the bumps, making it look like a pretty good place on which to drive a car. I especially enjoy the prospect because the parsonage garage opens on that street and I have to use it a good deal.

Pine street will stay clean for awhile; but the dirt will accumulate, and it will have to be swept again. Fifth street will stay in good shape for awhile; but it will get full of holes and rough places, and have to be mended again. It really keeps the street department busy cleaning and mending the streets. If it should fall down on its job, the whole town would be a sight to look at.

Maybe some lives look terrible because the owners don't do much cleaning and mending.

BRITISH METHODISM: "IN THE NEWS"

An Interview with Dr. Walter W. Van Kirk

By Ralph Stoody

"If the concept of an ecumenical church is ever to become a reality, an imperative preliminary step must be a closer acquaintance across the Atlantic between the spiritual children of John Wesley."

This is the conclusion of a distinguished American church leader and Methodist minister, the Rev. Dr. Walter W. Van Kirk, who has just returned from a month's mission to church groups in England where, at the invitation of the Archbishop of Canterbury, he has shared in representing the American point of view on questions of the church and the post-war world. Dr. Van Kirk is a secretary of the Federal Council of Churches and the promoter of the historic Delaware Conference on the Study of the Bases of a Just and Durable Peace. His voice is known to millions who hear his "Religion in the News" each Saturday evening over NBC's nation-wide hook-up.

When we observed that Dr. Van Kirk's visit to England was to cover the days of the annual session of the British Methodist Conference, we felt certain that the English church leaders would put its meeting in Manchester on his itinerary. This was confirmed by Dr. Van Kirk in his answer to our first question after the greetings were over upon his return by clipper the other day. He had attended the Conference, spoken at a session over which Lord Rochester had presided and had enjoyed informal exchanges of views with the officials, ministers and some of the local preachers attending.

Mentioning the local preachers reminded Dr. Van Kirk of the deep impression that these devoted laymen of the British Methodism again made upon him. It was in this connection that he described what seems to have been the spiritual high-point of the month. Not in Canterbury Cathedral or St. Paul's or even in the Methodist Conference sessions did it occur. It was in the simple pastor's room of the Methodist church in Newcastle-on-Tyne. Here Dr. Van Kirk was the Sunday pulpit guest. Shortly before the service, two local preachers entered, introduced themselves, suggested that they would like to pray with the visiting preacher, and then, on their knees, offered moving and fervent petitions that God might speak through him in that hour. "I was deeply touched," said Dr. Van Kirk. "It is an inspiring custom."

That English Methodism is primarily a church of the laymen is soon evident to the visitor, Dr. Van Kirk observed. Their circuit system, with one or two ordained men on a many-point charge and a rotation of lay preachers to supplement their labors, is perfectly adapted, because of its flexibility to meet the current shortage of ministers occasioned by three hundred British Methodist ministers in the chaplaincy. Another advantage he noted in the use of laymen is the training in public speaking that they receive. This has equipped many local preachers for important responsibilities. Two, he found, were on the town council of Newcastle. Many hold places of leadership in the Trade Union movement gained by their facility in speech. In Parliament and otherwise prominent in the Government are many more, such as Sir Kingsley Wood, Mr, Isaac Foote, Mr. George Tomlinson, and Mr. Arthur Henderson. The local preachers in positions of public trust are quite out of proportion to their numbers.

While there are more rigid standards of training for Conference membership in England than have prevailed in the United States, the variation in ministerial salaries is much less than in this country, Dr. Van Kirk learned. Yearly allowances range between three hundred and fifty and four hundred pounds, with a retirement pension after forty years of service of one hundred and fifty pounds a year.

"What about church attendance in the United Kingdom?" we asked Dr. Van Kirk. "I did not learn that the numbers worshipping show an appreciable increase," he replied. But he then hastened to point out that with the complete mobilization of the country, the seven-day work-week in the armament industries, the millions of men in the service and the multitudes of women and children who have been evacuated from urban centers, it would be surprising if the churches could keep to anything like normal levels. While the end of the war will bring back most of the absentees from the classes mentioned, Dr. Van Kirk noted one group which seems to have been more permanently estranged. Once the labor movement he was informed, had found its leadership and in many cases its meeting places in Methodist churches. Opposition on the part of employers has had a tendency to push the trade unionists out of the fold and consequently to diminish the influence of religion among the workers. Whether this group with which Methodism was once so influential can be won back from its secular spirit seems to be a question.

Fifteen hundred Methodist churches have suffered from enemy action, Dr. Van Kirk was told. The war spirit is strong in the church, and no communion has come out quite as unqualifiedly as the Methodists in their statements in its support. Although Mr. Henry Carter, who for thirty-one years has been the Methodist temperance and social welfare secretary, has given devoted service to those whose consciences have forbidden participation in war, this activity has been more personal than official, and his sympathy with their point of view is not typical of the average British Methodist. Canteens in 750 churches have been established, and relief and other morale-building activities have been organized in hundreds of others. There has been some protest on the action of the recent Conference relaxing the standing order which banned certain amusements on "Methotrust promises," but the majority seemed to regard the move as recognition of the special demands of a changed world. On the positive side, the Conference set up a "Youth Department," which has for its purpose the saving of "British youth from the tragedy which has overtaken the youth of Germany and Italy."

The Conference, Dr. Van Kirk reported, voted hearty approval of the now-forming British Council of Churches, but temporized with proposals looking toward organic union of the Free Churches. This rejection, he was assured, was not to be interpreted as opposition to the principle of further union, but was simply to postpone such consideration until more time had passed in which to consolidate the gains of the union of Methodist bodies effected in 1932.

Unlike American conferences, Dr. Van Kirk noticed that the climax of the English Methodists' session is not in the reading of the appointments. The conference comes in July, while the connexional year begins in September. The stationing committee in the meantime prepares the draft of appointments. During the war years the last-of-August move-around has been characterized by less than the usual number of changes, and those necessary have been confined within as limited geographical areas as possible.

The new president of the Conference, who succeeded the Rev. Robert Bond, is the former mission board secretary, the Rev. W. J. Noble. The first half of his ministry was spent in Ceylon. The lay vice-president is a Yorkshire attorney, Mr. Herbert Ibberson. Because of travel difficulties and occupation with essential war work, only about a quarter of the usual thousand delegates were able to attend the session. Unlike an American Methodist General Conference, only four ladies were voting members. Other women were there in ex-officio relationships and including a number of lady missionaries. Increases over last year's missionary giving were reported. The Methodist women of the United Kingdom raised during last year one hundred thousand pounds.

In his contact not only with Methodists, but with British churchmen of all allegiances, Dr. Van Kirk described himself as being constantly disappointed not to find a more thorough understanding of the organization, life, work and outlook of American churches. In his address to the Methodist Conference he stressed the necessity of a closer fellowship based on better information concerning the programs and ideals of the respective Methodisms on each side of the Atlantic, and he has returned to the United States intent on developing more two-way traffic of information between the churches of the two sister nations.

INTERPRETING LIFE

By Mrs. Irvin Rowland

"Search me, O God, and know my heart: try me, and know my thoughts."

There is always a danger of interpreting the meaning of life in favor of self rather than seeing it in terms of what is best and right. Naturally, we are our own best champions, and it is quite easy to hide our actions behind the screen of self interest or a misunderstanding on others' part.

Conscience is one of our best weapons for thinking and acting straight. Yet, it can't be beaten down by evil impulses and deeds and continue to be the guardian it should be. It must be trained in the ways and actions of righteousness—then it is much more alert to sideroads from the King's highway.

I have to live with myself more than any one else. Therefore, I want my actions to be so that ,whether secretly or openly, I can live without a guilty conscience. If I can't have respect for myself, can I expect anyone else to? I must always try to be honest with myself—then, only, will I be worthy of the confidence and trust of my fellowmen.

If I walk faithfully by all the light I have, why should I fear the criticism of the world? I must fear God and not man; therein is great freedom and consolation. God made me a free moral agent and trusts me to interpret life for myself. With Him as my Guide, what have I to fear? Do I let others reserve these same rights for themselves, or am I something intolerant, judging unjustly, thereby encroaching upon their freedom? Father, keep me from the sin of selfishness and help me to interpret life from the view of Christ's love.

Knowledge advances by steps and not by leaps.—Macaulay.

CONFERENCE NEWS AND PERSONALS

Rev. E. R. Smoot, pastor at Aberdeen, Miss., spent part of the month of August on vacation at Lake Junaluska, N. C.

Rev. N. L. Threet was assisted by Rev. B. F. Bullard in a meeting at Ebenezer church, on the Chalybeate charge. There were fourteen additions to the church.

Rev. H. M. Bennett had the assistance of Rev. A. L. Davenport in a recent meeting at Hopewell church, near Corinth. There were twenty-three additions to the church.

Rev. R. H. Staples is doing a splendid work at New Iberia, La., but he has not been too busy to give time and care to the many details of his church program, which includes the Advocate.

From Rev. D. B. Boddie, at Morgan City, comes a message of appreciation and praise for the great work done by Mr. W. B. Reily, whose passing is mourned by all Louisiana Methodism.

Rev. R. S. Lawson, a retired member of the North Mississippi Conference, was admitted to the Methodist Hospital, Memphis, on Thursday, Aug. 13, according to advices reaching our office.

Rev. Roy L. Lane, pastor at Union, Miss., sends a splendid list of subscriptions from his charge. He is one of our good friends and no man is striving more earnestly to carry his whole task to success than is he.

Rev. T. E. Hightower adds to a business note the message that his work on the Waynesboro, Miss., charge is getting forward in a satisfactory way. We appreciate his message to the editor.

Mr. R. A. Clark, of Mize, Miss., was a welcome caller at the Advocate office on Wednesday of last week. He was accompanied by his grandson, Master William Duncan Crout.

We regret to learn of the illness of Rev. J. W. Faulk, pastor at Slidell, recently. We understand that he was unable to be in his pulpit on August 16, but is now much improved and hopes to be well soon.

Rev. and Mrs. C. L. Rogers and their daughter, Lura, spent a while at Mount Sequoyah recently. They were to return to Ripley by way of Oklahoma, where they were to pay a visit to their son, Landis, who is now a band master in the Army.

Rev. A. T. Roberts reports three revivals on the Booneville circuit. Rev. T. H. Ferrell, pastor at Booneville, Miss., did the preaching in all three of the meetings. At Blackland there were thirty-seven additions, at Carolina sixteen, and at Oak Grove five.

Rev. Dan P. Yeager adds to a business note the information that he has just closed the revival season for his charge, and he feels that it was very successful. He and his people were greatly blessed and he expects to close out a good year.

Rev. A. S. Brisco writes that he is happy in the work at Derma, Miss. In a recent revival meeting at Big Creek church, on his charge, the pastor did his own preaching and twenty-five members were received into the church. Bro. Brisco expects to make a full report at the approaching Annual Conference.

Rev. J. R. Strozier sends a list of thirty-two subscriptions from the Melder charge. Melder charge is a five-point circuit with two hundred active members, and paid its pastor less than seven hundred dollars last year. Bro. Stozier is a friend of the Advocate, which is shown by his interest from year to year, and his work is going steadily forward.

Mrs. C. M. Martin remembers the Advocate with a good list of subscriptions and a generous word of commendation. She says that the impression has gotten out that she is no longer the Advocate representative. We wish to say that she will not be displaced as long as this editor remains on the job. We have no intention of giving up such a good and loyal friend as she has been and is.

A DAILY PRAYER IN WAR-TIME

For Patience With News

Up and down our spirits move with the changes in each day's war news. Forgive us, Heavenly Father, that we are so inconstant and mercurial; such slaves of the moment and of the day. Grant us Divine aid to enter into strong and steadfast and serene confidence in Thy long purposes. May we be assured that the total tale will be of victory, and of the inevitable working out of Thy great purposes. Thus would we be delivered from fear and discouragement and panic. When bad news comes may we but realize more clearly that Thy purposes are all good. Make us, we pray, sharers in the patience of Christ. Unhurried and unhalting, He carried out Thy vast purposes to the end that seemed a defeat, but that was really the great victory. Give us all, home-dwellers and front-line fighters, the indomitable courage of those who know that they serve the living God. Amen.—W. T. E.

REPORT OF REDISTRICTING COMMITTEE, NORTH MISSISSIPPI CONFERENCE

The last session of the North Mississippi Conference passed a resolution calling for a Redistricting Committee to be appointed and directed (Journal, pages 35-36) that the recommendations of the committee be published sixty days before the next meeting of the Annual Conference. I am, therefore, presenting the report for publicity.

The Redistricting Committee of the North Mississippi Conference, on call of the Chairman, Mr. E. A. Tanner, met in Mathiston, Miss., on Thursday, August 13. The question as to whether or not the number of districts in the Conference should be reduced was thoroughly looked into and discussed. After due deliberation the committee voted to recommend to the Conference:

That the number of districts of the Conference not be reduced but remain six, as at present.

Very sincerely yours,
A. Y. BROWN,
Secretary for the Committee.

RESOLUTIONS

Whereas, Lamar Lewis has served as counselor for the West Hinds County Epworth League Union since its organization in a most satisfactory and helpful way to the young people; and

Whereas, he has resigned to take his place with the armed forces of our nation, we regret very much to have to give him up as our counselor; therefore be it

Resolved, that we, the Young People of the West Hinds County Epworth League Union wish to express our sincere appreciation to Lamar Lewis for his faithful, loyal, painstaking and understanding service with us, and we wish for him every success possible. We assure him that our love and prayers will follow him wherever he goes; be it further

Resolved, that a copy of these resolutions be spread on the minutes of our Union, a copy be sent to Lamar, and a copy be sent to the New Orleans Christian Advocate.

EDITH NELL SCOTT,
IMOGENE SINCLAIR,
MARY JANE YATES,
Committee.

70th OXFORD, MISS., CAMP GROUND MEETING

The seventieth session of the Oxford Camp Meeting came to a successful close Friday night, August 7.

Rev. S. M. Butts, our conference evangelist, and his singer, Bro. Robert Cooper, of the Baptist church, were in fine spirit from start to finish. They and our local pastors, Bro. George, of Oxford, and Bro. Heflin, of Abbeville, served together in beautiful Christian unity. Bro. Butts' sermons were of a high order from the very heart of the Scriptures, and Bro. Cooper's talent as a

LUZIANNE
COFFEE
100% GOOD

gospel singer and leader of adult and children's choirs has not been excelled in many a day. Visiting preachers during the week were Bro. Jim Nelson, of Toccapola, and Bro. L. A. Comfort, of Houston.

Sunday was homecoming day as usual. It was like children long from home coming back to see mother, for indeed the old camp ground is the spiritual mother of numbers who are yet alive and able to go back to the place of their spiritual birth. Of the three original campers yet alive; one has attended every meeting except one, namely, Mr. John Stephens, age 94, and Mr. Lum Stephens, his brother, age 90, has attended every one. Mr. Sam Ragland, a life-long friend and neighbor, has attended every one. People from the states of Michigan, Texas, Tennessee and Mississippi attended the services. We all came away greatly blessed by our Christian fellowship together.

"BETTER MUSIC AND MORE SINGING IN OUR CHURCHES"

These are times when our people should be given more and better music in our churches. Why not set aside a half-hour from time to time for organ or piano music?

The people like congregational singing. It might be a good plan to use evenings from time to time for singing. Teach our people the great hymns of the church and the best gospel songs.

Many of our churches, especially the town and country churches, do not have good song books. Get some good new ones and spend a week in learning to sing. Our people will like it and the attendance upon all the services may increase.

We have two good books for our church —The Methodist Hymnal and The Cokesbury Worship Hymnal. Many of the popular song books are not worth the postage that is required to get them to us.

I am yours for better music in the church,

D. B. BODDIE.

SOME OBSERVATIONS

By Rev. W. R. Lott

The present conditions brought about by the war present an opportunity for understanding pastoral ministry. There has never been any substitute for the tender pastoral touch in church life. Whenever a young man goes into the Navy or Army and the pastor goes immediately to that home and joins his prayers with the prayers of the family for strength and guidance in this hour, a bond is cemented which joins that home to the church and to the pastor. At a time when there is a wholesale breaking of ties in human affairs the pastor stands as one who can, in a measure, interpret the meaning of these things. He represents things which are eternal. The young people of the church easily understand when the pastor has their interest on his heart. The disappointments which face so many young people now will completely destroy them unless some wise, devoted and understanding shepherd of their souls keeps them in his heart.

* * *

I have worked in the church long enough now to see how necessary it is to have a balanced program of activity in order to continue healthy church life. A church which over-emphasizes the formal educational process soon begins to wonder what has happened to it when it becomes cold and somewhat lifeless. What it needs, of course, is fervency. On the other hand, the church which tries to live on one short effort of fervent evangelism continually wonders what has happened to it when the people fall away. The answer to this is to see that each church carries a well-balanced program of life. A preacher who does not have the fervent evangelistic gift should invite one who has that gift to assist in his meetings. The evangelistic pastor should be ever alert to have the Board of Education send him all the help they have available. One reason for short term pastorates is just this weakness.

* * *

We need to approach the question of distribution of church literature from a positive basis. More magazines and papers are being read now than any time in the history of the world. When we dismiss our failure to impress our people enough to secure their support for Christian literature with the statement that they will not read it, we are simply accepting defeat. Our Methodist people need to be better informed, and the only way to get this done is through church literature. That is the way the world gets its message over. There is hardly one weekly issue of any church periodical which does not carry information and inspiration worth far more than the annual subscription price. We expect too much of our people when we depend on their being keenly interested in something which they know nothing about. A source of constant wonder to me is how well our people do, on the small amount of information they have relating to the plans and programs of the church. If you will take time to take one issue of the **New Orleans Christian Advocate** or the **Chicago Christian Advocate** and read it entirely through with an appreciative attitude, you will be simply surprised how much local, conference, and world-wide information is given in one issue. When you hear anyone say that our church papers are not worth the money, you can be sure that one of three conditions exist: First, they do not read the paper at all; second, what they do read is with a negative, critical view; third, they have lost their taste for news of the Kingdom of God.

Dr. Charles E. Jefferson says that he "hurls his church against the community." Probably he means that he reaches the community through his church. It is such a temptation to think that other organizations mean more than the church when they seem to be more active and closer to the people. The church is the source of most of the benevolent spirit which is found in social organizations. The opportunity for service through the church is the greatest of all. Membership in other organizations frequently obscures membership in the church. Such may be interesting for a few years, but for a long lifetime the church will grow more and more into a life, serving in childhood, youth, and old age, both as a channel of service and as a source of spiritual replenishing.

Corinth, Miss.

Congratulations

To Dr. B. L. Sutherland, the pastors and the people of the Hattiesburg District goes our check for $100 in the Advocate campaign of 1942, and with it our sincere congratulations. We trust that they may have as much pleasure in this acknowledgment of their well-earned victory as we have in the evidence of their loyalty to the Advocate and its message. The record shows that the Hattiesburg District is among our staunchest friends.

P.S. The campaign will close with the publication of the charge-by-charge report in our issue of September 17. We are expecting five or six more districts to be in the list of winners before that time. This will mean that final reports must reach the Advocate office some time on Monday, September 14. Send your list completing your thirteen or more subscriptions and receive your gift pencil.

LAMBERT AND CROWDER

Dear Dr. Duren: We have just finished our revival meetings over the charge, with Jeff Cunningham, of Sardis, doing the preaching at Lambert, and Shed Hill Caffey over at Crowder.

We had great crowds at both places and both of the preachers were at their best and seemed to have been just suited for the place that they were called to fill. Both of them are as fine as you could expect to find anywhere to help in a revival meeting.

We had thirty-one additions to the churches during the meetings, with 11 at Lambert, 10 on profession of faith and 1 by letter, and at Crowder we had twenty, 9 on profession of faith and 11 by letter, and we had received by letter four before the meetings, making a total of 35 thus far this year, our best year, so far as additions to the church has to do with the making of a good year since 1935, when Burke Culpepper was with us at Carrollton.

Everything is moving along nicely and financial affairs are up to date as to salaries, and we are expecting to pay in full this year.

They have recently installed a gas range in the parsonage, for which we are very grateful.

Very truly yours,

L. C. LAWHON.

P. S. Young Jno. McCay was with me at Brazil for a week, and did excellent preaching and took well with my people there.

CHAS. A. BRITTON, JR., RESIGNS

CHICAGO.—Appointment of E. C. Nash, Methodist layman of Topeka, Kansas, as promotion manager of **The Christian Advocate** has been announced by B. A. Whitmore and Fred D. Stone, publishing agents.

Charles A. Britton, Jr., has resigned from the position to become pastor of Liberty Methodist church, in Macon, Ga., September 1. He had left the managing editorship of **The Wesleyan Christian Advocate**, published in Macon, in 1940, to assist in launching the new national Methodist weekly.

In announcing the change, the publishing agents stated that Mr. Britton "was particularly well suited in experience, ability and temperament for the extremely difficult task of bringing our church papers together and establishing a trained business and circulation staff.

"He leaves with the sincere regrets for his going on the part of those who have been associated with him, and with profound good wishes for his success as he enters the active ministry and becomes a member of the South Georgia Conference.

"Mr. Nash has been assistant to the general manager of the Capper publications for a number of years. His experience in the field of periodical publication eminently fits him to carry on the work for **The Christian Advocate**, so ably begun by Mr. Britton."

PERSONAL NOTES AND INCIDENTS

Rev. Dan P. Yeager sends a list from Williamsburg, Miss., charge which brings his campaign total to 15 subscriptions. This is splendid work for that charge and exhibits the unfailing loyalty of our good friend.

It is with much pleasure that we report that Col. J. H. Johnson, of Clarksdale, Miss., is making progress toward recovery. A note received last week-end said that he was able to sit up for a little while at a time and is feeling stronger from day to day.

Mrs. W. F. Foxworth, Foxworth, Miss., charge, has our thanks for her loyalty to the Advocate under the handicap of having been a cripple for nearly a year. She says that the Advocate has been a true friend to her during the time that she has been a shut-in.

Rev. F. J. McCoy writes that his meeting at Lecompte, La., is making fine headway. He was assisted by Rev. Robert J. Kennedy, evangelist, of Dallas, Texas, and at the time of his writing three members had been received on profession of faith and one by certificate.

Rev. A. M. O'Neil, pastor at Petal, Miss., says that his people are very much interested in the Advocate. Bro. O'Neil is moving toward the close of a good year with everything in full on his charge. He is to begin a meeting on September 1, with Rev. John M. Neal, of Huntsville, Texas, doing the preaching.

Mrs. Edward Alvis, of New Orleans, has been ill in a New Orleans hospital for several days. Mrs. Alvis was a daughter of the late Rev. and Mrs. Young, of the North Mississippi Conference. She was taken ill away from the city and developed a mild attack of pleurisy. Reports on Sunday indicated that she is improving.

Interior View, Methodist Church, Eunice, La.

Friends of Mrs. J. A. Randolph, whose late husband was a chaplain in the Army and a member of the North Mississippi Conference, will be interested to know that she and her daughter, Mrs. Valcour Randolph McDonald, are moving to Magnolia, Miss., for the winter. Mrs. McDonald will work in the elementary school at Magnolia this winter.

Dr. Walter H. Moore, of Brazil, was the preacher at Rayne Memorial church, New Orleans, last Sunday morning. Dr. and Mrs. Moore have been in Brazil for twenty-three years. For a number of years he was President of Granberry College, at Juiz de Fora, and is returning to Brazil after a year's furlough to become President-Dean of the Methodist Theological Seminary, a new institution located at Sao Paulo, Brazil.

Rev. E. B. Emmerich was absent from his pulpit in Parker Memorial on last Sunday morning, and his place was taken by Rev. Glenn Power, pastor of the Junior church. Throughout the week Parker Memorial church is having services under the direction of the Youth Caravan, the theme of which is "Daring to Do God's Will." Rev. J. T. Harris, Canal Street church, is to be the speaker for Youth Activity Week.

Rev. W. O. Lynch, pastor at Logansport, La., has remitted for 31 subscriptions on a quota of 16. He says that he did not ask any person to subscribe for the Advocate in order to raise his quota; but that he based his appeal upon the merits of the paper itself. Bro. Lynch expresses the wish that the district superintendents would furnish better reports of the work in their districts, as it would widen the interest of the people in the paper.

Rev. David M. Ulmer reports the work on the Ocean Springs charge as moving along nicely. He has received 25 members into the church on profession of faith, made needed repairs on the parsonage, and all financial obligations have been met in full except payments to the pastor and district superintendent. Those items are being cared for each month in advance. He reports three good revivals on his charge and he assisted in seven revivals on other charges.

Methodist Church, Eunice, La.

METHODISM IN EUNICE, LA.

The records in hand do not show when the church at Eunice was organized. It was first incorporated in the Prudhomme charge, and so remained until 1907, when the charge name was changed to Eunice. The first pastor of the church was Rev. W. J. Porter, who built the first house of worship for the congregation about 1896. The first house was demolished and replaced by Rev. A. A. Bernard. The first service was held on the fourth Sunday in February, 1915, and the house was finished in March. The second house of worship served the congregation until August, 1941, when it was torn down and replaced by the lovely brick veneer church shown herewith.

This splendid achievement was accomplished under the leadership of Rev. Otis W. Spinks, the present pastor. The building was begun on January 8, and was finished on June 6, of this year. The first service in the new church was held by the pastor on June 7, the day following its completion. The building cost $10,500; the pews, $960; pulpit furniture, $500; carpet, $160; attic fans, $74; and the Hammond organ, $1,516. This makes a total outlay of $13,710, without the concessions on materials purchased. The building consists of a chapel, two class rooms, a tower entrance, and a pastor's study on the second floor in the tower. Unpaid obligations are $1,300 due a local lumber concern, which will be paid in a few days, and a loan of $4,000 from the Board of Church Extension, with eight years for its liquidation.

The inside and outside views shown here give an imperfect idea of the real beauty of this little church. The Methodist people of Eunice have every right to be proud of their new house of worship, and the pastor, Rev. Otis W. Spinks, may well feel that he has achieved worthy success in a pastorate which is crystalized in such a substantial contribution to the religious life of that little town.

Officers of the church are: Stewards: J. R. Jones, N. J. Amy, C. J. Sanders, L. C. Amy and C. A. Sanders. Trustees: N. J. Amy, L. C. Amy, J. R. Jones, Sr., W. R. Quint and C. A. Richards. The Building Committee was made up of C. A. Richards, J. T. Hundley, W. R. Quint, treasurer, and

F. J. Andrews, secretary. Vincent Riehl was the architect.

Pastors who have served the congregation: W. J. Porter, 1897-1900; J. J. Kelly, 1901-1902; J. D. Nesom, 1903-1905; A. H. Parker, 1906; J. F. Patterson, 1907; S. D. Howard, 1908-10; J. I. Hoffpauir, 1911-12; W. H. Long, 1913; A. A. Bernard, 1914-17; J. D. Nesom, 1918; P. H. Fontaine, 1919-20; J. I. Hoffpauir, 1921-25; J. L. Cady, 1926; L. T. Reames, 1927-28; George Purcell, 1929; James A. Knight, 1930-34; T. J. Holladay, 1935; M. W. Beadle, 1936-38; G. H. Corry, 1939; and Otis W. Spinks, 1940. The dates include the years of actual service.

IN MEMORY OF MRS. GERTIE BURATT

Just one year ago, dear mother,
We stood beside your bed,
Our hearts were crushed and broken
When we saw that you were dead.

Our home, it was so happy once,
When we were all together;
But O, how different it has been
Since you have gone forever.

We always think of you, dear mother,
And our hearts are filled with pain.
All this earth would seem like heaven,
Could we but have you back again.

HUSBAND AND CHILDREN.

THE SEASHORE CAMP MEETING —ITS ANCIENT GLORY

By Rev. H. B. Urquhart

The beginning of the Seashore Camp Meeting was in a period when religious experience was a matter of vital consciousness in the church, and the power of its influence gave tone to the thinking and behavior of the community at large.

It was under such conditions that Christians of the early 1870's were wont to come together in camp meetings. And by some silent influence came also always many of the unsaved.

The various camp meetings were always characterized by the power of God to save and great manifestations of the divine presence and glory. But for its heavenly spirit the Seashore, it seemed, surpassed them all. It was a veritable heaven on earth. And though I have taken up my pen to write on the subject, let not the reader think me so unwise as to venture upon a description of the undescribable glory of that earthly heaven. As we may tell what was manifest to the eye and ear, organs of sense, on the day of Pentecost when such glory descended upon the people, but cannot describe that glory, a spiritual enduement, so we may tell what was manifest to the organs of sense during the early sessions of the seashore camp meeting, but cannot describe those invisible, intangible, but none the less manifest, visitations of glory. They were truly Pentecostal.

As the love of God that passeth knowledge in its glory may yet be known and that glory crown the life with its radiance, still that glory cannot be described. Neither can be the ancient glory of the seashore camp meeting, known, but for its excellence beyond knowledge.

Beautiful for situation on the ocean's brink beneath the sheltering shades of a primeval forest, the pine, the oak, the magnolia, with every circumstance of a primitive equipment, all divorced from the distractions of ritual and frigid forms, joined to inspire the Christian's faith and expectancy; and God, by the visitation of His mighty Spirit in answer to fervent prayer and singleness of purpose, crowned the whole with glory.

A heavenly love, a sweet peace of soul, and an angelic fellowship so pervaded the encampment that all preferments of class and cultural dignity were blended in one spirit of unity; and the soul was ravished in a joy that expressed itself in constant hymns of praise and the telling of salvation's holy experiences.

And sinners, beholding, felt their outcast loneliness; and longing penitently for the Christian's hope, joined in the angel's exultant shout as, stepping into the troubled waters, they were made clean from all defilement of sin.

"Behold, how good and how pleasant it is for brethren to dwell together in unity; it is like . . . the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

Palestine, Texas.

THE PULPIT NOT A FORUM

By Joseph Fort Newton

Is it the purpose of preaching, as some hold today, to discuss in the pulpit the problems of the pew? As a point of contact, yes; though, as often as otherwise, it digs up more snakes than it kills. What if the preacher makes his pulpit a forum and wins the debate, as he may easily do, since no one may reply to his arguments; of what use is it unless he has a deeper vision to lead the way where logic does not go? Of course he must aid his people in their difficulties, as God gives him light, but how can he do it most fruitfully? By arguing with them, or by sharing with them a clearer insight by which all are lifted to a level where our questions are either answered, or shown to be foolish? How strange it is to forget that in the life of the spirit there are no arguments; only discernments.

What is the secret of a real sermon, not a mere homily but the voice of a man who has won his way through the serenity, vision, and beauty? Nobody knows. It is a mystery past finding out, save by those who have a heart for high adventure and do not turn back. The wind of God blows; its sound is heard but its source is secret. It is not in rich learning or skill of training, or quickness of psychological perception, or splendor of oratory, useful as such gifts may be. No; manifestly the secret lies farther back and deeper down, where no analysis can penetrate—in the soul of the preacher, spirit-born and love illumined, his lips touched by a living coal from an unseen Altar. He is a man like the rest, but different; he hears "another Drummer," as Thoreau used to say of himself, not knowing how deep his words went. St. Paul put it in one sentence, telling all that words may report of things for which words were never made: "Not of men, neither by man, but by Jesus Christ and God the Father."

—Zions Herald.

THE INVINCIBLES

Their home was utterly wrecked. They lost every stick of it. All their hopes went awry. But they never owned defeat.

I speak of the two thrushes in our garden.

They built a nest in a bush next door. We watched them from the lounge. I will not say that the lady of the house was envious of our neighbor, but at any rate she did wish the thrushes would build in one of our bushes.

Still, it was thrilling in springtime to see the work going on; and we were more than interested when the house was built, and really excited when the eggs were laid.

Then came a sudden storm—rain and a high wind; and one morning our neighbor showed us all that was left of the happy home at the bottom of her garden. The nest was in shreds. The eggs were smashed.

This little tragedy saddened us all, for we had come to love these singing birds.

One evening, soon afterwards, the lady of the house whispered that she was sure the thrushes were building in our bush. I will not say there was a note of triumph in her tones, but glad indeed she was.

Day by day the little feathered creatures built their second home. We watched. We waited. We saw the eggs. We heard the first faint cries of the little ones.

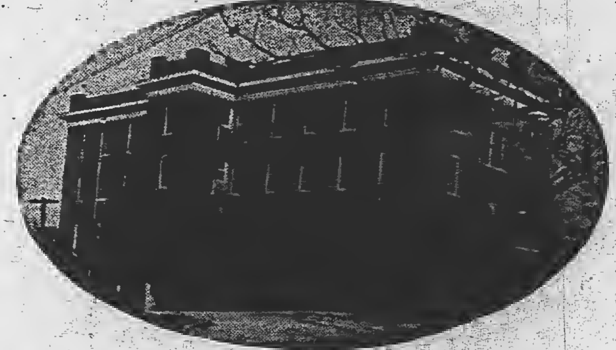
Today—five minutes ago—three young thrushes have hopped up to our window.

I suppose you will think it ridiculous of the Friendly Man; but the fact is he never meets Mr. and Mrs. Thrush in the garden nowadays without raising his hat.

After all, it takes a bit of faith and courage, you know, to build again after a "blitz."

—Methodist Recorder.

MILLSAPS COLLEGE, JACKSON, MISS.



FALL SESSION BEGINS SEPTEMBER 14

Millsaps, a Liberal Arts School, offers pre-professional training equal to that of any school in the State, as well as training for teachers, preachers and those interested in a broad general education which will prepare you for successful living in any field.

Millsaps is especially outstanding for its pre-med and pre-law courses, and under the new year-round program a student can complete either course in two years and two summers.

For Further Information Write:

M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Now, when the need for the world mission of the Christian religion is so urgent, we who know and love Him, must stand with Christ in every sin-stricken place, by the side of every weary, sorrowing soul. Their pain must become in part ours, so that we may resolve to share with them through sacrificial gifts, love and prayer His saving grace, which renews strength and hope and gives comfort and joy."

—Helen B. Bourne.

* * *

Do You Know?

"That the non-payable funds appropriated for Korea, Japan, the Philippines, Burma, Malaysia, Poland and Bulgaria, if available, would not be enough to meet the appropriations made to fields in which there is no interruption of work, as in Latin America, Northern Africa, Central/Africa, China, India?

"That we do not have the funds in the treasury of the Woman's Division of Christian Service which were appropriated to meet regular appropriations nor to help meet emergency needs occasioned by the war?

"That some of those emergency needs are caused by reduction of the buying power of the dollar in West China (only about one-fourth of what it was two years ago); that the health of our missionaries is threatened; that some have lost everything they possessed; that the cost and difficulties of travel are almost unbelievable; that the immediate necessity of locating and repairing homes for missionaries and native workers is a severe strain on these heroic workers?

"That Christian churches and schools are still carrying on in Japan, Korea, the Philippines, Malaysia and Burma?

"That Helen Kim has sold her home and is borrowing money to keep Ewha College (in Korea) running?

"That we must be ready to re-enter Japan, Korea, Occupied China, the Philippines, Malaysia, Burma and our European fields the minute the war is over? If we have to wait to raise money then, we shall lose months, maybe years, and our nationals who are carrying on now, under pressure that we can only dimly guess, would be justified in feeling that we did not really care enough to stay by them.

"Finally, do you know what God wants you as a Christian to do about this critical situation?

—(From letter of Mrs. Helen B. Bourne.)

* * *

For the Emergency Gift

From Mrs. D. L. St. John, Secretary of Organization and Promotion of our Southeastern Jurisdiction, comes the following suggestions:

First, appoint a Chairman of Gifts.

Second, remember that these gifts may come from others besides the members of the Woman's Society of Christian Service, so present the need to the entire church. There may be some member who will wish to make a sacrificial gift because of some special blessing.

Third, money from Life Memberships may be applied to this emergency gift. If this is done, the money must be plainly marked: "Life Membership for ...., to be applied to the Emergency Gift." What a beautiful way to honor some saintly soul!!! This will be a two-way honor.

Fourth, place the gift envelopes in the hands of all the women of the church. Use them.

Mrs. St. John calls attention to the suggestion for a birthday party on a day near the second birthday (September 15) of the Woman's Society of Christian Service, also to the many ideas in the August program from "For the Facing of This Hour."

Many societies are planning to make their gift one of real sacrifice on the part of each member—we have yet to learn the meaning of **real sacrifice!**

It is important to have your plans perfected quickly, for the money must be sent to our conference treasurer, Mrs. L. O. Todd, Decatur, Miss., by the first of October.

* * *

Latin America, 1942

"What does the Good Neighbor Policy mean to you? Do you think of newsreel pictures of North American diplomats driving in state through the streets of South American capitols, or of Pan-American exhibits at a World's Fair, or of book-sellers' shelves filled with newly-published treatises on the social, economic, and political aspects of the Latin American world?

"These are very important, but too few who see those newsreels and read those books remember that the Good Neighbor Policy should not be a one-way street running from North to South. Trade agreements and invested capital alone cannot convince the Latin American peoples of our good intentions and cause them to regard us with warmth and friendliness.

"However, there is another approach which they do not distrust, and that is the Christian mission, known in Latin America as Evangelical Christianity, a movement which has spread and grown in strength despite opposition, scanty resources, and inadequate support from the church at home.

"Those who know it, love and trust it because it seeks no profit except the genuine understanding of Christian brotherhood. Yet, in all the enthusiasm for new economic and political responsibilities toward Latin America, this most important one of all—our spiritual responsibility—is being overlooked.

So, our fall study is to open to us this great world of which we know so little, with its background of conquest and adventure, its peoples, its resources, and its overwhelming need.

At the Educational Conferences and Seminars being held in each district during these last weeks in August and the first two in September, this course on Latin America is being presented as one of the studies for the year 1942-43, and according to the schedule worked out by the study committee of the Mississippi Conference, it will be used during the fourth quarter of 1942.

BOOKS

Look at the Stars! by G. Ray Jordan. Abingdon-Cokesbury Press, price $1.50.

Deserving of credit is the minister who in the South carries forward vigorously the torch of spiritual religion, amidst the darkness of these times. His sermons merit a wide reading. The Pulpit Book-of-the-Month Club believes Dr. G. Ray Jordan's sermons are worthy of such a reading, for it chose his most recent volume as its principal selection for May.

The fourteen sermons in **Look at the Stars!** have recently been delivered in the author's pulpit at the First Methodist church, in Charlotte, N. C. It frequently has been observed that great preaching is one of the mitigating effects of troublesome times. This volume of sermons bears unmistakable testimony to that fact.

The basic theme which runs through these messages is that through Christianity it is possible for one to face life's worst and still experience life's best. In this ninth volume from Dr. Jordan's pen, no attempt is made to dodge the tragedies of this present hour: the author simply points the way to a life that can overcome these tragedies.

That he grapples realistically with the stern realities and the doubtful moods of the present hour is indicated by such chapter topics as "Where is God Now?"; "Can We Escape Cynicism?"; and "Religion in a Day of Difficulty." That he sees a way through these difficulties is indicated by such chapter topics as "Turn Your Troubles Into Treasures"; "The Star that Never Goes Out"; and "An Almost Unbelievable Promise." Indeed, the opening sentence of the book is "What a glorious day for Christianity!"

In facing squarely the popular question, "Where is God Now?" Dr. Jordan says that "When we gain the inner conviction of God's Christly reality for ourselves, and also, by our lives, make it easier for others to have the same assurance, we answer most effectively the scornful question, 'Where is God?' "

In the sermon, "Look at the Stars!" the author makes an eloquent plea for a long-range view of God's plans for His world. Temporary reverses and failures must not cause us to miss the long view of history.

The eighth sermon, "The Sacrament of Silence," forcefully illustrates that "At its best, religion is always essentially an experience of spiritual power. This is precisely what Jesus constantly tried to impress upon his hearers. How we do need to see this truth! Only a few have ever learned it. No matter how loudly the motors of ecclesiastical machinery hum, or how frequently the Church's organizations meet, unless there is genuine spiritual renewal within our inner being, we miss religion itself." This emphasis upon the importance of the spiritual may be noted throughout the volume.

Both ministers and laymen will profit from the reading of these sermons. The layman will appreciate the absence of difficult theological terminology in this book of modern sermons. The most profound insights and the most radiant convictions of Christianity are presented with vivid illustrations in language that is meaningful to the layman.

HOWARD C. WILKINSON.

1638 E. Morehead St.,
Charlotte, N. C.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Now, if ever, is the time for us in the local societies to be making plans for that first September meeting. These two letters from our leaders tell us how urgent is the need for very careful, effective planning. A constant prayer must be in our hearts and our hands must be very busy. We who know about this need must talk of it wherever we meet other Methodist women. Let's make this a very personal matter.

Who is to lead in this appeal? Everyone, but especially the presidents and the secretaries of Missionary Education and Service. Why do we study if we are not to give of our means to carry on the work about which we are studying? Sounds trite to be talking about such an idea to North Mississippi women who have done such splendid study work in the past! But we must give as generously as we have studied intelligently. Let's not forget the foundation of this new world we are fighting for—the CHURCH.

* * *

To Secretaries of Missionary Education
and Service.

My dear Friends:

Immediately following the meeting of the Executive Committee of the Woman's Division in June, you received a letter signed by Mrs. Bragg and Mrs. DeVinny, but the whole Woman's Division is back of that appeal and every one of us is concerned about the deficit on the 1941 appropriations. It is difficult to understand how such a thing could be, but there is a committee of women seeking to discover the sources of the shortage and the reasons for the decreased giving from women who have been so faithful, generous and devoted in the past. Now, when the need for the world mission of the Christian religion is so urgent, we who know and love must stand with Christ in every sin-stricken place by the side of every weary, sorrowing soul. Their pain must become in part ours so that we may resolve to share with them through sacrificial gifts, love and prayer His saving grace which renews strength and hope and gives comfort and joy.

I want so much to help you and others understand that our great concern is nothing ordinary, for this situation of need is extreme. There must be hundreds of thousands of women who would gladly make a great sacrifice if they knew the present urgency. So, I have put into the inclosed news letter some of the startling facts.

But it also contains some heartening facts concerning the progress of the Christian message by means of your consecrated gifts to the Woman's Society of Christian Service.

Please make use of the news letter and the DeVinny-Bragg letter to give information (and I pray, stimulation) to those who attend summer schools and conferences or any other meetings during the coming weeks. It is very important that secretaries of Missionary Education and Service and every other officer and member do something very effective in helping to raise this $384,474 deficit. Be zealous in personal service for this purpose, and may you see the work of the Lord prosper in your hands!

With appreciation,

HELEN B. BOURNE,
Sec., Missionary Education.

Rocky Mount, N. C.,
August 12, 1942.

Dear Friends:

The urgent call has come to us from the Woman's Division and from Mrs. Bragg to put forth every effort to erase the deficit in our budget, and I am sure that individually and collectively we are going to do it. I, for one, shall not be satisfied unless the Southeastern Jurisdiction does its share, and more. I am counting on each conference president to see that every society in her conference has some part in this love gift. I am also counting on every woman who **receives this letter to share it with some Methodist woman who is able to give a larger gift toward this cause. We must make this a very personal matter.**

August is not a good month for us to raise money in the South, but we must set to work at once to pass this information all down the line, and by our September meetings every woman must know of this need, and be ready to do her part. I am asking each conference president to report the amount of the love gift from her conference just as soon as she can get it from her conference treasurer. Please send this report to me before our Executive Committee meeting in Atlanta, September 24 and 25.

Our September meetings should feature the love gift that is to be a special offering. These meetings may take the form of a celebration of our second birthday, with appropriate birthday offerings, or the great need of the work may be presented in a special way that will make an appeal. But let us make the September meetings outstanding ones, rallying all our members after the summer slump, and arousing new enthusiasm for the cause of world missions.

In Mrs. DeVinny's report for the second quarter we note that there are still 3,459 unorganized churches in the Southeastern Jurisdiction. I can scarcely believe this, and yet it must be true since it was reported by the conferences. If it is true, it presents the greatest challenge to us because that surpasses by more than 2,000 the unorganized churches in any other Jurisdiction. Let us set as our goal "Two hundred new societies by 1943."

My love and prayers for each of you,

Sincerely,
ESTELLE W. WILLMAN.

* * *

Our Critical Situation

When you hear it said: "The missionaries are out of Korea and Japan, we cannot send money to those countries now," as women in local societies have heard many times in the past eighteen months, your reaction should not be the reduction of your giving, but the facing of some facts which may startle you as they did the Finance Committee of the Woman's Division.

Do you know that $213,690 non-payable funds, appropriated for Korea, Japan, the Philippines, Burma, Malaysia, Poland, Bulgaria, **if available**, would not be sufficient to meet appropriations made to fields in which there is no interruption of work, as in Latin America, Northern Africa, Central Africa, China, India? **Do you know** that amount is part of a deficit of $384,474 which the Woman's Division faces because of **decreased giving**? So we do not have these funds which were appropriated to meet regular appropriations nor to help meet emergency needs occasioned by the same war that prevents our sending funds to the countries for which they were intended?

Do you know that some of those emergency needs are caused by reduction of the buying power of the dollar in West China (only about one-fourth of what it was two years ago); that the health of our missionaries is threatened; that some have lost everything they possessed; that the cost and difficulties of travel are almost unbelievable; that the immediate necessity of locating and repairing homes for missionaries and native workers is a severe strain on these heroic workers?

Do you know that Christian churches and schools are still carrying on in Japan, Korea, the Philippines, Malaya and Burma? **Do you know** that Helen Kim has sold her home and is borrowing money to keep Ewha College running? **Do you know** that Hiroshima College is using capital funds intended for building to pay for maintenance? **Do you know** that plans have been made with Toyko Woman's College to continue appropriations in full for five years? **Do you know** that in every one of our girls' high schools in Japan, as well as in all these colleges, the missionaries, before they left, made plans with the Christian faculties left in charge, which place us under moral obligations to continue appropriations from three to five years, in some cases indefinitely? **They need this now** and will need it much more by the time we can reach them again.

Do you know that we must be ready to re-enter Japan, Korea, Occupied China, the Philippines, Malaysia, Burma, our European fields, the minute the war is over? If we have to wait to raise money then, we shall lose months, maybe years, and our nationals who are carrying on now under pressure that we can only dimly guess, would be justified in feeling that we did not really care enough to stay by them. Nobody knows what kind of work we shall be able to do in that good day that is coming, but no Christian can doubt that it will be a larger, more effective work than we have ever done. That will take money, much money, for rehabilitation, for enlarged maintenance budgets in countries where government cannot again undertake the generous support of schools that was a part of the old program, for repaying to the churches on the fields the amounts that they have advanced or even borrowed to tide them through these evil times. We should not have to surrender a single dollar of the appropriations written in our books for those suffering countries; what we ought to do is to increase these appropriations right now, and so build up a really strong reserve against the day of great need and unthinkable opportunity.

Finally, do you know what God wants **you as a Christian** to do about this critical situation?

If, instead of a gem or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—G. MacDonald.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, La.

Additional Information Concerning Emergency Gifts

If, after making every effort to contact every member of your society for a gift for the Emergency Fund, you find there are some whom you are either unable to see, or some who are unable to make a gift, your society may take from its local fund an amount equal to twenty-five cents for each of the above and your society will be counted as a One Hundred Percenter and your name will be placed on the roll to be printed in the New Orleans Advocate early in October.

Cordially,
MRS. J. B. POLLARD.

* * *

Advance Information for Program Planning for 1943

Program Book and Worship Services

Theme: "A New Earth Wherein Dwelleth Righteousness"

PROGRAM OUTLINE, 1943

January—Installation and Pledge Service.

February—A Just and Durable Peace.

March—Agricultural and Defense Migrants.

April—The Dicovery and Training of Native Leaders in Latin America.

May—Child Labor (Christian Family Month).

June—Rural Work in the United States.

July—The Discovery and Training of Native Leaders in the Orient.

August—Training of Volunteer Leaders in the Local Church.

September—The Christian Task in Puerto Rico and Cuba.

October—Our Money. Where? What? How? Why?

November—Rural Africa.

December—The Need for Christian Literature in Other Lands.

* * *

A Letter from Mrs. Keen

Dear Friend:

You have been in my mind a great deal of late. I have been wondering how you are getting along.

With the world in such a chaotic condition, it would be natural for us to feel upset and discouraged. That is what our enemy wants, but I am sure our strong-hearted Christian women will keep their chins up and march on to victory.

A great national meeting of another denomination was held here last month. One of the leaders said they had written Washington to find if the President thought this meeting should be held. His reply was that the church was the first line of defense, and we must curtail nothing.

I asked myself, "How is my local church? Is my Woman's Society pushing its great work?"

Whenever I hear of something very successful being accomplished, I know someone has been doing some hard work persistently. Things don't just happen.

How is your Woman's Society getting along? An officer wrote me not long ago, "I was persuaded to take my office, but I did not realize what it was all about until I began reading my METHODIST WOMAN. Now, I look eagerly for each issue to learn more about my work." Are all your officers well informed about their duties and the work of the organization? Do they all subscribe for THE METHODIST WOMAN?

THE METHODIST WOMAN CHARTS THE COURSE FOR YOUR OFFICERS.

Our slogan for 1942 is, "Every officer a subscriber to THE METHODIST WOMAN and WORLD OUTLOOK." Our goal by January, 1943, is 250,000 subscribers (a two-thirds net increase). Have you read "Half-Way Mark," on page 25 of the July issue? Please do so right away.

The new prices effective September 1 need not affect our rise in the number of subscriptions. Note that the price of THE METHODIST WOMAN is unchanged.

Church papers have no divine alchemy by which they can reduce prices of paper and all that goes into producing a magazine. They must pay the price. Postage is being increased because our government needs it.

Very cordially yours,
MRS. GEO. W. KEEN,
Publication Manager.

CONVERTS AFTER 30 YEARS

By W. W. Reid

"Three hundred natives of the Island of Sumatra celebrated their first Christmas in 1938—and I am sure they will celebrate it again this year," reports Dr. Leslie B. Moss, of the Federal Council of the Churches of Christ in America. And this is their story, as he relates it:

Missionaries had been at work among that tribe on Sumatra for thirty years. Not a single person had given them any encouragement. But the persevering Dutch missionaries kept right at it. They were there because they felt God had commissioned them to that task. For thirty years they went on preaching and teaching and healing. Then one day the chief of the tribe came up to the missionary's house.

"The chief said: 'I would like to know how to become a Christian. For thirty years something has been urging me to come, but I have resisted it. Now I would like to know.'

"His reluctance had been keeping back three hundred of his tribesmen. When he gave in, they all could follow their desires. So Christmas 1938 was their first Christmas. Those missionaries made no excuses for failure. They simply kept right on."

RECENTLY APPOINTED CHAPLAINS, ARMY OF THE UNITED STATES

William Kenneth Barrs, Durham, North Carolina.

Dwight Goodwin Bennett, Seattle, Washington.

Robert Clark Calvert, Palmer, Texas.

Frederick Monroe Essig, Anaheim, California.

Albert Samuel Feller, Bakersfield, California.

Roscoe Samuel Ferguson, Chandler, Oklahoma.

Charles John Pix, Collins, Iowa.

Fred Harvey Heather, Jr., Philadelphia, Pennsylvania.

Maggart Basil Howell, Blooming Grove, Texas.

Frederick Warren Hunt, Greenville, Pennsylvania.

Joseph Alton Jones, Rusk, Texas.

Robert Steele Lee, College Grove, Tennessee.

John Jefferson Lewis, Columbus, Georgia (Col.)

Ernest Franklin Martin, Dalton, Georgia.

Thomas Eugene McKnight, Anna, Texas.

Harold Eugene Millard, Harrisburg, Pennsylvania.

Jotham Forrester Norton, Fair Haven, Vermont.

Ernest Victor Rupert, Fredonia, New York.

Donald Durward Samuelson, Clymer, New York.

Samuel Azo Forsyth Wagner, Bramwell, West Virginia.

Benjamin Truman Williams, Denver, Colorado.

Robert Bruce Wylie, Wakefield, Nebraska.

RECENTLY APPOINTED CHAPLAINS, NAVY OF THE UNITED STATES

Ross Weldon Bracewell, Petersburg, Illinois.

James Edward Reaves, New Orleans, Louisiana.

Wilson Henry Singer, Morristown, Indiana.

James Carlisle Stokes, Wilkesboro, North Carolina.

Submitted by,
Methodist Commission
on Chaplains.

August 21, 1942.

ON THE SOUTHERN TRAIL

By Charles G. Girelius

The chattering martins all have flown,
  From hill and dale,
And have hurried away to a warmer land,
  On the Southern trail.

I wonder what guides their tiny wings,
  In a world so great,
By unmarked paths, through azure seas,
  Where perils wait!

The martins are led by a hidden sense
  They must obey,
And a Power innate in the heart of the world
  Reveals the way.

The path of the birds on the Southern trail
  We too must share,
For an unmarked road through an unknown world
  We all must dare.

—The Christian Leader.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 30, 1942

By Rev. W. C. Newman

GOD'S HELP ALWAYS AVAILABLE

Lesson Text: Genesis 32:2-12, 27-29

Golden Text: God is our refuge and strength; a very present help in trouble.—Psalms 46:1.

Twenty years have passed over Jacob's head since last week's lesson. In the meantime he has been defrauded by Laban, has married two wives, has established a family and a clan, and by shrewdness and trickery has secured great wealth from Laban. Now, becoming homesick, he has set out from Haran upon the long journey home. But as he begins to recognize old, familiar landmarks the memory of his cheating his brother Esau rises up to confront him, and he is afraid of Esau's wrath.

What Brings Men to God?

Perhaps it is not quite possible to analyze the motives that impel men to seek God's help. Certainly there must be many such motives, for we believe that God Himself employs every possible means of drawing men to Him. Fear may cause a man to cry out for help; sorrow may crush him so completely that he cannot go on living without God; the consciousness of guilt may become so unbearable that he seeks God's forgiveness.

Perhaps at least two of these emotions burned in Jacob's heart and sent him into the desert to wrestle with God. These two were fear of Esau's wrath, and the sense of guilt.

But it seems to me to be so much happier when we do not wait to be driven to God, but seek Him earnestly when there is neither sorrow, fear, nor ugly guilt in His heart. Seek Him just because He is God, wise and good and lovely.

Where Do Men Find God?

Some modern poets prate a great deal about finding God in the woods instead of in a church. Jesus found God everywhere. So real was God to him that he lived continually as if in the physical presence of God. God was more near and more accessible to Jesus than was any human friend. Jacob found God at Peniel, where he needed Him.

Must Men Wrestle with God?

The figurative language of Jacob wrestling with God has intrigued more than one sermon maker and hymn writer. Every one of us can understand it, for any who have made a serious effort to be religious have had some such experience when in prayer we fought out a great battle.

But many do misunderstand the implications of the words, imagining them to mean that we must strive with God in order to secure His blessing and help.

But it is not with God that we must wrestle. To use Jesus' words, God is more ready to give us good gifts than any earthly father. We have no need to plead with Him for blessing. It is with ourselves that we must wrestle. It is within ourselves that the battle must take place—the battle between our better and our worse selves. Only when that battle is won can God help us most, though He will help us even to win that battle.

PATRIOTIC TO HOARD FOOD IN ALASKA!

By S. E. Evans

"It's patriotic in Alaska to hoard food," says the Rev. and Mrs. W. Archie Matson, of the Methodist Church, Ketchikan, Alaska, in a letter dated July 15. Mr. Matson has recently resumed his duties as pastor of the church after a trip to the United States for medical treatment and consultation.

"We are urged to have at least a three-months' supply of food on hand at all times," continue the Matsons. "We do have some, but we did not have the cash to buy so much. . . . Some stores have had to close because of lack of supplies. Two northern Chambers of Commerce have complained about the food being left on the docks while booze continues to come in unlimited quantities. . . . Mail is still delayed and censored. One small package took six weeks to reach me from Vancouver recently. . . . It will help the local post office if you use our box number, Box 1410, in addressing us. . . . We have no sugar rationing here.

"When it was our turn to fill the cookie jar for the U. S. O., the Methodist women provided twenty-one gallons of cookies instead of the fourteen gallons needed. The surplus was used in the outposts on Annette Island. The U. S. O. is providing an increasingly useful service here in giving the boys an attractive place to stay, and wholesome activities in place of the saloons and brothels. I have noticed comparatively little drunkenness among men in uniform lately, much less than in other places. I wish I could say the same thing about the civilians.

"Travel regulations now require an application fifteen days in advance to leave or enter the territory. Local travel, even to nearby towns, is forbidden without a military pass. New restrictions on picture-taking makes it impossible to take much but people, flowers and totems. Before the travel regulations went into effect, I had a chance to visit our son, Wesley, who is on a scow selling groceries, oil and supplies to the fishermen and buying the fish. Once a week the boat brings the fish to the canneries or to Prince Rupert. It was a lovely trip, cruising among the islands. In three days I visited several communities and called on one or more members of twelve families in our constituency. I took a good supply of 'Upper Rooms', which was exhausted long before I returned. The manager of the Ellis Airways, who is active on our official board, brought me back from Craig by plane. It was a glorious trip over the mountains and water. Alaska is beautiful as seen from a boat, but is even grander from the air. My one regret is that pictures are forbidden.

"The churches seem to be in better condition spiritually than for years. The visitation evangelism campaigns, plus the war uncertainty, have made a difference in most places. Out of a total of 240 active members on the roll, 65 have left the community. The pastor married 26 couples, but had only four funerals. This is still a young man's country. Epidemics of measles and mumps were the heaviest in years. Attendance at our Sunday school averaged only 107. Church attendance and finances have held up well. We had more than double the usual Easter offering, which took care of the deficit to that time. Many good givers have left the community, and we are somewhat anxious about next year's prospects. Although there is plenty of money in the community, it is not in the hands of those who are the 'backbone of the church. New chairs for the primary department have been ordered for some time. The latest report is that they may be shipped by next fall at greatly increased prices. The decreased number of children in our activities, however, makes the chairs less needed now, and we hope the war will end by the time they arrive, along with an expected influx of new people and returning evacuees.

"We work not alone. The task of living a vital Christian life, much less the transforming of the community, is completely beyond our capacity, except by the power of the living God. Our church is called upon to be . . . salt to give flavor and zest to the whole of life and leaven to lift every phase of personal and community life."

It may sound like a paradox, but it is nevertheless true, that the most weak-headed men are always the most headstrong.—Phillips Brooks.

I rejoice that he is come, and hath chosen you in the furnace; it was even there where ye and He set tryst. That is an old method of Christ's; He keepeth the good fashion with you, that was in Hosea's days: "Therefore, behold, I will bring her into the wilderness, and speak to her heart." There was no talking to her heart while He and she were in the fair city, and at ease; but out in the cold, waste wilderness, He whispered to her, "Thou art Mine."

—Samuel Rutherford.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

THE CHRISTIAN FIRESIDE

THE TRAIN

By Rev. Vivian T. Pomeroy, D. D.

In April of this year I went to Florida for a few days. I wanted to see the palm trees and the pelicans and the fabulous people who easily live to be a hundred years old, although why anybody wishes to live to such an age in Florida—not to mention other places—is something I do not understand. But most of all I wanted to be quiet. I wanted to be far away from loved ones; I wanted to hear the telephone ring always for other people and never for me; I wanted perfect peace.

Now you may or may not know that outside New England, men of my profession can have a little book of what are called Clergy Tickets, whereby they can travel by train on a round-trip for a fare and a third instead of the full fare. I do not quite know why New England is excluded. Perhaps outside New England the clergy are considered to be the deserving poor, and inside New England they may be poor but are not so deserving. Anyway, I boarded the pale purple train to Florida from New York, and I kept my book of Clergy Tickets in my pocket, in case I might need it for further travel. I had with me a pile of other books, which I was going to read in perfect peace and quiet.

On the train I settled down in the club car with a good, clean murder story, and another book, and I began to read. I soon found that I had made a vast mistake. The train was full of very sociable people, who did not travel to be quiet. Many of them were defense workers, who were being taken on this splendid train to sail for a foreign island from a Southern port. They were disposed to be very merry. There were also some naval officers. A friendly noise swept through the train like a happy hurricane. I could not escape it. It was most difficult to read.

A large man sat down opposite me and asked me if I liked reading. I said I did; and then he told me all about a story he had read in the **Saturday Evening Post**. A very pretty young woman, wearing a badge marked "Hostess," invited me to play Bingo when evening came. I weakly promised that I would. Then I shriveled up in my corner and hated everybody. It was too bad that my little vacation should start like this. I pretended to fall asleep; but it was useless.

I fumbled in my pocket and came across my book of Clergy Tickets. With angry eyes I looked at them. In large letters I saw printed across each ticket: NO GOOD IF DETACHED. Suddenly I was smitten and resolved to be a nicer man. Here I was in the train with fellow travelers—all going somewhere—and I so detached. Many of them were going to their jobs across the dangerous seas and might never come back; and I so detached and superior. This was America in war-time; and even America could not remain safe and noble so long as she was detached. This was America's war for a free world. NO GOOD IF DETACHED. I began to be a better man.

BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM - HAIL
INSURANCE

I went to dinner with a naval officer, who told me many funny stories. I did not see the point of all of them, but I laughed loudly. Later in the evening I wandered to the recreation car, where Bingo was being played. I did not play, but I did watch the others play. I do not pretend that I was not at all pleased next morning to find the train almost empty as it ran down into Florida, most of the other passengers having left it during the night; but I was not too pleased. I had no sulky thoughts about the night before, and, when the very pretty young woman passed by, I told her that I had enjoyed every moment of the journey.

There are times when a man is useless unless he can stand alone; but there are other times when we all must stand together.—**Reprinted by special permission of the author and The Christian Leader.**

THE BIRD HUNT

"Hello, Tom!" called Will. "How would you like to go bird hunting with me?"

"Bird hunting!" cried Tom. "Why, I thought you wouldn't shoot birds, Will. And besides, you have no gun."

Will laughed. "We don't need a gun for this kind of hunting," he said, "and we won't hurt anything, either."

The two boys went down to the river and got into Will's canoe.

Tom was so busy watching things that he was surprised when Will said, "Listen!"

From around a bend in the river they could hear a bird singing, "Onk-o-lee! Ka-lonk-o-lee!"

"It is a red-winged blackbird," said Will. "Just what I am looking for! Be very quiet."

"He has a nest down there in the bushes," whispered Will, and then he picked up his camera, for that was his gun.

"Onk-o-lee! Wa-lonk-o-lee!" sang the blackbird, and dipped and swayed and spread his wings to keep his balance.

Softly the canoe slid to up the bank; click-click went the camera, and, with a startled flutter, off flew Mr. Red-Wing.

"But I got a picture of him, I am sure," cried Will.

That was the best picture they took that morning, but it was not the only bird they hunted, by any means. They had a long, exciting chase after an oriole, and then missed him, after all, and they took a fair picture of a woodpecker, and another of a robin.

"I like this kind of hunting best," said Tom, as they were coming home.

"Yes," said Will, "the pictures will be more valuable than the birds themselves if we had shot them. And there is another reason why I like this way of hunting best. I think it is much more sportsman-like because it requires more skill. It is much harder to get a good picture of a bird than it is to shoot one."—The Beacon.

GOD HAS SPOKEN

By G. A. Studdert Kennedy

But a few years back a summer such as we have had would have set the ghost of famine walking through our villages and towns. But our harvest-fields are wider now, and we reap from all the world. God has spoken and decreed that from henceforth all men and women, east, west, north, and south, over the length and breadth of the earth, should be workmates, and by working together learn to love. It is in some ways a terrible decree, because we are not ready for it. Our old habits and inherited ways of thought die hard. We still want to be independent and work away at our own little plot. We will try to conquer one another, and pretend that we do not need one another. We break out into squabbles and fights, and the feet of warring armies trample down the golden corn and lay waste the smiling summer lands. We still are savages at heart, suspicious, mistrustful, stubborn, and very much afraid. We wave our flags and beat our drums, and threaten one another at home and abroad. We organize ourselves into independent cliques, classes, and nations, and stand up for our rights. On the surface it would seem as though God's decree were causing more hatred than love. But all this fretting and fuming is vain. God has spoken, and we shall be one. Slowly and painfully, but surely too, we are learning our lesson, the lesson of universal love. We may, like petulant children, beat with our puny fists against the majestic arms of God, but they close, and keep on closing without haste and without hesitancy.

—Zions Herald.

YOUTH

Youth is not a time of life . . . it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is freshness of the deep springs of life.

Youth means a tempermental predominance of courage over timidity, of the appetite for adventure over love of ease. This often exists in a man of fifty more than a boy of twenty.

Nobody grows old merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair . . . these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement of the stars and star-like things and thoughts, the undaunted challenge of events, the unfailing child-like appetite for what next, and the joy and game of life.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite, so long are you young.

When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed and may God have mercy on your soul.

—Anonymous.

ARE WE APOSTATES?

Dear Dr. Duren: It is remarkable and shocking that so many of our preachers and teachers do not believe the doctrines of the Church, neither the doctrines of the Bible.

I have heard a number of our leading professors in our educational institutions who made it clear in their lectures that the Bible as it is written is unreliable.

One, whose influence is far-reaching, stated that the doctrine of the "Second Coming and the Resurrection would not stand up under modern scholarship." Another, whose influence is still more far-reaching, said that the Revelation was John's own ideas, and God was not concerned as to John's prophecy with regard to the last days. The speaker said that these prophecies were already fulfilled, but not as John predicted they would be.

These men do not believe in miracles, and do not believe that Christ was conceived by the Holy Ghost, and therefore was not God as He claimed to be. These fundamental doctrines are firmly stated, not only in the Bible, but in our Apostle's Creed, and in all the standard writings of our Church. Methodism would not be Methodism without them. And yet the Church puts these infidels in the front ranks to teach young preachers that the Bible is not true. The next generation of Methodist preachers will be a generation of skeptics and unbelievers, and yet Wesley claimed that God has thrust us out to raise up a holy people. There is not one Methodist preacher in twenty that believes in holiness as a second work of Grace, as Wesley and Clarke taught it. Are we Methodists, or are we imposters and frauds? How many Methodist preachers do you know who take the Apostle's Creed at its face value? And yet they repeat it every Sunday morning. How many believe in the Second Coming and the Resurrection???

WILLIAM D. GRAY.

GUARD STUDENTS AGAINST CYNICISM

By W. W. Reid

"At Vashti School we are trying to guard the students against a spirit of cynicism," says Miss Mary Floyd, principal of the Vashti School, a Methodist instiution in Thomasville, Georgia. "One wonders how we are going to win a lasting peace if our youth are led to look with suspicion upon the words and actions of their fellowmen.

"The first challenge is that we shall somehow be able to pass through this war without blighting the emotional life of our children and youth. I am too much of a realist to believe that we can come through entirely unscathed, but at least we can work diligently, earnestly, and prayerfully toward reducing these to a minimum.

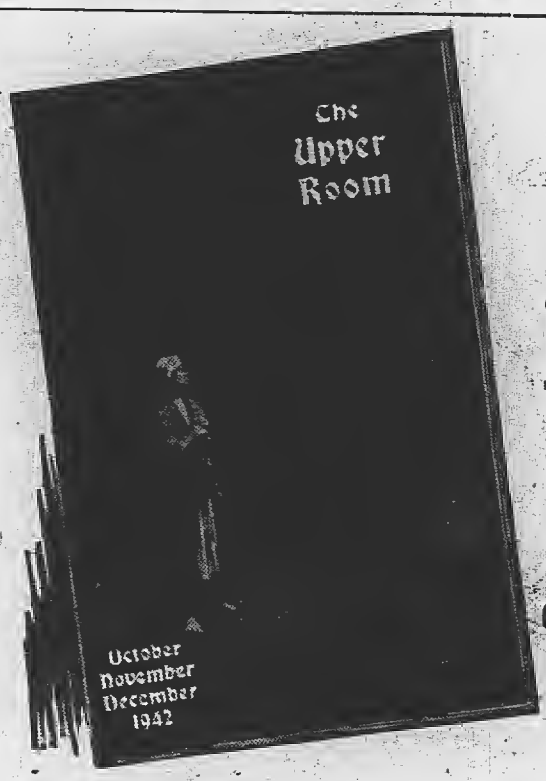
"I would suggest two other points under challenge. The first is that our students come to study news and laws critically. Students need to know that it is not unpatriotic to ask intelligent questions in time of war. Another challenge is that students will contribute wisely and intelligently to the total defense program.

"I would suggest that we accomplish these objectives through the type of adjustment that we as leaders make, by protecting the younger group in our institutions against undue strain, and by definite and formal educational processes.'

Neglected Opportunities

The specter that I am most afraid of at the last is the specter of lost opportunities. The keenest regrets that I feel today are born of neglected duties—of neglect to do all that I might have done for the sick, the sad, the suffering and the sinning; above all, for the immortal souls that are now beyond my reach.—T. L. Cuyler.

Slight not what's near through aiming at what's far.—Euripides.



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The Church has always known that true freedom can never come while men are slaves of lusts and passions. It has realized that underneath human freedoms must be convictions that individuals are the children of a Heavenly Father and have divine rights which no tyranny must violate. In peace and in war the Church has been at work giving our conceptions of freedom strength and direction. It seeks to build citizens who are devoted, loyal, responsible, noble, courageous, and free.

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—A. J. B.

THE PRAYER-ROOM TODAY

Forgive me, my Father, that I have walked blind and lonely through a world that has been full of Thee. Bring me to Thyself; teach me to know Thee so deeply that I shall find Thee everywhere. Let Thy voice be so familiar to my heart that I shall hear its tones speaking in all the many voices of Thy world. Make me so happy in Thy love that the whole world shall become a home for me because it is Thy dwelling. Fill me with the spirit of loving reverence, so that all the earth shall be to me a holy temple, where I bow before the brightening veil and see the glory shining through, till the veil be removed and I see Thee face to face. Amen.

Vol. 89. No. 36.

NEW ORLEANS, LA.
THURSDAY, SEPT. 3, 1942.

Debtor

By Clyde Edwin Tuck

What do I owe Thee for Thy care?
  Thy holy will to me reveal.
I owe a mind of constant prayer,
  My highest thought, my deepest zeal.

What do I owe Thee for the good
  That has attended all my way?
I felt Thy presence and withstood
  The sin that lured me night and day.

What do I owe Thee for the fire
  Of love divine that keeps me pure,
That comes to quicken my desire,
  And gives me courage to endure?

What do I owe Thee for the peace
  Beneath the shadow of Thy wing,
The truth that brings to all release
  And makes the sad heart leap and sing?

What do I owe Thee? Bringing all,
  A poor weak gift, I humbly wait
As in the dust I prostrate fall—
  My life to Thee I consecrate.

WALLET OF THE WEEK

MR. HENRY FORD'S LATEST PLANT is described by **Time** as follows: "Willow Run is the most enormous room in the history of man: more than a half-mile long, nearly a quarter-mile wide. In this great room errands are run by automobile. Through the flash of moving machinery and the dust of construction, no man can see from one end to the other. The plant contains 25,000 tons of structural steel. By December 90,000 men will work in this room." Such is industrial life and planning today.

* * *

TAX-EXEMPT CHURCH PROPERTIES naturally constitute a sizable factor in the revenue producing possibilities of the nation. The total of church, educational and benevolent properties exempt from taxation in New York City alone is estimated at five billion dollars. The return of large blocks of such properties to the assessment rolls of Washington City is an indication that much of this property is in excess of the actual needs of the institutions involved and therefore not entitled to exemption.

* * *

JEWISH YOUTH in large numbers are reported to be training for a future in Palestine. In fifteen agricultural communities in Great Britain, there are eight hundred of them training in domestic and agricultural work, with a view of living in the Jewish homeland. Some of the youth are British and some are from countries under the Nazi yoke, but all of them are taking seriously the need for preparation for the building of their own fortunes and of making contribution toward rebuilding a world ruined by war.

* * *

THE EVANGELIZATION OF RURAL LIFE is no less important because of the fact that the population of the country is still predominantly rural, than because the leadership which determines the ecclesiastical policy and administration of the church is drawn from the rural sections. This leadership is schooled in the culture and the knowledge necessary for its task in the administrative posts of the home church and for work in the mission fields, but the native resources developed in the country home are the foundation of a large part of the constructive work of the church.

* * *

THE DELTA COOPERATIVE FARM, established by Sherwood Eddy and his associates in the upper Mississippi delta, is to be abandoned in its present location and form. It began as a social philanthropy designed to demonstrate the feasibility of a cooperative program for the effective redemption of the sharecropper. For many reasons, it was not a financial success; the bi-racial church had to be given up as unsatisfactory to all concerned; and the communal type of farming failed to develop the sense of responsibility and the initiative needful for success. However, this short-lived venture may have made a contribution to the understanding of the problem which may help in its ultimate solution.

THE KOREAN PEOPLE, after thirty-eight years of Japanese occupation, are still resisting both the rule and the culture of the invader. Their last big-scale resistance was a Korean workers' revolt in which attack was made on the Japanese air base at Quelpart Island. One hundred and forty-two Japanese pilots and mechanics were killed and two hundred wounded. In retaliation, the Japanese killed the four hundred who survived the fighting, in addition to the one hundred and twenty-five thousand killed, wounded or arrested in earlier sabotage activities.

* * *

THE RAINBOW IN OUR WAR-CLOUDED SKY is the fact that in the midst of the prosecution of the greatest war in all history, America is planning earnestly for the peace that is to follow. It is said that there are one hundred known governmental and private agencies and commercial concerns throughout the United States making definite plans for the post-war era, and the list of known agencies is far from being complete. This widespread interest in the peace set-up shows how deeply the people feel on the subject of war as international folly and sin.

* * *

MRS. CARRIE JACOBS BOND, the distinguished author of song hits and animal stories for children, celebrated her eightieth birthday at Hollywood, California, on August 11. Her best known work, "A Perfect Day," was published in 1910, and more than five million copies of it have been sold throughout the world. Among other of her more familiar song compositions, are "Just A-Wearyin' for You," and "I Love You Truly." Her autobiography was published in 1927 under the title, "The Roads of Melody."

* * *

A COIN SHORTAGE is said to have been brought about by the greatly increased war-time demand. There is in existence more than a half billion dollars in dimes, quarters and half-dollars. and a quarter of a million dollars in nickels and pennies. At the end of June the surplus of dimes, quarters and half-dollars was twenty-six million dollars, and of nickels and pennies twelve million dollars. The mints are working all the time, and the Treasury is finding it difficult to supply the demand for coins, and there have been actual shortages in some sections.

* * *

ACCORDING TO A REPORT of the Federal Bureau of Investigation, of the first one hundred thousand selectees inducted into war service in Florida, four hundred and sixty-eight of every ten thousand white and four thousand of every ten thousand Negroes were syphilitic. In order to prevent the spread of venereal infection, Governor Holland recently ordered the establishment of six camps for diseased prostitutes. This vice situation is part of the triple tragedy of drink, gambling and disease against which little effective restraint is being exercised for the protection of the young men in training.

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EDITORIAL

THE INDEX OF OUR SPIRITUAL RESISTANCE

Some time ago we received a communication from one of the leading pastors in our territory, in which he said: "The low Opsonic Index of the Church is responsible for the world-wide disintegration and death that envelops and threatens the utter destruction of human freedom." His technical figure taken from the literature of medicine means that the Church has fallen so low in the effectiveness of its own life-cleansing resources as to have become a helpless onlooker at the tragic drama of the moral, spiritual and social undoing of the world. Or to put it another way, the Church is so deficient in saving power as to have nothing to offer in this day of international disaster.

Not all of us will be willing to accept so large a share of responsibility for the present world situation, but we cannot escape the fact that the major actors in the drama were made possible by the vacillation, the lack of coordination and the weakness of those whose "Opsonic Index" presumably reflects the saving virtues of the "tree of life" whose leaves "were for the healing of the nations." This situation, we believe, has not come about through a sudden revolt against truth, but through an attitude of spiritual detachment and a loss of moral discrimination which has brought about an indifference to things which are sacred and holy. The extent to which this condition prevails is reflected in every enterprise of the Church, and even, as we have pointed out in this series of editorials, in the indifference of political leaders to our pronouncements on social issues of national importance.

It would not be easy to defend the Church against a charge of moral and spiritual let-down in its passion for the sacrificial, the pure and the chaste in conduct. Only recently we had occasion to discuss this very matter with a missionary leader who had been in a foreign land for more than twenty years. He said that his greatest shock upon his return was the manifest let-down in church life since he went away. It was his feeling that the Church had so completely surrendered to the world as to have little left to differentiate it from the world. He was no pietistic bigot, but in the leadership which he had tried to give the people to whom he had been assigned he represented the cultural as well as the spiritual values of Christianity.

Let's be honest with ourselves for a moment. Outside of the formal aspects of church relation, what real difference is there between the world and the church? The world smokes, drinks cocktails and "cusses," so does the Church. The world is commercially selfish and self-seeking, but who will deny as much for the Church? The pagan knows no Sabbath, but it would not be at all necessary for him to feel lonely with a group of modern churchmen on the Lord's Day. There are many good people in our churches, but too much we adopt rituals and read litanies which assert faith and devotion when we lack the expulsive power of the Spirit of God.

If the Church is not building the inner fortifications of life, the "Opsonic Index," it is one of the most expensive and damaging opiates in all the list of human delusions. A church with a valid commission will be more than a social club in any location or land. It will leave a deposit which will inevitably register in social attitude and conduct, and will be reflected in every enterprise which that church sponsors.

The Church must recover the assertiveness, the note of certainty and authority, born of experience, or it will never be able to speak with authority in days like these. Resolutions are futile things unless back of them is a great passion and a great conviction. A church with low resistance naturally leans upon a patriarchal staff and looks with dimmed vision upon the eternal vistas of hope and achievement. The key word in the story of the early Church may be found in those significant words: "They took knowledge of them that they had been with Jesus." When such a day shall return the Church will be able to speak with the old-time note of authority, but not until then.

PUTTING GOD INTO THE CURRICULUM

B. P. Brooks

The Work Conference on Higher Education of the Southern Association of Colleges and Secondary Schools met at Sewanee, Tenn., June 21-27, 1942, to study certain problems in the field of Southern education. Some 150 delegates, representing different types and sizes of Southern schools, gathered at the Conference for a study of educational problems. There were college and university presidents, deans, teachers, and other officials of high schools and colleges present. The delegates divided themselves into five groups to study such problems as "The Improvement of Instruction," "The Improvement of the Curriculum," "Personal Problems and Services," "Liberal Arts Education," and "The Responsibility of the Liberal Arts College for the Education of Teachers."

Though these different groups studied their problems in separate sessions, it is a matter of profound significance to note that in each group there was a strong feeling that religious and character training should form a part of any curriculum set up to train students. In brief, it was the belief of most, if not all, of the educators present that God and the ideals of Christian Culture should have an important place in the curriculum.

Studying education as an agency of society, it was pointed out "that democracy is based upon certain fundamental conceptions, such as the inherent worth and dignity of the individual, religious freedom, tolerance, and the brotherhood of man, which largely derive from religion." One of the fundamental aims of education should be "to strengthen moral and spiritual values in community life through every agency at its command and to provide broad religious as well as intellectual and moral training for youth in the belief that, since the basic democratic conceptions derive from religious idealism and from the moral teachings of Christianity, they will scarcely survive unless supported by the inspiration of their original source."

Discussing the functions of education in terms of moral and spiritual values, the following points received emphasis: (1) There should be "a development of a philosophy of life based on solid and definite religious convictions and relationship to God"; (2) "a living based on one's philosophy of life"; (3) "development of the spiritual life of man in his relationship to God"; (4) "study of Christian culture."

Though the schools are realizing more and more an urgent need for an educational program that takes into consideration the development of Christian character, these Southern educators, in pointing out some weaknesses and failures in the American educational program, list these two weaknesses: (1) "The tendency of the community, the church, the home, and other groups to shift to formal education responsibility for education which these other agencies should assume or share"; (2) "the failure to realize that knowledge is power for evil as well as for good and that, therefore, education should also endeavor to train the student to desire the good and to strive to realize it." In all curriculum planning, the curriculum should not be conceived of "as a collection of courses but as a series of inter-related experiences—physical, moral, intellectual, religious, aesthetic—making possible this self-realization."

This interest of Southern educators in the value of religious education is just another healthy sign that we as a people, under the stress and strain of contemporary forces, are becoming serious-minded again and trying to return to those fundamentals which have made our civilization possible. Of Jesus it is said that he "increased in wisdom and stature and in favor with God and man." That statement implies a full and complete system of character training. It is high time that the ideals and concepts of Christian culture be given a place in the curricula of the schools.

Also the church, the home, and the community must play their part along with the schools in strengthening and in bringing into realization the ideals of religious training voiced by these leaders in Southern education. It must not be an effort to make Baptists, Methodists, Catholics, etc., of those whom we teach, but Christians first and always. We have emphasized too much in the past those points upon which we disagree; for the sake of strengthening the sinews of this Christian nation, we must, in the future, seek out and pursue diligently those points upon which agreement can be achieved. In that way, we can reap the fruits of Christian culture, both as individuals and as a nation, to whom a great destiny beckons.

B. P. B.

SPECIAL ATTENTION

There will be no paper issued next week. In keeping with our custom of a number of years past, the issue of Labor Day week will be omitted. Our next issue will be on Sept. 17, at which time the final report of the campaign will be published.

Editorial Miscellany

By Dr. H. T. Carley

A PRACTICAL BLACK-OUT

Our town had a practice blackout last night. Except for such shining as the moon was able to do, complete darkness was over the land. Everybody cooperated in turning out the lights. Before the warning signal was given, everything was as usual; when Vinyard's mill whistle blew, the town was blotted out, in a moment, in the twinkling of an eye. The change was as sudden and startling as if Gabriel had blown his horn.

And then, when the all-clear signal was given, there was another transformation—the lights came back as quickly as they had gone out. The whole thing worked as if it were a piece of magic. It is very evident that our folks don't intend to be blacked out by Axis bombs—they'll do the blacking out themselves; and when the danger has passed, they'll turn on the lights again. All they want to know is what to do—and when. They are not scared—just careful. It would be a good joke on the enemy if he should send some planes over here to bomb us—and then couldn't find us! And it would be a good joke on us if we kept our lights burning so he would know where to shoot!

So far as I know, nobody pooh-poohed the practice last night and refused to blow out his lamps. It would have been easy to say that there was really no danger and it was all foolishness to sit awhile in darkness, just pretending; but all of us felt that it was not just pretending—it was preparing; and we want to know how to be ready if anything does happen. Of course wardens and watchers were scattered all over town—and they would have told on us if we hadn't been good!

It is interesting to see how people will make definite and complete preparation for a situation that may not even arise, and neglect altogether to get ready for one that is certain to come.

Judgment Day, for example.

FINALLY

Let us say again, no paper next week.

The issue of Sept. 17 will carry the final charge-by-charge report of the campaign.

Remember also that our gift pencil offer will be withdrawn after Sept. 24.

THE SECRET OF HAPPINESS

By Dr. Forney Hutchinson

Text: "Behold the fowls of the air . . . and consider the lilies of the field."
—Matthew 6:26-28

Because of its simplicity, I have hesitated to present the theme of this sermon. However, when I recall that the greatest of all preachers incorporated it in the greatest of all sermons, I am ashamed of my hesitation. My text leads us out into the open, and in these beautiful summer days such a lesson seems peculiarly appropriate. My subject, then, is "The Secret of Happiness," as it is revealed to us by Jesus through the birds and the flowers. What, then, is the message Jesus seeks to bring us today through these humble messengers?

First of all, He would establish in our minds the absolute necessity of **freedom from worry.** Happiness and anxiety are incompatible and should be divorced on that ground, if on no other. Worry is wasteful and wicked, and deserves to be listed as a mortal sin. And so, on that flower-bedecked, bird-infested mountain-side, overlooking the blue Sea of Galilee, Jesus introduced these two witnesses to the possibility of freedom from corroding care. "Behold," said He, "the fowls of the air, and consider the lilies of the field." St. Francis of Assisi used to preach to the birds, but Jesus here proposes to let the birds preach to us.

The two most insistent and persistent questions before the human race are those of food and raiment. We talk about fundamentals—these represent the original fundamentals. Somebody inquired of a saintly old lady, who was dying, what, during her long life of burden bearing, had been her chief source of comfort and strength; and she replied, with more truth than sentiment, that she reckoned "victuals." To say the least of it, we can all understand the value of her testimony. Other great and grave problems may and do arise, but, like the poor, these two are always with us.

Some years ago, in a certain southern city, I heard a commencement speaker address a class of medical graduates on, what seemed to me, this highly inappropriate text: "Refrain from these men and let them alone." He was nothing like so happy in the selection of his text as was the man who preached against Mormonism on "No man can serve two masters." If there was any one thing that those medical graduates did not want, it was to be "let alone." After four years in the university they were face to face with these "twin fundamentals." Jesus recognized them freely and dealt with them frankly.

The first lesson they teach us concerning freedom from worry is their evident **contentment with enough.** They had an abundant supply now and were satisfied. They did not "seek to gather into barns." They neither hoarded nor mortgaged, and were thereby saved from covetousness and anxiety. You may recall that this text was provoked by the man who appealed to Jesus to divide an inheritance. Instead of complying with his request, Jesus taught a great lesson on covetousness. By way of contrast, He told of a prosperous farmer not far away, who lost sleep over his surplus. He went to bed planning to build larger barns where he might store his goods, but He who knew said, "Thou fool!" One of the serious problems of our day is that which grows out of over-production. The surplus causes as much anxiety as the deficit. In the Old South it is cotton. In Oklahoma it is oil. All over the country it is various sorts of agricultural products. In boom days American bankers sat on the front door-steps of European rulers trying to make loans. Money was cheap and hard to place. Many a rich fool in our day is planning to "pull down his barns and build greater," to sell his Fords and buy Cadillacs, all in order to take care of his surplus.

Also, these birds were **free from envy.** If one should develop a more beautiful plumage or build a handsomer nest than another, the joy of life was not all lost on that account. I knew a woman, in my college days, who was very happy in the handsomest home in her town, but when another family built a finer house, she became very miserable and never rested until her beautiful home was replaced with still another. The day envy came in, peace went out. Because they are free from envy and covetousness and neither hoard nor mortgage, birds are happy and inspire the world with song. If a bird had to mortgage his nest he would cease to sing. You can't sing with a mortgage coming due on your home. When I was a lad people used to sing going home from church in their two-horse wagons. They were paid for! You never hear people sing in automobiles. I wonder if the "installment plan" has anything to do with it?

But birds are not only content with enough in the present, they are care-free with reference to the future. There is a thrilling challenge to me about a defenseless bird venturing forth into this dangerous world. Somewhere hidden away in his tiny heart there must be a wealth of confidence in Him who "sees the sparrow fall." About him always there are dangers, seen and unseen, within and without, but they never impede the freedom of his action or hinder his song of joy. Today He is trying to say to us, "Are you not much better than a sparrow, O ye of little faith?" Surely these humble messengers ought to stimulate our confidence.

The following conversation was overheard in an orchard, and is very apropos:

"Said the robin to the sparrow,
'I should really like to know
Why these anxious human beings
Rush about and worry so.'

"Said the sparrow to the robin,
'Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me.'"

Joe Ramsey, the blind evangelist, used to go alone all over this nation. I've heard him testify that he never stopped at a railroad station that our Father did not have some one of His children there to conduct him to his destination. Some time ago a student committed suicide. His father said his son had lost faith in life. What a tragedy!

But Jesus says your Father not only feeds the birds, He also clothes the lilies. Now, I do not intend to launch out upon any elaborate discussion of the question of clothes. The old preachers used to spend a good deal of time and energy on the subject of women's dress, but in later years the subject has gotten entirely too small for pulpit dissertation. However, the question of dress is still a matter of some considerable concern, and in all probability will continue to be for many years to come. On this score the lily is to be envied, because she is free from pride and jealousy. She snaps her fingers in the face of fashion and declares her independence of customs and conventions. Unlike her human sister, she is not bound by the **"tyranny of things."** Notwithstanding her independence, she surpasses Solomon in all his oriental glory of apparel, and Solomon, according to the records, was a sort of Beau Brummell for his time. He was a lion among the ladies, and of course, dressed the part. The Queen of Sheba had heard much, but after visiting him she testified that the "half had not been told." Through the modest and unassuming beauty of the lily, Jesus seeks to rebuke us for our foolish bondage to temporalities and conventionalities, and to inspire us to believe that our Heavenly Father will take care of us. Our anxiety and undue concern are heathenish. "After all these things do the Gentiles seek."

For twenty years one church I served had supported old "Sister Fisher." In the way of furniture she had an old broken bed, a mirrorless dresser, and a three-legged chair. We moved her and her things from place to place, paying her board until the exasperated landladies would demand a change. At last she was assigned to the insane asylum with the resources of a great state pledged to her support. When I would call to see her, I would find her concerned primarily about her **things,** which she was assured had been stored against the day when she might need them again. Her anxiety for her simple and valueless **things** distressed me greatly, until I went downtown and found the leading citizens, the heads of great wholesale houses, leaders in the church, concerned **also** and **only** about **things.** Our Saviour seeks to set us free from the tyranny of **things.**

The second lesson our Saviour seeks to teach us through the birds and flowers is to the effect that they are full of **joyous service.** Let no man think of birds and flowers as loafers. They are never "unemployed," and in the words of Mr. Wesley, "never triflingly employed." I only wish I could do my work as well! To be sure, the birds don't "sow and reap." That is not their line, but in their sphere they are invaluable. They are set for our protection. They serve as a standing army to save us from an invasion of insects. But for the birds the insects and bugs would simply eat us up alive. But for their work in the fields and orchards we would starve for lack of food. It has been estimated that the birds of Nebraska destroy 170 carloads of insects per day. Farmers in this country save eighty-nine millions of dollars per annum through their kindly cooperation. No wonder that in many states legislatures are passing laws to protect the birds. While the Israelites wandered in the wilderness they were sustained directly with quail on toast. Not quite so directly, but equally as surely, they are feeding us today.

Not only are they set for our protection, but they also furnish us inspiration. It would be a dull world, but for the music and vivacity which they furnish. Some time ago I was privileged to hear a great singer. As we passed out of the building somebody said, "She sings like a bird." That was the last word in the way of a compliment. Every song bird is a challenge to the musical possibilities that are within us. Who can estimate how much of our inspiration to fly has come from birds? The Wright brothers owe them a debt they will never acknowledge, even, much less pay. Colonel Lindbergh has testified recently that only the birds went with him in his journey overseas. A World War soldier told me how a sparrow, sitting on the edge of a shell hole out in No Man's Land, singing a song of defiance, inspired his soul with courage and hope. My own faith was strengthened on the golf links once when, as we waited thirstily until we could

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

The death of Bro. Walter Gundlach, of New Orleans, leaves First Methodist church without a Church School superintendent. His untimely death brings sadness to many hearts in that congregation.

Rev. C. B. Powell was in a meeting at Melville last week, Rev. H. M. Wolfe doing the preaching. Daily vacation schools have been held at both Melville and Palmetto churches, and both were well attended.

Rev. R. V. Fulton writes that he is delightfully situated at Clinton, La., where he will make his home after his retirement. He says that he has the comforts of both town and country.

Rev. C. A. Schultz had the assistance of Rev. J. W. Sells in a good revival at Tylertown, Miss., recently. Bro. Schultz has had a good year in every way and is looking forward to closing out in a satisfactory way.

Dr. Albert Wilson, a member on the Morgan City, La., charge, died on August 21, according to announcement carried in the bulletin for the following Sunday. His illness had been previously reported.

Word from Rev. C. H. Strait, pastor at Summit, Miss., reports his condition as being improved and a favorable outlook for the days ahead. He is hoping to be able to continue active work.

Mr. R. R. Liddell, of Fayette, Miss., paid the Advocate office a visit on Tuesday of last week which was doubly appreciated. He called on Monday after we had gone for the day and then came again Tuesday morning.

Rev. Harold B. Teer, of Sicily Island, La., charge, sends a splendid list of subscriptions and with it the regret that the list was not greater. That fine spirit will carry him far in his work. We appreciate his work and worth.

The Advocate campaign in Pineville church, under the direction of Rev. R. M. Bentley and Mrs. F. W. Schaedel, has reached a maginificent conclusion. Already fifty-five subscriptions are on record. That is simply splendid.

Rev. Jerome Cain, Trout and Goodpine charge, says that the war effort has cost him a number of good families who have moved to other places. He did an excellent piece of work in his Advocate campaign notwithstanding his losses.

Rev. Morelle H. Wells will do his own preaching in revival services at Fayette, Miss., Methodist church, beginning August 30 and running through September 6. Rev. T. O. Prewitt, of Crawford St., Vicksburg, will lead the singing and conduct the Young People's services.

Rev. O. S. Lewis, Court Street, Hattiesburg, had a great day on August 23. It was a flag dedication service planned by Miss Mary Thornton Lindsey. Miss Lindsey, the daughter of Mr. and Mrs. J. A. Lindsey, of Pelahatchie, will enter Millsaps College at the opening of the fall session.

Mr. N. C. Alsup, Jr., son of Mr. and Mrs. N. C. Alsup, Sr., of Pineville, has given the Methodist church an electric organ in memory of Mrs. Ross Alsup, mother of Mr. Alsup, and Rev. J. M. Vandenburg, father of Mrs. Alsup. Rev. R. M. Bentley is the pastor of the church.

Rev. L. E. Alford, pastor at Benton, Miss., is spending a few days vacationing in the city and visiting his sister, Mrs. D. M. Hayes, and his son who is employed at the State Board of Health. We appreciated his call at the Advocate office on Friday morning of last week.

Friends of Rev. H. B. Hines in the Louisiana Conference will be glad to know that he is in his usual health. Bro. Hines is now retired and living at Grand Bay, Ala. He says, "Mrs. Hines and I read the Advocate much more closely now than we did while in Louisiana."

A DAILY PRAY IN WAR-TIME

For Definiteness

We vaguely pray, "God help us!" Hour by hour this petition ascends to Thine understanding heart. We are grateful that Thou knowest and answerest our needs, rather than our desires. But we would remember to pray for particular mercies—for a faith strong and calm; for the comfort of Thy realized presence in our special plight; for grace to move serenely and cheerfully amongst our fellows, whatever our private griefs; for a spiritual mind, that prays without ceasing; for devotion to Thy word, that we may understand Thy will; for a flaming zeal in behalf of our Country's Cause; for ever-fresh tenderness toward those who mourn; for a vivid realization of the nearness of Christ. And we would ever remember to pray for our soldiers and sailors and airmen; and for our allies and their suffering ones; and for a victory that will bring peace and betterment to all mankind. All of this we ask in the name of the praying Christ. Amen.

—W. T. E.

Rev. E. D. Simpson, of DeKalb, recently assisted Rev. R. A. Thornton in a meeting at Center Valley church, on the Shuqualak charge. He writes enthusiastically of the work being done by Bro. Thornton, and of the splendid cooperation of the people in the work.

Dr. B. C. Taylor, pastor of First Church, Alexandria, attended the Ministers Institute in Chicago recently. Dr. Taylor has had the assistance of Rev. Dana Dawson, Jr., during the summer, and he says that the congregations have been the best summer congregations ever. Seven members were received on August 23.

Rev. E. D. Simpson has held five revivals on the DeKalb circuit at Shiloh, Pleasant Ridge, New Hope, Spring Hill and Union Hill. He was assisted by Rev. H. E. Burnett, Dr. W. W. Holmes, Rev. A. S. Oliver, Rev. R. A. Thornton and Rev. T. M. Ainsworth at the meetings in the order named. Good results are reported.

Rev. James E. Reaves, pastor of Eighth Street church, New Orleans, has been ordered to duty as a reserve chaplain in the Navy. He left on last Tuesday to report for service at Norfolk, Va. His congregation remembered him with many tokens of their appreciation of him and of his services to them. Among gifts to him was a lovely waterproof wrist watch and a fountain pen.

It was with sincere regret that we noted the death of Hon. L. W. Felder, of McComb, Miss., on the night of Tuesday, August 25. We were fellow students at Millsaps College and have been friends across the years. His death resulted from a heart ailment from which he had been confined to his bed for three or four weeks. He leaves his wife and four daughters to mourn his loss.

A series of revival meetings was conducted by the pastor of Lacombe, La., church, August 16-23. In spite of the rains a good sized congregation greeted the pastor at each service. In appreciation of his services the congregation presented the pastor with a new suit of clothes and a nice purse of money. Rev. W. B. Van Valkenburgh is the fortunate pastor.

The Preachers' Meetings for the pastors of the Corinth District will be held in September, at Booneville, on Tuesday the 8th. The program begins at 10:30 a. m. Rev. Seamon Rhea, pastor at Holly Springs, is the chairman. All the pastors are urged to attend this first fall meeting. An interested program has been arranged.

Rev. J. B. McCann, pastor of the Palestine charge, sends us a list of 27 subscriptions, all but two of which are new, and one of the very best lists we have received this year. Palestine is a circuit of four churches, with a total of 151 active members. That means a subscription for one of every six members on his charge, and a splendid achievement for the pastor and his people.

Rev. W. W. Bruner has had excellent help in his heavy schedule of revival services on the Swiftown, Miss., charge. In two meetings he had the assistance of Rev. W. T. Phillips and Rev. J. T. McCafferty, at Swiftown and Morgan City, and was assisted by Rev. S. M. Butts, and one week he did his own preaching. Bro. Bruner commends the

LUZIANNE
COFFEE
100% GOOD

work of Rev. S. M. Butts to those who desire good evangelistic help.

Rev. S. W. Hemphill, Artesia, Miss., writes: "I have just closed a great revival at Shuqualak, with their good pastor, Rev. R. A. Thornton. Brother Thornton is a man of God and I think we had the greatest revival I have been in for a number of years. Bro. Thornton's daughter-in-law, Mrs. Ruth Thornton, of Hattiesburg, led the singing. She is wonderful help in a revival. The attendance at these services was simply great. At the closing service on Friday night, we had ten additions to the church. The Methodist church at Shuqualak is certainly making progress under the leadership of its capable pastor, R. A. Thornton."

THE NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference will be held in the Rayne Memorial church in New Orleans, on Tuesday, September 15, opening at 4 p. m., and continuing until about 9:30 p. m. Delegates are asked to bring along a basket supper and it will be served in picnic fashion. The local church will serve coffee. The district superintendents and those who represent our connectional interests are cordially invited to be present.

W. W. HOLMES, D. S.

GONZALES CHARGE

We are still making progress on the Gonzales charge. In the past two years all the churches have received some improvement except Meadow's chapel.

We have a new church building at Faithful ready for dedication Sunday, September 6, at 3 o'clock. Everyone is invited to attend the dedication service, especially all the former pastors. The dedication sermon will be delivered by our district superintendent, Dr. W. L. Doss. Immediately after the dedication service our fourth quarterly conference will convene at Faithful church.

REPORTER,
Gonzales Charge.

NOTICE TO PASTORS AND MEMBERS OF THE CHURCHES OF THE CORINTH DISTRICT

At our district set-up meeting in December, at Ripley, we discussed and in general agreed on certain goals for the conference year of 1941-42. Please compare your church with the following goals.

1. A revival in each local church.
2. A Sunday School in each local church.
3. An increase in the number of Woman's Societies.
4. A Church School Worker's Institute in each charge.
5. Church School Rally Day observed in each school.
6. An increase in Benevolences with payment in full.
7. An increase in ministerial support with payment in full.
8. All church debts paid out or paid up to date.
9. Secure district quota of subscribers to the New Orleans Christian Advocate, and an increase in subscribers to the Chicago Advocate.
10. To have some meetings of the charge Board of Stewards.

The fourth quarterly conference is very important, for we must elect one delegate to the Annual Conference and an alternate delegate, elect stewards, fill vacancies in Boards of Trustees, elect charge lay leaders, recording stewards, Church School superintendents and assistants, Communion stewards, and elect the required committees. This conference also determines the minimum salary which will be paid the pastor next year.

Let us close out this year with each charge meeting all financial obligations in full. Last year, according to the Conference Minutes, we paid 98.48% of the amount accepted for benevolences, and 101% of pastors' salaries. To do this a few charges overpaid to make up for those which did not pay the pastor's salary in full.

W. R. LOTT, D. S.

HOME-COMING AND DEDICATION WEEK AT CANTON

The pastor and congregation of the First Methodist church of Canton, Miss., are now in process of liquidating the debt on the church building. The annual payment on the debt was made to the Board of Church Extension on August 1. Since that time the fund to complete the debt liquidation has been accumulating. October 15 has been set by the official board as the date to make the final payment. October 18-25 has been designated as Home-Coming and Dedication Week. Former pastors have been invited to preach each night during that week, and Bishop J. L. Decell will preach the dedicatory sermon and dedicate the church Sunday, October 25, at 11 a. m.

Non-resident members and many former members are being invited to participate in this celebration. A cordial invitation is extended to all friends of this church to attend any of the week's activities.

The congregation of this great old church is justly very happy in the anticipation of this dedication occasion and experience.

STATE MASS MEETING OF MORAL FORCES

Conference Called at Alexandria for September 25

For some time there has been a growing sentiment among the forces for righteousness, temperance and morality in Louisiana of the need of a new up-to-date organization to combat the various evils of drink, gambling, immorality, etc. It has been the feeling that a new organization with a new name and with a broader scope than any existing organization possesses was greatly needed and would make an appeal to the majority of our forces for righteousness.

The Board of the Anti-Saloon League of Louisiana took the initiative in beginning such a movement. Dr. J. D. Grey, pastor of the First Baptist church of New Orleans, was appointed chairman of a so-called "Planning Committee," charged with the responsibility of calling a state mass meeting to set up such an organization. His committee includes thirty-five representative men and women from every section of the state and has on it both ministers and laymen of all evangelical faiths. Several advisory meetings have been held and on August 24 the large committee was called to meet. The meeting, which was attended by a representative group, was most enthusiastic and resulted in the setting of the date of Friday, September 25, for a state mass meeting to be held at Alexandria, at the Emmanuel Baptist church. Three committees were set up to plan for the Alexandria meeting: a committee on constitution to recommend a name and outline plans for the new organization; a program committee to arrange for the Alexandria meeting; and an attendance committee.

It is earnestly hoped and strongly urged that every person who can possibly do so will come to Alexandria on September 25 for the state mass meeting. Some outstanding speakers will appear on the program and definite announcements of the full program will be made later.

CHANGE IN CLERGY RATES

Announcement has been made by the railroad clergy bureaus of the west and southwest of limitation of clergy fares to one class, "regardless of the class of equipment in which the passenger travels," according to information received from the Rev. W. M. Cassetty, Jr., executive secretary of The Transportation Bureau of The Methodist Church, with headquarters in Chicago.

The complete announcement of the clergy bureaus is as follows:

"Effective September 1, the railroads in the territory west of and including Chicago, St. Louis, Memphis, Vicksburg and New Orleans will adopt the same practice as has been in effect for a number of years in the territory east of Chicago and St. Louis and have but one class of clergy fares, regardless of the class of equipment in which the passenger travels.

"The basis for clergy fares will be one-half of the first-class fare (approximately 1.65 cents per mile), and that fare will apply for tickets good in sleeping and parlor cars or in coaches."

RICHARD B. EGGLESTON

On July 22, 1942, Bro. Richard B. Eggleston, of Mattson, Miss., passed away at the Methodist Hospital, Memphis, Tenn. He took ill on Friday during the revival meeting at Mattson, his home church. On Sunday he was carried to the Methodist Hospital, where he remained for treatment till the end, thirty-one days later. He was nearly seventy-two years of age.

Bro. Eggleston was one of the outstanding citizens of this section of the delta. He was a pioneer of Methodism and had helped to develop this section into the beauty spot that it now is. His life was the embodiment of all that goes to make a cultured Christian gentleman. He loved life. He loved the beautiful. He loved people. He loved the Church. He loved the ideals of Christianity. He was active in the Church, in the local school, in all civic affairs, and was always ready to lend full support to every worthy cause in the community.

Needless to say, possessing these traits as he did, he was one of our most highly respected and beloved citizens. He will be sadly missed by his family, his employees, his acquaintances, his brethren in the church, and his pastor.

He leaves his wife and one daughter, Mrs. T. G. Flowers, and two grandsons, Graden and Richard Flowers. Funeral services were held at the Methodist church in Clarksdale, with his pastor, Rev. W. R. Crouch, in charge, assisted by Rev. J. W. Ward, district superintendent, Greenville District, and Rev. S. H. Caffey, pastor of the Clarksdale Methodist church. The Masons were in charge of the interment, which was in the Oak Ridge cemetery in Clarksdale.

HIS PASTOR.

A certain sign that you are succeeding is the criticism that is likely to come from others of smaller caliber.—Selected.

PERSONAL NOTES AND INCIDENTS

Bishop A. Frank Smith and his cabinet were in New Orleans for the fall meeting on Wednesday. This will probably be the only meeting until the Conference convenes in November.

Rev. Morelle H. Wells, pastor at Fayette, Miss., has our thanks for a message of commendation and approval of what we have been trying to do through the editorial columns of the Advocate.

Dr. A. M. Serex, district superintendent of Shreveport, La., is scheduled to preach at New Iberia on the morning of September 13. Dr. Serex was a former pastor of that church and has many friends there who will welcome him for the service.

Mr. Ben Falconer, Jr., is planning to enter the ministry from New Iberia church. He expects to go to school, and this is the second young man to enter the ministry from the New Iberia church during the pastorate of Rev. R. H. Staples.

Rev. J. E. J. Ferguson writes that his meeting at Sumrall, Miss., will begin on September 27, with Rev. A. F. Gallman doing the preaching. He writes that he is having a good year and is expecting to report every claim in full at Conference.

Mrs. S. D. Carpenter, of Hermanville, Miss., writes that her mother, Mrs. R. M. Scott, now deceased, had the Advocate in her home all her life and that one of the last injunctions of that mother was: "Let the Advocate always be in your home." We appreciate this message of encouragement.

Mrs. B. W. June, who died on August 21, was a leader of the Methodist church of Amite, La., for a number of years. Her going is a great loss to the church, which she had served in nearly every official capacity. She was born in Pennsylvania, but came to Hammond, La., at an early age. After her marriage she moved to Amite, where she had lived for more than forty years.

Dr. C. C. Norton, professor of sociology and political science at Wofford, was recently appointed acting dean of the institution to succeed Leroy H. Cox, who is now in the Army. Dr. Norton is the son of Rev. and Mrs. H. L. Norton, of the Mississippi Conference, now living in Baton Rouge, La. Dr. Norton is a civic and social leader in the Palmetto State, as well as a leader in education.

VOLUNTARY COMMENDATION

Below we publish three letters which bear their own messages. They were written almost simultaneously. We do not publish the names of two of the writers because we did not secure permission to use their words of commendation. We have a number of others, but these are sufficient to show the feeling regarding the need for a more vigorous type of religious leadership.

* * *

From Bishop John M. Moore

My dear Dr. Duren:

Your editorial in the issue of August 13, on "A Church Press With Courage and Conviction," expresses my views. This is the hour for a journalism that stands for something. The church press is the voice of the Church. A gossip sheet and a chatter box may entertain, but they do not interpret and lead thought and action, and that is what the religious press is needed for. Your own editorials exhibit understanding, conviction and courage. I thank you for the editorial on the church press.

Yours very cordially,
JOHN M. MOORE.

* * *

From a District Superintendent

"Your editorials continue timely and steadying in the midst of the confusion of tongues. Your plea this week for constructive thinking on the part of religious journals and leaders is most timely. Thank you!"

CAMPAIGN IN MISSISSIPPI
(Since last report)

North Mississippi Conference

Derma, A. S. Brisco	1
Crenshaw, W. C. Galceran, Jr.	6

DISTRICT REPORTS

Aberdeen District	255½
Corinth District	407
Columbus District	323½
Greenville District	137
Greenwood District	203
Sardis-Grenada District	180

Mississippi Conference

Richton, E. A. Kelly	10
Ellisville, J. D. Slay	15
Morton, M. K. Miller	1
Gallman, W. L. Blackwell	2
Waynesboro, T. E. Hightower	5
Magnolia, G. F. Winfield	10
Heidelberg, B. M. Lawrence	5
Woodville, L. P. Anders	4
Carthage, Percy Vaughan	4
Union, R. L. Lane	31
Meridian, H. L. Gatlin	9
Collins, D. P. Yeager	12
Meadville, Wesley Ezell	4
Petal, A. M. O'Neil	6½
Ocean Springs, D. M. Ulmer	3
Meridian, G. E. Allan	1
Hattiesburg, O. S. Lewis	1
Lena, Harmon Dillard	2
Tylertown, C. A. Schultz	4
Magee, A. J. Boyles	8
Meridian, Mrs. C. M. Martin	1
Crystal Springs, J. W. Sells	8
DeKalb, E. D. Simpson	2
Bogue Chitto, D. H. McKeithen	2
Sumrall, J. E. J. Ferguson	12

DISTRICT REPORTS

Brookhaven District	168½
Hattiesburg District	451
Jackson District	181
Meridian District	175½
Seashore District	282
Vicksburg District	140½

From the Pastor of a Leading Church

"I want to commend you for your editorial in the August 13 issue of the Advocate. You might have included preachers as another kind of publication. The low Opsonic Index of the Church is responsible for the world-wide disintegration and death that envelops and threatens the utter destruction of human freedom from the face of the earth. Keep up the good work."

Dictatorship is that state of existence in which the "unpardonable sin" is to express an opinion contrary to the dominant power. God is a wise sovereign—not a despotic dictator.—William Penn.

WILLIAM BOATNER REILY

March 6,1859—August 17, 1942

By Dr. W. W. Holmes

Some years ago I read a book called "The Simple Life." In it there were things that were simple, profound, practical, philosophical, spiritual and inspirational, and yet in it all there was so much that was intensely human. It was not a biography; it might have been, for it was a vivid portrayal of those elements of life and character which make a man, and without which life itself is very commonplace. I read this book long before I met Mr. Reily, but in my association with him I was often reminded of the book. In his life were all of the qualities named in the book—and more.

An active layman and an active pastor come to know each other about as well, if not better, than men in any other relationship of life, for they move in the realm of sincerity and of altruistic and unselfish service. I was the pastor of Mr. W. B. Reily for ten years and had for him a great admiration, a deep appreciation and a sincere affection. The necessary limitation of space in these columns makes it impossible for me to give more than a brief outline of what I would like to say; and even if space permitted, it would be impossible for me to give expression to what is in my heart concerning this good man.

Mr. Reily was a positive man. There was not much of the negative in him. He was so busy doing things that he had little time left for things trivial or negative. He was decidedly a man of action, and quick action at that; so much so, that to one who did not know him he might have left the impression that he was impulsive. Time and deliberation nearly always bore out the wisdom of his action. He was a self-made man. He started at the very bottom and ended at the top. He started as a clerk in a country store and ended as president of the William B. Reily Company, Inc., one of the largest coffee concerns in the largest city of the South. He came to manhood in the days immediately following the Civil War. The Southland was bankrupt. Her people were defeated and discouraged. The outlook for any young man was gloomy indeed, but by hard work, and thrift and business foresight, Mr. Reily achived great success and established a great business. His example was one that any young man might do well to emulate.

Mr. Reily was always an optimist, not of the Pollyanna kind, but of the kind born of faith in God and his fellowman. He did not want a pessimistic note to be sounded from the pulpit. He was rather insistent on this. To him life was a challenge, the world was full of opportunities, every man had the chance to rise, if he was only willing to pay the price. He thought of all times the present afforded more opportunities for real service. He was very willing to help any young man who was willing to help himself. He had little patience with any one who assumed the defeatist attitude.

Mr. Reily was a humanitarian. He did not give himself nor his money according to rule. He gave in response to human need as he saw it. He came nearer following the command of Jesus, "Let not thy left hand know what thy right hand doeth"—than any one I ever knew. His giving was not circumscribed by race, creed or circumstance. He made large gifts for the care of orphan children. He played Santa Claus to many underprivileged children here in New Orleans and elsewhere. The superannuated Methodist preachers never had a better friend. He helped many a poor boy and girl to get the necessary preparation for life. Wherever there was human need he stood ready to help.

Mr. Reily was blessed with a liberal education; not the kind of education that comes with college degrees and honors. He had that; but his was the education that comes through travel, many and varied contacts with life, and wide reading. He had traveled in nearly every country of the world and knew personally many of the great leaders of men.

Mr. Reily was a churchman. He loved his church. He was true and loyal to his pastors. He was liberal in the support of the program of his church. He gave lavishly to all of the benevolences of the church. He was often remonstrated with in his giving, by his brethren in the church who said: "Mr. Reily, you are doing more than your share." His usual reply was: "Whoever heard of anybody trying to stop a man from giving to his church? Maybe I am better able to give than some are; anyway, the church needs it, and I can give." He was greatly pleased when his giving encouraged others to give, but when once he had given, he was unlike many who feel it their privilege to direct and control the policies of the church because they have given a few dollars more than any other member of the church. Mr. Reily was democratic. He was perfectly willing to abide by the decision of the official board. He made large gifts to the Rayne Memorial Church, where he had held his membership for many years. He gave largely to the cause of Christian education; he gave to Centenary College; he gave to the Centenary Fund for Missions; he gave to the Orphanage; he gave to the Memorial Home; he gave to all the great causes sponsored by his church. He gave to the Y. M. C. A. His giving was not confined to his own church—he gave to Jews and Catholics as well as to Protestants. He gave to Negro as well as white churches. I know of no one who so fully merited the love set forth in the scripture word: "The Lord loveth a cheerful giver."

Mr. Reily was a Christian, but made no great pretenses. In him was not the slightest show of a feigned piety, or wild fanaticism. His religion was of the practical kind. He had faith in God and the forgiveness of sins through Christ. He believed that right would ultimately prevail. He believed in honesty and fair dealing. His life, his home and his business were built on these cardinal virtues.

Mr. Reily had many friends, no doubt, who contributed to his success and helped him in life, but no one helped him more than his wife, who survives him. She shared his poverty when they started out together; she shared his success in later years; she shared his joys and sorrows along the way. She was with him at the sunset of his long and useful day. She had shared with him the life of service he had given to the world —and now she shares with him the rich heritage that belongs to all those whose lives he has blessed.

Mr. Reily was born in East Feliciana Parish. He moved as a small boy to Morehouse Parish, where he lived until his young manhood. For the last thirty-nine years of his life he was a resident of New Orleans. His funeral was conducted from the John B. Reily Memorial Methodist church, in Collinston, La., followed by interment in a private vault at Kalarama, the country home he loved so well.

Surviving him are his widow; two sons, William Boatner Reily, Jr., and James Weaks Reily; and two daughters, Mrs. John Flemming Dicks, of New Orleans, and Mrs. Kenneth Barnshaw Thompson, of Waveland, Miss.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

So far, the members of less than forty churches, representing only three denominations, have contributed the funds necessary to carry this work on. As treasurer, I hereby express my profound gratitude to all who have helped. We have raised about half the amount needed, and are asking that those churches who have not contributed will make an offering on September 6, sending it to me the following week.

You may be interested in an analysis of the share-owners. (A share is $10. Some have taken a half-share, and there have been some smaller contributions.) One woman owns two and a half shares in this project, two own two shares each, eight own one each, and four have taken half-shares. Ten men each have a share, several a half-share. The rest has come in from women's societies, from four conferences, from church schools and congregations, and from three W. C. T. U. organizations. No amount is too small, if it is the gift of the willing heart. The larger the gift the more it helps.

May we count on all who read this to take an active interest in Miss McKeithen's work?

MRS. R. L. EZELLE,
Treas., Nar. Edu. Fund.

Congratulations

Our thanks and congratulations and the Advocate check in the sum of $100 goes to Dr. R. H. Harper, the pastors and the people of the Alexandria District for their splendid achievement in the Advocate campaign. The Alexandria District has failed to achieve victory only one time and that failure was more than made up for by the splendid successes of other campaigns. We rather expect that this campaign will press on to the goal of the past two years in which the six hundred mark was passed. Again, we say thanks and a thousand good wishes for the Alexandria District.

Important

On September 24, we will have to withdraw the pencil offer. It will not be just to the friend who made this offer possible to drag this offer out until it becomes meaningless. We hope that every pastor who can possibly do so will complete his list of thirteen or more and receive a gift pencil. We will not let you miss it if we can help it. Let us hear from you and we will extend every possible consideration.

MISSISSIPPI CONFERENCE

Jackson District—Fourth Round

Lena, at Lena, Sept. 13, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, Sept. 13, 8 p.m.
Harperville, at Harperville, Sept. 20, 11 a.m. and 1:30 p.m.
Clinton and Ridgeland, at Clinton, Sept. 20, 8 p.m.
Mendenhall, at Mendenhall, Sept. 27, 11 a.m. and 1:30 p.m.
Jackson, Millsaps Memorial, Sept. 27, 8 p.m.
Jackson, Bessie Shands, Sept. 30, 8 p.m.
Flora, at Bentonia, Oct. 4, 11 a.m. and 1:30 p.m.
Benton, at Midway, Oct. 4, 3:30 p.m.
Jackson, Glendale, Oct. 4, 8 p.m.
Walnut Grove, at Walnut Grove, Oct. 7, 11 a.m. and 1:30 p.m.
Carthage Station, Oct. 7, 8 p.m.
Carthage Circuit, at Freeney, Oct. 8, 11 a.m. and 1:30 p.m.
Canton, North Side, Oct. 8, 8 p.m.
Lake, at Lake, Oct. 11, 11 a.m. and 1:30 p.m.
Jackson, Galloway Memorial, Oct. 11, 8 p.m.
Raleigh, at Raleigh, Oct. 14, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 14, 8 p.m.
Homewood, at Carr, Oct. 18, 11 a.m. and 1:30 p.m.
Forest, at Forest, Oct. 18, 8 p.m.
Canton, First Church, Oct. 25, 11 a.m.; Q. C. later.
Jackson, Grace, Oct. 25, 8 p.m.
Vaughan, at Ellison, Oct. 28, 11 a.m. and 1:30 p.m.
Camden, at Thomastown, Oct. 29, 11 a.m. and 1:30 p.m.
Sharon, at Soule's Chapel, Nov. 1, 11 a.m. and 1:30 p.m.
Florence, at Florence, Nov. 1, 8 p.m.
Greenfield and Richland, at Greenfield, Nov. 5, 8 p.m.
Morton, at Morton, Nov. 8, 11 a.m. and 1:30 p.m.
Bolton and Raymond, at Raymond, Nov. 8, 5 p.m.
Terry, at Terry, Nov. 8, 8 p.m.
Fannin, at Pearl Chapel, Nov. 10, 11 a.m. and 1:30 p.m.
Spring Ridge, Nov. 10, 8 p.m.
Shiloh, at Shiloh, Nov. 15, 11 a.m. and 1:30 p.m.
Madison and Pocahontas, at Pocahontas, Nov. 15, 8 p.m.

Pastors will please have all nominations for officers and committees in duplicate, better triplicate, on the form marked "Quarterly Conference Roll and Record." Also note questions 16 to 24 are to be called at this conference.

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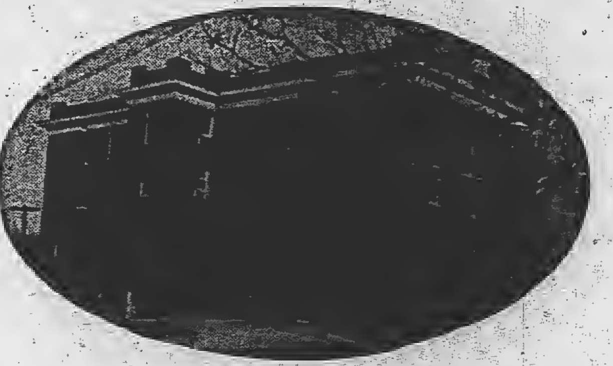

FALL SESSION BEGINS SEPTEMBER 14

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For Further Information Write:
M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"There is a place of quiet rest,
Near to the heart of God.
A place where sin cannot molest,
Near to the heart of God.

"There is a place of comfort sweet,
Near to the heart of God.
A place where we our Saviour meet,
Near to the heart of God.

"There is a place of full release,
Near to the heart of God.
A place where all is joy and peace,
Near to the heart of God.

"O Jesus, blest Redeemer,
Sent from the heart of God,
Hold us who wait before Thee,
Near to the heart of God."

—C. B. McAfee.

* * *

The Conference-Wide Retreat

Seventy-one women of the Mississippi Conference, who attended the Conference-Wide Retreat, held at Hinds Junior College, August 25-27, found a "place of quiet rest" and were drawn very near to "the heart of God." They found a strength not their own, for the facing of these hours.

The Planning Committee, composed of Mrs. E. E. McKeithen, chairman; Mrs. W. F. Mahaffey, Mrs. Stanley Wilson, Mrs. E. V. Perry, Mrs. T. H. Fore, were very ably assisted by Rev. and Mrs. R. E. Rutledge, of Raymond, in working out the details and much of the smoothness with which the retreat moved was due to the advance work of this couple—servants of God for many, many years—and the women of the Methodist, Baptist and Presbyterian churches of Raymond.

President George McLendon, of Hinds Junior College, and his entire staff were untiring in their efforts to assist. Mr. W. M. McKenzie was always present to do the "unexpected," and Miss Ruth Boyd looked after the women as efficiently as she does the students of the college. The delicious meals planned by Miss Threckels and prepared from foods produced at the college, were served by the girls of the student body.

The boys of the student body were always ready to act as "red caps" and even the cat, "Petunia," went about purring a greeting to each woman.

The Music Committee, composed of Mrs. Charles Schultz, Mrs. Thomas Carruth and Mrs. David McKeithen, provided appropriate music for each hour, and their lovely young voices were an inspiration.

"This is the victory that overcometh the world, even our faith," was the thought running through each talk and every musical number—the thought ever present in the mind of each woman, the conviction which followed each person as she left the retreat.

The book for study and discussion was "This is the Victory," by Leslie D. Weatherhead, who is a graduate of the University of London, and at present pastor of City Temple, London, where in the past several years thousands of Christians from all over the world have sought his spiritual inspiration. During the World War he had a varied experience as a young lieutenant in the Indian Army, as a political officer among the Arabs on the Persian border, and later as chaplain to British troops. After the war he assumed charge of the English church at Madras, India, until 1922. There followed a pastorate in Manchester, England, and a ten-year ministry in Brunswick Wesleyan Church, Leeds, one of the largest and most famous Methodist churches in Great Britain.

After the appearance of Dr. Weatherhead's "Thinking Aloud in War-Time," there came many requests for a sequel, so he took a series of sermons which he had used at City Temple and rewrote and enlarged them into the book, "This Is the Victory." In the preface he tells how these sermons were written as "my house trembles with the vibrations caused by the firing of guns, the explosion of bombs, the falling of houses." "So, from this dear old London, now in an agony such as it has never known, in all its long history, goes forth this message: that our true victory will depend on our faith in God and His purposes in the world. 'This is the victory that overcometh the world, even our faith.'"

Mrs. C. C. McDonald gave the first part of the book: "We thought we were making progress, but we were mistaken. Our philosophy of life has broken down. It wasn't big enough. We had left out God. Faith that is to be victorious must be faith in God, and must keep her eyes on God. We have misunderstood what faith in God is and does. Faith believes things about God which give our minds a place to rest. But she goes on to faith in a Person, not in statements about a Person. Can faith give the human spirit a sense of final security—that it will be safe even though loved ones, possessions and life itself be lost?"

Mrs. McDonald was assisted in the presentation of the second part by Mrs. T. H. Fore, who gave "Beauty"—beauty helps us to maintain faith in God, beauty is of ultimate and final value; Mrs. L. O. Todd, who gave "Humor"—humor makes faith buoyant, humor is of God; Mrs. J. F. Hollinger, Sr., who gave "Patience"—God often works so slowly that we lose faith if we have no patience; Mrs. C. C. Clark, who gave "Hope"—hope is not anemic, but a vital ally of faith, and "Truth"—things provable cannot keep up with faith, which soars on wings; but reason, testing every inch of ground, gives faith her taking-off ground for flight. The importance for faith of the solid ground of truth.

Mrs. McDonald presented the third and final part: "We need faith restored by a vision of the eternal Church. Then we can recapture faith in a Church of altered method and approach. Can Christian faith in and through the Church make a contribution to the new age?"

Mrs. W. M. Alexander, chairman of Spiritual Life of the Woman's Division of Christian Service, spoke the first evening on "The Meaning of Retreats." Her first statement was that a retreat is "not a two-hour meeting." It is the act of retiring to a place of privacy ,the living together of kindred spirits. The place of a retreat is important, the length of time, the leader, and the subjects discussed. She stressed the importance of waiting in God's presence until He gives us a message—so often we rush to our meetings and then, when we get there, we have no message to give those who are waiting. She also reminded us that we must learn to use the gift that we hold in our hand. Wednesday afternoon she spoke on "The New Order," and that evening on "The Spirit Within the Wheels"—it is the responsibility of the Spiritual Life Groups to "put the spirit within the wheels" of the Woman's Society of Christian Service. Not only in its own organization, but into the entire church.

Mrs. Alexander's closing thought was, "I read in a book about a man who went about doing good. The thing which troubles me is that so much of the time I am just going about."

The messages brought by a group of young women were an inspiration: Miss Mary Thornton Lindsey emphasized the value of periods of rest, "Stand Thou Still Awhile," and Miss Doris Miller brought a spiritual message at the vesper hour on Wednesday. The "Goodnight Services," conducted by Miss Mary Frances Fairchild and Mrs. David McKeithen, sent the women to rest in a spiritual frame of mind.

Mrs. E. E. McKeithen conducted the worship service on Wednesday morning, "The Presence of Jesus," and Miss Ruth Carryer conducted the one on Wednesday evening, "Peace."

From the closing benediction at 9:45 Wednesday evening until the closing benediction Thursday morning at 9:45, the women observed a time of complete silence—no one spoke a word. Unless such a period has been experienced, one cannot know the relaxation, the refreshing which comes from simply not talking. Then in the quietness of the early morning the breakfast meditation was directed by Mrs. W. F. Mahaffey.

"This is the victory that overcometh the world, even our faith."

* * *

A Letter from Mrs. Ezelle

Dear Fellow Christians:

Many of you have been keenly interested in the Temperance Education Project undertaken by the Council on Narcotic Education. The plan to have a special instructor for the churches is working well, you will be glad to know.

Miss Ethel McKeithen, of Meridian (and Jackson), the young woman chosen for this project, has, between April 1 and August 1, visited 26 churches, speaking in some of them several times; had exhibits in 4 conventions, 5 district conferences, 3 young people's conferences, and a place on the program in most of these. Altogether she has made a fine beginning, and as local church leaders begin to understand the plan of work (cooperating to use her time to the best advantage in each community), she will prove of great service in developing an adequate temperance education program for young people and adults. Undoubtedly a systematic, persistent and well-planned local church program is necessary to counteract the millions poured out by the liquor people to create the drink desire.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Program of Work—September, 1942

1. Business Meeting.
2. Plan—(a) For Fall Mission Study; (b) Octagon campaign; (c) Financial obligations—Three-fourths pledge paid; (d) Life Memberships — Adult, Junior, Baby — presented.
3. Scarritt Associate program presented to church.
4. Monthly program with items from The Methodist Woman.
5. Executive Committee meeting; reports made and mailed.
6. Student Secretary sending names of college youth.
7. Promotion of youth work.

* * *

Halfway Mark?

(Used once before but worth repeating for those who did not read that other issue.)

Has your society made the two-thirds net gain in subscriptions to THE METHODIST WOMAN? Is every officer a subscriber to THE METHODIST WOMAN and WORLD OUTLOOK? Beginning with the November issue, we shall print an honor roll of all societies reaching these goals. Be sure to notify us if your organization should be listed. We have no other way of knowing this.

NOTE: Only subscriptions running through January, 1943, can be counted.

* * *

President's Message

Dear Co-Worker:

Though the weather remains warm, we are beginning to realize that summer is almost over and it is time to begin making plans for the fall work. After a summer of some rest and a changed program, we all look forward to resuming our regular schedule.

Executive Committee Meeting

The Conference Executive Committee of the W. S. C. S. held its mid-year meeting in Oxford, August 13, where plans for the fall program were made. I hasten to send you the more urgent of these plans.

Deficit in Division Budget

We have had letters recently from Mrs. Bragg, Mrs. Fulton and Mrs. DeVinney, officers of the Woman's Division, telling us of a shortage of nearly $400,000 in the total budget of the Woman's Work. This is a most serious matter as the Woman's Work has always been done on a cash basis. To off-set this shortage each woman in the entire organization is being asked to bring an extra gift of a minimum of twenty-five cents. The share for our conference is a little more than $1,800, and if each woman will give this extra gift we can pay our share with no hardship on any person. But this must be done the first Monday in September. This fund should be sent immediately to Mrs. Hall at the close of your first meeting in September. Twenty-five cents is not a large amount, but when this is totaled over the division we hope to wipe out our deficit.

Conference Minutes

Please save your 1942 Conference Minutes. Conditions may make it impossible to have new Minutes printed in 1943; we may have to issue a supplement.

Missionary Speakers

Would you be interested in inviting a returned missionary to speak in your church or society this fall? If so, please get this request to Mrs. E. M. Sharp, of Hernando. If there are a sufficient number of requests we may be able to arrange an itinerary for a missionary speaker. The expense of travel will be pro-rated among the societies and there will be no other expense except the entertainment of the missionary during her visit to the societies.

Promotion

In a report just received from the Division we are listed as having in North Mississippi 227 societies, but with 327 unorganized churches. Is one of these churches near you? If so, please see if you can organize the women of the church or bring them into a nearby group. We must reach some of these unorganized areas.

Mission Study

The suggested programs have gone out for the Fall Mission Study, "On This Foundation." I know you will enjoy this study of our Latin American neighbors. Write Mrs. Walter Odom, of Durant, if you need further suggestions and tell her interesting items in connection with the study when you have finished.

Week of Prayer

Plans for our Week of Prayer are going forward. As our own Wood Junior College at Mathiston is to share in this offering this year, let us make this the best year we have ever had. Bishop Peele is watching this with great interest—let us not disappoint the College which is doing such fine work, nor Bishop Peele.

Our new Secretary of Spiritual Life Groups is Mrs. J. D. Dorrah, of Malvina, Miss. Send the third quarter's report to her.

Fourth Zone Meeting

We will have our Fourth Zone meeting. A very full program is being planned for that time. As we have missed our second and third quarters' meetings, I believe it will be well to plan to meet in small groups —one or two zones, and have an all-day meeting. I believe this will reach more women and prove more profitable.

Executive Meetings

Wherever conference officers are gathered together we always hear, "Why can't we get reports and get them on time?" Conference officers give a great deal of time and effort to promote their field. Won't you cooperate with them by holding an Executive Meeting at the end of each quarter and by making out your reports together? They will then be uniform and may be sent on time.

Methodist Woman

See page 25 of the July Methodist Woman and report on your progress in the "halfway mark" to Miss Mamie Jones, Hernando, Miss.

Four More Months

We have only four more months to complete our year's work. Please check the Program of Work on pages 70 and 71 in the Minutes. Are you keeping up with these items? Mrs. G. B. Blake, our Secretary of Supplies, will send you some interesting activities in her field. We want enough activities in each group to interest all the women. Don't forget your quota for the Student Fund or your contribution to a Scholarship at Wood Junior College.

With love and appreciation for each of you, I am,

Most sincerely,
CORA R. RATLIFF,
(Mrs. W. H. Ratliff)
Pres., W. S. C. S., North
Mississippi Conference.

Sherard, Mississippi,
August 25, 1942.

* * *

Attention Secretaries of Supplies

Houlka, Mississippi,
August 25, 1942.

Dear Secretary of Supplies:

We are now in our third quarter, and reporting time is near again. Check your supply work and see if you are doing all that you should.

Make a cash contribution, and send used garments to Malvina Community Center. Do not value used garments, but report the number. Report value of new material and postage.

Continue cash contributions for mission charges or superannuate ministers recommended by your district superintendent.

Send linens to Rust College, Holly Springs. Also send gifts for the Christmas tree to girls at Rust College. Toilet articles such as soap, wash clothes, powder, etc., have been suggested.

Linens for Wood Junior College, Mathiston, are needed.

Send all money to Mrs. D. H. Hall, and report to me.

Remember the words of the Master—"Verily, I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto Me."

Sincerely yours,
MRS. G. B. BLAKE,
Conf. Secretary of Supplies.

A man needed a gardener, and got a letter from a gentleman concerning a man called Smith. This gentleman said, "John Smith has an excellent knowledge of gardening. He can manage a vegetable garden wonderfully, and he can bring an ornamental garden to perfection." And he went on through the list of what the man could do. As the other gentleman read the letter he said, "That's the very man for me; he can do the very things I want." He got to the bottom of the page and turned over, and on the other side there were only three words —"But he won't." There are men and women who could revolutionize the communities in which they live, who could contribute lasting benefits to the lives of their most intimate friends. But they won't.

—Church Bulletin.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, La.

(Copy for this page failed to reach us.—Editor.)

BOOKS

The Gospel Today, by Chester Warren Quimby. Abingdon-Cokesbury Press, New York, Nashville, pp. 128, paper covers, price thirty-five cents.

In six brief chapters the author gives a pleasing and impressive study of the New Testament and its Old Testament background in its relation to the Christian movement and to life today. The chapters review the Background, the Content, the Power, the Church Life, the Changing Outlook, and the Universality of the movement evolved out of the New Testament. It is intended to make a clear, forceful and full application of the New Testament to our life today.

This Freedom—Whence? By J. Wesley Bready (Revised Edition). The American Tract Society, New York, pp. 365, price $1.50.

The author of this study of the great Spiritual Awakening of the eighteenth century was educated in the United States and, prior to becoming engrossed in research in the field of historical literature, held several pastorates in the United States and in Canada. This volume is a revision of his previous studies designed to show the American extension of the Evangelical Revival which he calls "the watershed of Anglo-Saxon history." The American continuation includes the work of Whitefield, Asbury, Finney, Moody, Miss Willard, Torrey, Chapman, and others. The condensation leaves out the documentation which students interested in following through on their own will regret.

This work consists of three general divisions which reveal its scope and purpose. 1. A study of the social, political, economic and religious conditions preceding the Great Revival. 2. A survey of the origin, development and impact of the Revival. 3. An examination of the unparalleled fruits of the Revival throughout the English-speaking world. There would be ground for a measure of exaltation if one might read the concluding division without reference to the sordid story of the slave coast, bloody Tiburn, the mobs and the wholesale opposition to Mr. Wesley and the Revival. But in the background is abundant cause for a sense of chastening and humiliation. Anyone interested in the religious and social progress of the English-speaking peoples will find in these pages a mine of information and inspiration.

Great Women of the Bible, by Clarence Edward, Macartney, Abingdon-Cokesbury Press, New York, Nashville, pp. 207, price $1.50.

In these pages, the faces of fourteen women of the Bible are presented by Dr. Macartney, with the exquisite grace and discrimination which characterizes his pulpit work, especially the sermon biographies for which he is noted. In this case, as in the selection of the Greatest Men of the Bible, he had his congregation of First Presbyterian Church, Pittsburgh, vote their preferences, and to the ten of their election, he added others of his own choice in order to make the study of Bible women fully representative. His subjects are intended to rivet attention upon what he interprets as the outstanding fact of the life, and in every case he drives to wholesome conclusions—a Christian evaluation of the character presented. Some of the characters are named, others are associated with incidents or places, and the Ideal Woman is taken from the last chapter of the Book of Proverbs. The studies are informing and spiritually bracing, and are so related to literature and life as to make them both fascinating and helpful.

The Five Marys, by Isabel Warrington Heaps, Abingdon-Cokesbury Press, New York, Nashville, pp. 101, price $1.50.

The Five Marys of this book are Mary the Mother of Jesus; Mary the Wife of Cleopas; Mary of Bethany; Mary of Magdala; and Mary of Jerusalem. The associations of these characters with the origin of the Christian movement naturally lends interest to the study, but we are not at all certain that the book as a whole will bring much "new light" or will make a valuable contribution to the tangled skein of the story of the Marys.

As a basis for each study, the Scripture references touching the Mary under consideration are quoted in full. Our doubts arise as to a reconstruction which undertakes to weave into the framework of Scripture, a literary filigree of fancy and tradition for which no justification is offered except the use of it by the author. We are inclined to doubt the value of such a synthesis and to question the constructiveness of the embellishments of the Gospel story by the evaluation of obscure phrases and the lugging in of traditional lore.

The Contemporary Christ, by W. A. Smart, Abingdon-Cokesbury Press, New York, Nashville, pp. 164, price $1.50.

The six chapters which make up this volume were delivered as the Fondren Lectures of 1942, at Southern Methodist University, Dallas, Texas. Dr. Smart retains the informal style of the lectures in his published volume. The chapter titles: The Elusive Galilean; The Son of the Father; These My Brethren; The Impossible Christ; The Eternal Spirit; and The Author of Salvation indicate the scope of his studies. As is indicated by "Contemporary" it is a study of Christ and his meaning for our generation, as the author understands it.

The trend of the author's thought is reflected in his observation that, Jesus was concerned with the doer of the good rather than with the recipient—with the person who helps rather than with the person who needs help," contrasted with the statement, "We live in a world where for generations men have been concerned with themselves and little concerned with God. We are seriously engaged in working out our own salvation, but we are not at all sure what God has to do with it." The thesis of the lectures is that God has a formal place in our attitudes and worship, but a relatively small place in Christianity as we live it. His plea is for a Christianity which takes Christ seriously in lives whose interests are social rather than selfish.

Religion and the Present Crisis. Edited by John Knox. The University of Chicago Press, 165 pp., price $1.50.

This book is the collection of the papers prepared by nine members of the University of Chicago Divinity School, and read before the Walgreen Foundation for the Study of American Institutions.

All great universities have a tradition and a spirit whereby they seek to characterize and differentiate themselves from other similar institutions. In its theological meditation, this Chicago mind could be described as a radical empirical approach to all religious data, a ruthless, critical and academic attitude toward theological problems, and an unusual ability to chart and analyze the trends, the eras and the movements of religious thought. These papers give us a good insight into that University of Chicago spirit, and as such, this book is very interesting.

Of course, like all collections of this kind, this book has its limitations. It does not present a unified argument. The various personalities and the different approaches of the several authors make a main thesis impossible. And also, the book is uneven. Some of the authors have undoubtedly given great care to the preparation of their papers; others are somewhat disappointing. Furthermore, in days of fast-moving developments, facts often run ahead of the commentators, so that by the time a monograph on contemporary questions has gone to press, it is already antiquated, and has lost much of its relevancy.

A good chapter is the one by Dean Colwell on "Christianity Refinding Itself." In a few brief pages, Dr. Colwell gives us a very clear picture of the complete change in orientation in our theological thought during the past decade. John Knox does a good piece of work in "Re-examining Pacifism." It is the most satisfactory and wholesome discussion of this problem which we have seen anywhere. It should be read by every one who is troubled by that vexed question. J. T. McNeil is suggestive in outlining some of the fundamentals for the coming peace, if it is to be lasting. Several of the points he makes are entitled to a more thorough and elaborate study than the scope which this paper gave to his disposal. W. C. Bower writes feelingly on "Educating for a New World Order." As expected, he maintains his faith in the "creative education" theory

(Continued on page 16)

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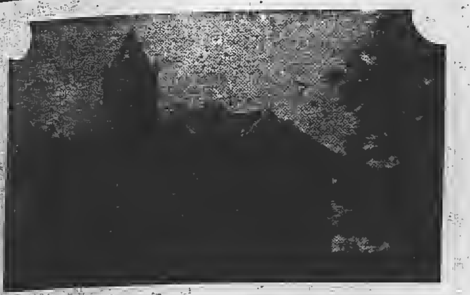

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us.—Editor.)

THE SECRET OF HAPPINESS

(Continued from page 5)

reach the ice-water barrel, a robin, sitting on a bunker, dipped his bill into a distilled dewdrop and drank his fill.

Some years ago in the city of Little Rock, a broken-hearted widow and mother was passing with a friend through the county jail. Through the bars she saw a youth with an attractive face. She paused and said, in a kindly voice, "If you will let me, I'll give you a chance." He replied, "If you do, it will be the first one I ever had. I grew up in the back alleys of a great city, among the ash cans. I never knew a home or a mother. I go from here to serve a sentence in the state penitentiary, and then back to Georgia, where nineteen indictments for burglary and robbery await me. You can do nothing for me, but if you wish you are welcome to try." She did try, and one day she said to me, "Claude doesn't love anything or anybody. If I could just teach him to love, I could save him." A little later she said, "Claude has asked for some birds. I sent him a pair of canaries. If he loves them he will love me, and then, maybe, God, and then we can save him." I went, myself, to see him. He was working in the tailor shop of the prison. Above him the birds were swinging and singing. His face was bright. The canary evangelists were doing their work. He served out his term and the other indictments were quashed. A few years later I was visiting in the city and met Claude in the bank. He had come with the funds of his firm to make the daily deposit. He said, "I'm secretary of my Sunday School and the trusted employee of my firm. I'm a new man." The song of the canaries had carried into his broken life their message of hope. The wise man speaks of "the voice of the birds," and I believe he is right.

"My Father has need of the birds and the
flowers,
A place for each beautiful tree,
And so I am sure in His wonderful plan
There's a place and a mission for me."

The flowers, too, are making a specific contribution to the beauty of a broken world. They don't "toil and spin," but they furnish beauty and fragrance. I was amazed when in France to see how quickly nature had covered over the ghastly marks of war. Indeed, "In Flanders Fields," in great profusion, "the poppies blow." Trenches and graves have been transformed into flower beds. Every day is Decoration Day. What would commencement be without flowers? Some of you confirmed old bachelors might escape your lonely estate of single-blessedness if you would try "saying it with flowers." A flowerless wedding would be unthinkable, and divorce courts would not be so frequently abused if flowers were more freely used. Sick-beds and funerals, but for their unobtrusive ministrations, would be unbearable. Only a few weeks ago a dear little mother, who had gone down to the brink of the river, returned to consciousness for a moment to find her room a veritable bower of roses. She took a new lease on life, and when I called, with a wave of her feeble hand she turned to the flowers and said, "How could I go when my friends love me so!" The flowers had inspired her courage. In "Dombey and Son," the doctor kept saying of the sick wife and mother that she would get well if she would only "make the effort." She never had the courage to make the effort. She probably died for lack of flowers. Sometimes we speak disparagingly of "funeral flowers." We insist that they should be given during the lifetime of our friends. We say the closed eyes and cold nostrils of our departed loved ones cannot see and smell them. The poet says we cannot "read our tombstones when we're dead." All of which is true enough, but it is possible to work this idea overtime. We forget that the flowers are not for those who sleep, but for those who weep. Sometimes it is easier and more effective to "say it with flowers"; and nothing seems more desolate than a flowerless casket or a bare, cold grave. Mr. Coolidge was wise when, on Decoration Day at the grave of the Unknown Soldier, he placed a wreath before he made a speech!

Furthermore, they set us an example of sacrifice and self-denial. I wonder if you have ever visited a grave a few days after the interment, or a sick-room of a patient who was convalescent. Do you remember the withered flowers? Can anything be more pitifully bedraggled than a bouquet of withered flowers? They have given their lives for others.

But I am thinking now, and finally, of another temporarily withered and wilted flower. It is known to the world as the "Lily of the Valley," or the "Rose of Sharon." For thirty-three years it blossomed and filled the bare hillsides of its Galilean home with beauty and fragrance, and then men crushed its life out on a cruel cross and flung it into an empty grave. But the aroma of that bouquet has made the world fragrant, and the beauty of that lily has transfigured you and me." "He saved others, Himself He could not save." "He came not to be ministered unto, but to minister, and to give His life a ransom for many." "As He died to make men holy, let us die, or live, to make men free."

So, let us learn from God's messengers, the birds and the flowers, to live out our lives free from worry and full of service. Emerson has truly said, "See how the masses of men worry themselves into nameless graves, while here and there a great unselfish soul forgets itself into immortality." "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." "Behold the fowls of the air, and consider the lilies of the fields."

PRESIDENT ENDORSES RELIGIOUS EDUCATION WEEK

Dear Dr. Ross:

I am more than happy to endorse the nation-wide observance of Religious Education Week. We Americans are great believers in education, but we sometimes forget that there can be education in evil as well as education in the good things of life. This is self-evident now: in the great struggle in which we are engaged our enemies are not the deluded peoples of the earth, but the false and evil standards which have deluded and enslaved them.

We know that the spiritual liberties of mankind are in jeopardy. We know that the influences and institutions that make men good are in jeopardy. We know that brutal cynicism is abroad in the world, that millions of men who were only recently boys and boys who will soon be men have been taught to hold the human race in contempt, to deny the truth of the dignifying words of Genesis: "God created man in His own image."

We are at war with the forces of evil abroad, but this does not relieve us of the responsibility of eternal vigilance at home. The young must be taught and they must be taught truly if the spring-waters of democracy are to be kept untainted. In this connection I like to remember the words of Thomas Henry Huxley, who called the Bible "the most democratic book in the world." The influence of the Scriptures in the early days of our Republic is plainly revealed in the writing and thinking of the men who made the nation possible. Quite apart from their professed allegiance to any particular form of religious doctrine, they found in the Scriptures that which shaped their course and determined their action. They believed in the Fatherhood of God and the Brotherhood of Man.

We have ahead of us difficult times and a long struggle. We shall need all our spiritual resources to sustain us in the days to come. There will be occasions when our way will seem shadowed and dark, when our course will be plagued by indecision and assailed by doubt. Providentially, there is always guidance if one knows where to look. Said the Psalmist: "Thy word is a lamp unto my feet, and a light unto my path."

Very sincerely yours,
FRANKLIN D. ROOSEVELT.

Rev. Dr. Roy G. Ross,
General Secretary,
The International Council of Religious
Education,
Chicago, Illinois.

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THE CHRISTIAN FIRESIDE

CHILDREN KNOW AMERICA

One of the many speakers sent out recently by THE OUTPOST to lecture in England about America has come to the startling conclusion that Cockney youngsters of grammar school age know more about the United States than adults with college educations.

This conclusion was reached on the basis of answers to fifty questions about America. Ten college graduates got an average of eight answers correct. Then the questionnaire was used in an "Information Please" type of program put on to entertain a club of school children in the Paddington section of London.

Score: 96% Correct

All of the children were from poor families. Where they got their information remains a mystery. But some child in the audience had a correct answer for all but two of the fifty questions. Most of the children knew most of the answers. Here are some of the questions, with some of the **incorrect** answers given in bold face:

How many airplanes is the United States building this year?

(A couple of million.)

How tall is the tallest building in the United States?

(Three hundred floors.)

What city is La Guardia mayor of?

(Texas.)

What is the second largest city in America?

(Hollywood.)

What are Harvard, Yale and Princeton?

(Automobiles.)

Before the United States entered the war, many young Americans came to England and joined the R. A. F. What did they call those American squadrons?

(Yanks.)

If you started walking across the United States, how long would it take you?

(One week.)

They Know Our Language

Nearly all the children knew the American words for petrol, lift, braces, flicks or cinema, wireless and "lef-tenant." Most of them also knew what Al Capone was, who played the part of Mussolini in Charlie Chaplin's last movie, what a jitterbug is, the names of America's war planes, the names of the most popular American motor cars, and what the American national sport is. But on political and historical matters they were very vague. Yet all of them displayed a keen interest in the game: an interest which may have been heightened by the award of bars of chocolate (contributed by a member of the American Embassy staff) as prizes.—The Outpost.

METHODISTS CAN SKIP THIS

(Note: This is taken from "Uncle Jake Kindelberger's" **K. V. P. Philosopher,** a magazine issued by the Kalamazoo Vegetable Parchment Company.—Editor.)

One of our friends, some years ago, helped organize a little Presbyterian church in a sparsely settled community in northern New York. In looking over the minutes and reports of a previous effort there, he came across an entry dating well back into the beginning of the last century.

"This community," the report ran, "is a lawless and godless country with strong Methodist tendencies."

Which recalls a conversation we had a few months ago with our Chinese friend, Dr. No Yong Park, whose sense of humor is unusually delightful, often because it is so subtle. Something came up about the religions of the Orient and we said to him, "By the way, No Yong, are you a Christian?" Quick as a wink, and with that poker face that only a Chinese can assume, he flashed back, "No, Methodist."

We have found that our Methodist friends get the biggest laugh of anybody out of these, and we are not surprised. They are a big people.—G. S.

MY CHURCH

Deep in my heart I know that the church is of God, That in spite of human frailties, she has brought blessings untold to all generations, including my own. That she has made my community and my country a better place in which to live, to work, to establish a home, and to rear my children. That I would not want to live or die in a land where no church spires point its people heavenward.

I also know that the church continues to live triumphantly even when men and nations reject her by indifference or open hostility.

In this knowledge I gladly give myself to my church and offer her my loyal support by intelligent membership, regular attendance, generous giving, ardent prayer and devoted service.—Oklahoma City Star.

THEY ASK THESE QUESTIONS IN BRITAIN

Isn't there a danger of revolution or some other serious trouble in America because of the millions of citizens you have over there of Italian and German descent?

Are all movie actresses really beautiful?

Do all the people in Texas sing cowboy songs all the time?

What was the Boston tea party?

Why do you pay a radio crooner more than the President?

Are the Irish in America really anxious for our side to win the war?

Will the United States continue to be interested in European and international affairs after the war ends?

Why hasn't there been more sabotage in America, with all the foreigners you have over there?

Why do Americans drink ice water all the time?—The Outpost.

THE URGENCY OF PREPARATION

By Mrs. Irvin Rowland

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Time spent in preparation for a worthy action is never wasted. He who studies most in getting ready for a task gains far more benefit than any one else. The enlightenment and understanding which he gleans while studying a subject is reason within itself for accurate preparation. How many of us have planned a talk or studied a lesson to be taught and upon not giving it, have regretted the time we used in getting ready for it? Yet, was not your life richer for the effort?

The story of the wise and foolish virgins is one that cannot be overlooked. The Christian needs to study constantly and prepare himself against the day of temptation, the periods of testing, the opportunities for service. If we wait until the occasion arises, it is too late and we enter battle at a disadvantage, without sufficient armament.

We definitely see the results of preparedness and unpreparedness in the world situation today. We face a crisis in which sacrifice and production will play important roles. Are we spiritually depleted, too? Even now, we must make preparations for peace if we are to meet successfully the challenge when it arises, for the foundation must be laid on Christian ideals and principles.

Preparation for a task inspires confidence which nothing else can give. Paul told us how to prepare ourselves against sin; by putting on the whole armour of God, we will be clothed with truth, the breastplate of righteousness, the preparation of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit. Then indeed, we will be workmen, unashamed, approved unto God, and prepared for all phases of life's battles.

"LO, I AM WITH THEE"

By Mrs. A. D. George

(May be sung to the tune, I'll Take You Home Again, Kathleen.)

Lo, I am with thee all the way,
I hear my loving Saviour say,
As down the path of toil and tears,
I grope my way with trembling fears.
O, light from God still shining bright,
Throughout the blackness of the night,
My burdened spirit to Thee clings,
My broken heart with Thee still sings;
For Thou art with me to the end,
My loving Saviour and my Friend.
Then heart of mine rejoice today,
Thy Lord is with thee all the way.

O love of Jesus living strong,
Through all the fires of hate and wrong,
The Angel of Thy presence bright,
Our Saviour still, our guiding light;
Thy hands in pity, lovingly,
Reach out to heal and comfort me;
Although my lot be toil and pain,
I hear Thy tender voice again,
Lo, I am with Thee to the end
To strengthen, comfort, and defend.
Then heart of mine rejoice today,
Thy Lord is with thee, all the way.

I fear not what the day may bring,
Should death come swiftly on the wing;
In life or death I am with Thee,
My hope, my joy continually.
I know, Thine is the victory,
Today, and through eternity;
And Thou art mine, and I am thine,
So I shall never more repine,
But lift mine eyes through tears and sing
Since peace and comfort, Thou dost bring
Then heart of mine rejoice today,
Thy Lord is with thee, all the way.

Glenmora, La.

Learn to be sincere and not blunt and unkind; to speak in a gentle and well modulated voice.—Selected.

GANDHI'S ILL-TIMED DEMAND

By Bishop James Cannon, Jr.

Editor, Christian Century,

Sir:

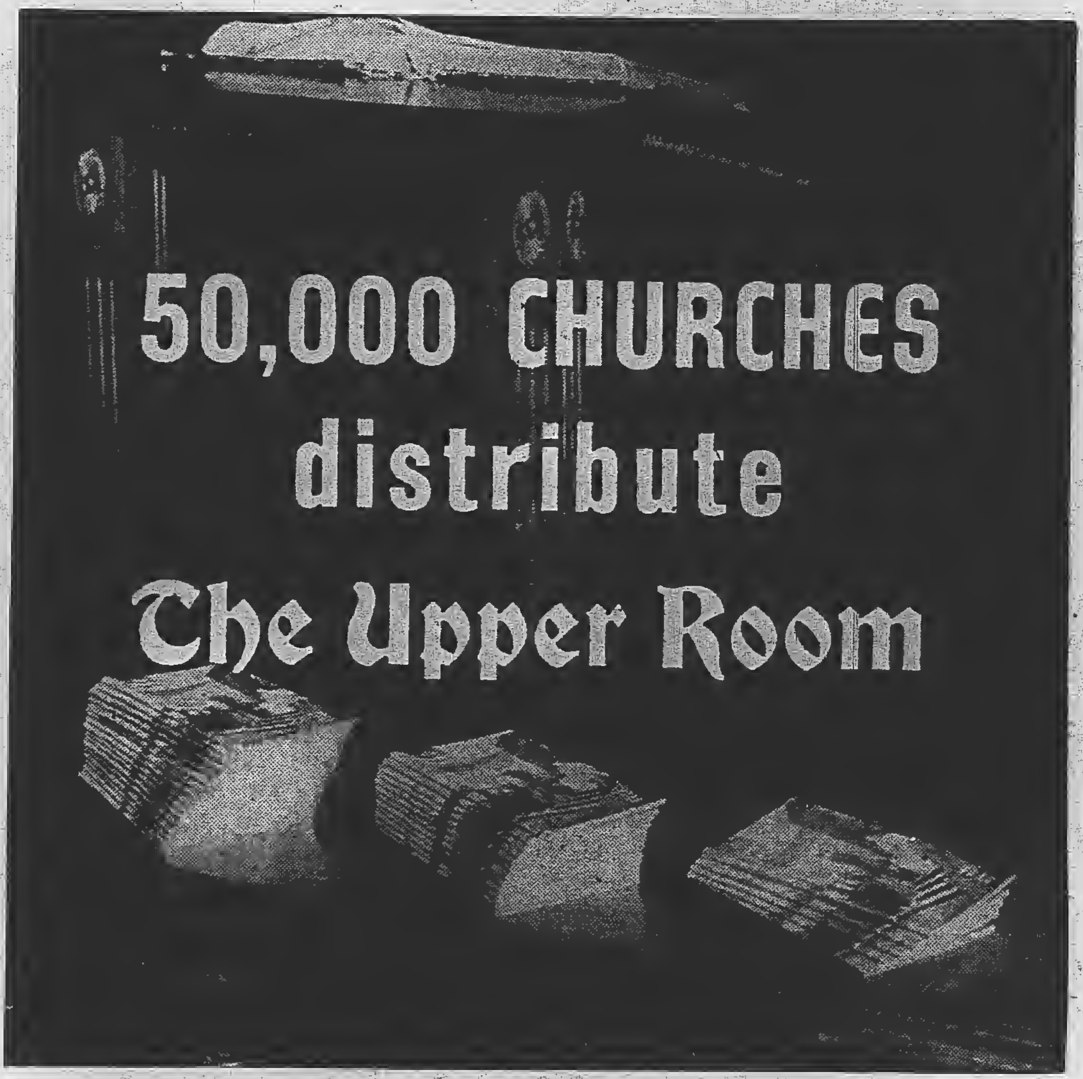
The all-important, indeed the vital matter, not only for the United States, Great Britain and the Dominions, China, Russia, the Occupied Countries of Europe, Africa, indeed for the whole world, including India, is to win the war against the domination of cruel, merciless, brute force which, in its mad lust, is trying to crush freedom of speech, of religion, of the press, and of individual action. One by one, small nations have been attacked, and all freedom of action has been repressed, as far as possible, by concentration camps, firing squads, mass murders, as in Poland and Czechoslovakia, the killing of innocent hostages, forced transfer of populations from one country to another, indeed by every conceivable "earthly, sensual and devilish" method. Our country shamefully stood on the sidelines while this horrible, unprecedented treatment of innocent, helpless people was being carried on. "Little Americans," Isolationists, Peace-at-any-price Pacifists have in every possible way tried to keep our country from meeting her obligation, as a great Christian nation, to prevent a continuance of this persecution and murder of helpless and innocent people. The treacherous, unjustifiable attack upon Holland and Belgium in May, 1940, was as a bugle blast, calling upon all the free nations, especially the Christian nations, to declare war for the protection and the rescue of these people, and other threatened nations from oppression and death at the hands of men determined to destroy liberty and freedom, and to rule the world by brute force, absolutely regardless of righteousness and justice. The Christian Gospel declares that righteousness and justice are more precious than peace, and the wrath of God is declared to be against the unjust and the unrighteous. So must the wrath of His children be declared upon the leaders of the "nations which forget God," and persecute and destroy the innocent and the helpless.

The editorial attitude of such papers as The Christian Century, and many of its contributors, seems to fail utterly to recognize the obligation of a great, strong, free nation like the United States to insist and compel the cessation of such cruel, merciless persecution. The cowardly Neutrality Act, the "Cash and Carry" policy, the futile, disastrous appeasement policy toward Japan, not only indicated the unwillingness of the United States to recognize its duty, but also a very distressing lack of discernment of the certainty that sooner or later the clash between our country and the Axis powers, including Japan, was inevitable. Some persons who foresaw, and called for a prompt declaration of war, were denounced as warmongers and as unChristian.

Today the United Nations are at war with the Axis powers, striving to destroy Hitlerism and the policy of the domination of brute force.

The demand from some quarters, including the Christian Century, that the United States shall intervene between Gandhi and his followers and Great Britain, seems to ignore or to brush aside the facts as related to the present war for freedom. Great Britain has promised Dominion status to India at the end of the war, but Gandhi and his followers are endeavoring to take advantage of the great struggle in which the United Nations are joined to defeat those who are trying to destroy the very freedom which Great Britain has promised India. Should Great Britain accede to the demands of Gandhi it would precipitate a condition of chaos, anarchy and conflict in India, which would seriously affect the war efforts of the United Nations against Japan.

The Gandhi party does not represent United India. There are 70,000,000 Moslems, a very small proportion of whom are behind Gandhi's demand. There are 90,000,000 Indians under the Government of Indian Princes. There are 40,000,000 "untouch-



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ables," a total of nearly 200,000,000 of the 350,000,000 population of India. To yield to the demand of Gandhi and his followers would not bring to India the fredom and the Dominion status which Great Britain has promised to India at the end of the war. Certainly, the United States Government is not sufficiently acquainted with conditions in India, and the results which would follow the yielding by Great Britain to this pressure demand by the Gandhi group (so evidently an attempt to take advantage of the present war against brute force by the United Nations, including Great Britain), as to warrant any attempt by the United States to intervene to secure favorable action to Gandhi's demand, so purposely timed to force favorable action from Great Britain, and yet so ill-timed as to produce chaos, if not indeed, warfare among the people of India.

The United States Armed Forces are in India, not for the purpose of defending British Imperilism, or of demanding that the policy of Great Britain shall be shaped to meet the views of certain groups of American opinion. The whole world knows the promise of Great Britain to grant Dominion status at the end of the war. In view of the actual facts, that policy seems to be the best at the present time. At the end of the war there will be ample time to try to secure such adjustments as will satisfy Gandhi's followers, the Moslems, and the native Princes, but today is not the time and the result of Gandhi's demand is to hinder the war effort of the United Nations and to encourage Japan and the other Axis powers.

Richmond, Va.

BOOKS

(Continued from page 12)

which has been so searchingly criticized late.

Significant also is the chapter of Wil Pauck on "Redeeming Culture Thro Crisis," and his outline of the new theolo which he predicts as coming.

Other contributors are E. E. Aubrey, T. Holman, H. N. Wieman and Char Gilkey.

A. M. S.

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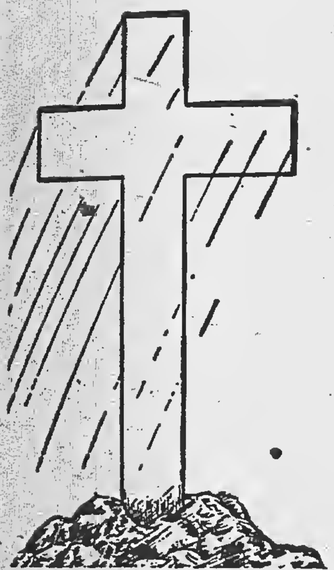
Ruston, Guy M. Hicks	37
Sibley, Rex Squyres	2
Springhill, A. S. J. Neill	14
Miscellaneous	12
Single subscriptions	3

Shreveport District

Belcher, J. W. Matthews	2
Bossier City, A. P. Smith	18
Broadmoor, Geo. Pearce	15
Cedar Grove, L. E. Douglas	4
Cedar Grove Mission, S. S. Bogan	10
Greenwood, F. C. Collins	13
Grand Cane, J. P. McKeithen	7
Haughton, J. J. Davis	3
Ida, Thurmon Spinks	11
Logansport, W. O. Lynch	31
Mansfield, Marion S. Monk	9
Mangum Memorial, P. M. Caraway	3
Oil City, J. F. Kilpatrick	6
Pelican, A. A. Collins	18
Plain Dealing, L. A. Carrington	2
Park Avenue, S. A. Seegers	9
Rodessa, Jack Cooke	4
Shreveport, B. D. Watson	8
Trees, W. L. Watson	1
Single subscriptions	2
Miscellane~us	26

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

If Might made Right, life were a wild beast's cage;
If Right made Might, this were the golden age;
But now, until we win the long campaign,
Right must gain Might to conquer and to reign.

—Henry Van Dyke.

THE PRAYER-ROOM TODAY

My Father, I know that these things I have remembered are true. But help me to realize them more fully, to live today in the strength and courage and peace of them. I have come here by Thy appointment; make me willing for all that Thou dost will. I am here in Thy keeping; let me prove Thy power to keep. This is part of my soul's training; let me not miss the lesson Thou art teaching me or the gift Thou art meaning to bestow. I am here for Thy time; help me to wait in patience, content that things should be with me as they are, till Thy wise love shall make them different. Amen.

Vol. 89. No. 37.
NEW ORLEANS, LA.
THURSDAY, SEPT. 17, 1942.

A New Start

Author Unknown

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I'll lovingly preach your duty, but be more concerned with mine.

—The Religious Telescope.

WALLET OF THE WEEK

WILLIAM G. MAZYCK, one of the oldest citizens of Charleston, South Carolina, and a world-wide authority on conchs, died recently at the age of ninety-five years. His collection of conchs numbers more than a hundred and sixty thousand and is the largest collection known. He was at one time vice-president of the Huguenot Society of South Carolina, and was also the librarian of the Charleston Library. His specializing in the study of conchs made him famous as a conchologist.

* * *

ALICE DUER MILLER, who died at her home in New York recently, removes one of the best known and most widely appreciated American writers. She has almost a score of volumes to her credit, besides various poems and plays. Her poem, "The White Cliffs," had a circulation of two hundred thousand in the United States and one hundred thousand in England. It was also reproduced in recordings and was broadcast in many parts of the British Empire. Other popular books are: Come Out of the Kitchen, Gowns by Roberta, Manslaughter, and The Charm School.

* * *

THE AMERICAN FLAG was flown on the covers of ninety-five million magazines of the July issue, according to a recent statement. Paul MacNamara, promotion manager of the Hearst publications, is said to have conceived the idea. Many religious publications, and conservative magazines fell in line. **The National Geographic** changed its cover design for the first time in the fifty-four years of its history; **The Reader's Digest** transferred its "Contents" to the rear cover, and **The American Home** carried a unique flag designed of roses, bachelor's buttons, stephanotis and marigolds.

* * *

"THE LEARNED BLACKSMITH" of New Britain, Connecticut, is receiving an honor long overdue by his native city. His name was Elihu Burritt, and the house in which he was born in 1811, long a livery stable, is being restored. After six months in school, Burritt mastered more than a hundred languages, despite his poverty, and his toil as a blacksmith. In 1848 he was the chief spirit in the founding of the "Friends of Peace," the second session of which organization was held in Paris in 1849 and was presided over by Victor Hugo. It is probable that he is entitled to be regarded as the father of the international peace movement of modern times.

* * *

PRIME MINISTER CHURCHILL is said to be a man of unusual parts because of his retentive memory and his mastery of English speech. As a youth at Harrow, where he was looked upon as one of the poorest students in his class, he surprised the whole school by reciting to the Headmaster twelve hundred lines of Macaulay's "Lays of Ancient Rome" without making a single mistake. The charm of his oratory today is attributed to his complete mastery of the color value of words. According to the Encyclopaedia Britannica, while at Oxford he was so fascinated by the New Testament that he committed the whole of it to memory in both the English and the Greek versions.

HOMING PIGEONS have been used as a means of communication by armies for a long time. In the Franco-Prussian War, 1870-71, they were used with some success by the French, and they were used in World War I. In the present war the swiftness of the aircraft makes them less valuable, but they still have a part. The British Air Ministry grants eighty dollars a year to all fanciers who have ten or more of their birds actually employed. It is said that there are at present seven hundred and fifty thousand pigeons available for this service.

* * *

ENGLISH CONGREGATIONALISM has launched a campaign to raise a Reconstruction Fund of two million dollars for repairing and building churches when the war is over. The slogan of the campaign is, "The only answer to our burning churches is a church aflame with the fire of the Lord." To that is added, "Let us stoke this fire with the fuel of sacrifice, that in its blaze men may be enthused anew, and in its light they may see light." This might be good gospel for some churches which are undamaged by war, but on whose altars the light has faded.

* * *

PROSPERITY vs. SPIRITUALITY is an idea as old as the Christian movement. Jesus said of the Rich Young Ruler, who placed his possessions above the interest of souls, "How hardly shall they that have riches enter into the kingdom of God." Wealth has been a corrupting influence in all ages and in all lands. Only recently it was reported that Eskimo wealth and the resulting sophistication are responsible for a new moral problem in the lands of the far north where rich Eskimo whoopee-makers who own expensive motor boats are demanding the right to do as they please.

* * *

SYNTHETIC RUBBER, according to scientists, is only a rubber substitute. By a process of polymerization, big molecules are made out of little ones. The synthetic latex has the milky-white appearance of natural rubber and it is vulcanized in the same manner as natural rubber. The substitute products are listed under four types: Buna S, Buna N, Butyl and Neophrene. The chemical product is formed at a temperature ranging from 109 to 150 degrees below zero, a temperature attained by the use of dry ice. Buna S, the most expensive, and Buna N, are best adapted for tires, Butyl, the cheapest, is adapted for inner tubes, for electrical insulation, and other commercial purposes.

* * *

THE TINY ISLAND OF MALTA has had a conspicuous role in the history of civilization. After the fall of the Roman Empire, it was conquered by the Arabs. In 1000 A.D. Roger of Normandy landed there and compelled the Arabs to pay tribute to his country. For five hundred years afterward the island is not mentioned in the world's history. Then King Charles of Spain granted it to the Order of Saint John of Jerusalem, later known as the Knights of Malta. In the latter part of the sixteenth century, it repulsed the Turkish fleet only to fall to Napoleon in the seventeenth century. With the fall of Napoleon it was restored and is today one of the vanguards of the British Empire.

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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

AN AGE OF INTELLECTUAL CONFUSION

The **New York Times** of September 1, carried a full report of the findings of the third conference on Science, Philosophy and Religion in which one hundred representative scholars recorded an utterly pessimistic view of the present day and outlook. At the close of a five-day session in which they sought a synthesis of knowledge in the interest of democracy, they said that the "ultimate solution" depends upon the development of a "technique of mutual instruction" for understanding one another. To this end, they decided that they must wait for "the creation of a series of fellowships," the "sponsors for which have yet to emerge." They then ventured the guess that the solution of the situation would be an autonomous "pluralistic" civilization rather than a "monolithic" civilization. To explain this illuminating concept, they appointed four **wise men** and sent them forth to answer the questions of an intellectually confused age.

This is not a surprising statement, coming, as it did, from men whose "known religious positions ranged from orthodoxy to agnosticism." Neither are we surprised that they should feel the need for going to school a while before they might dare to offer a dynamic for bringing men "back to God." They described this as a time "of world-wide intellectual confusion and spiritual and moral deterioration," and the most that they seemed to offer for its cure was a new humanism—a kind of intellectual toy for a world "which enjoys the thrill of a continually changing panorama of attainable knowledge, and is peculiarly resistant to the teachings of religion, with its emphasis on distant goals, ultimate objectives, and absolute truths." This pronouncement is our idea of a perfect illustration of the definition: "A Conference is a group of people who do not know what to do, who gather together and reach the composite decision that nothing can be done."

We are surprised, however, that while these scholars frankly admit that they are kindergarteners in a ruined world, many uninstructed churchmen fail to see that organized religion is a sharer in this world debacle. If anyone dare to intimate that disaster looms upon the horizon, some immediately begin to chant:

"God's in his heaven,
All's right with the world."

They would "heal the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."

We do not like the idea of sitting down while the four wise men retire to Midian in the hope that they may come upon a bush aflame with a "technique," a new humanism, born out of a council of despair. Neither are we willing to be blindfolded prisoners in an age of "intellectual confusion" following blind churchmen into the ditch. We prefer to follow the Star of the Wise Men who moved in obedience to the urge of an inner and individual experience, and we prefer to "tarry at Jerusalem" until we shall "be endued with power from on high."

LOYALTY WITH RESERVATIONS

These thoughts were provoked by a paragraph in the article of Mrs. J. N. Rodeheaver in the September issue of **The Methodist Woman.** Following the touching story of a friendship between a Japanese and a Chinese girl, she adds the circumstance of American citizens of Japanese ancestry singing "The Star Spangled Banner" at Winona Lake, Indiana, this summer. After quoting the last two lines of the first stanza, she says:

"It does still wave, and for that I offer humble gratitude to a generous Heavenly Father. **I sing that far with gusto,** but when it comes to the last line and I look out of the corner of my eye at my guests who had to leave home so hurriedly, and whose American-citizen brothers and sisters are now confined behind barbed wires beyond which they are not allowed to go just because they had unpopular ancestors, I am deeply embarrassed and go very lightly on the word **'free.'** We Christian Americans will need to be more **brave** than we ever have been before if this is to remain truly the land of the **free."** (Bold face type in the first instance our own.)

It is not necessary for anyone to blacken the character of any Japanese by words which create groundless suspicion. On the other hand, we do not admit the right of anyone to discredit by an emotional smoke-screen a public policy dictated by a state of national peril. After the treachery of Pearl Harbor, the widespread sabotage, and the espionage conducted by conscienceless agents in the pay of Japanese officials, we question very seriously the wisdom of such words. We have little interest in a loyalty with reservations under any circumstances, and the more so since civilization is in a life and death struggle for survival. We believe that mushy sentiments are calculated to give comfort to our enemies, and they tend also to produce a weak allegiance to factors which support Christianity and civilization.

THE CAMPAIGN CURTAIN DESCENDS

We publish in this issue the final report of the Advocate campaign by charges. The report by districts will follow next week, because we had not the space for it this week and because late remittances have not reached us in time for an accurate tabulation of results.

At the present moment, it seems reasonably certain that EVERY DISTRICT OF THE LOUISIANA CONFERENCE has cleared the victory hurdle, and the Alexandria District will again reach 600 subscriptions. Two districts of the Mississippi Conference and two in the North Mississippi Conference will be in the line of winners. In some cases the subscriptions have not yet reached our office, but they have been guaranteed and are counted.

The results exceed by fifteen per cent the campaign of 1938—our best previous to this year. They exceeded by thirty-five per cent that of 1941. We have had fewer discontinuances than in other years—perhaps fewer than three hundred, and to offset these we have twenty-five hundred new subscribers. Our mail indicates that the paper has a great number of staunch friends. To one and all we say, Thank you, and we ask you to help us make the Advocate worthwhile to all your people.

The curtain is down on the 1942 campaign, but happy recollections will lend radiance and beauty to our thoughts until the dawn of 1943.

SEA POWER

Dr. A. P. Hamilton

There are various kinds of sea power. When the term is used in these war days, the mind instinctively turns to battleships, or submarines, or airplane carriers; that is, man-made ways of fighting on the sea. But I am thinking of something more fundamental than these.

If one wishes to see natural, elemental, naked, cosmic power and force, the kind of energy that is at work in the universe, and has been at work through countless aeons and ages in the fashioning and creation of millions of worlds and planetary and solar systems, let him go down to the seaside and watch the restless ocean eternally ebbing and flowing, booming and dashing its spray. There is something fearful and yet fascinating in it. Never two days quite the same; hardly two hours ever the same, in phase or aspect.

I have been on the Seashore Campground for some days, as has been my custom for some years. Several days ago we had a storm. At such times the people along the shore get down to basic realities. It is then we get a new meaning for the question of the Psalmist, "What is Man?" In the face of such a cosmic demonstration, we men feel very little and powerless. The eternal, the unseen, are the only realities at such times. It is a good tonic, and often disillusioning for those of us who are tempted to grow proud of ourselves, and think that man has just about made himself conqueror and ruler of all the realms of nature. It is rather humiliating to find out how puny we are after all; but withal, wholesome too.

It must have been with such thoughts as these that our fathers chose a place such as this in which to hold their camp meetings. For surely here, if anywhere, men could get close to God; could almost see creation in the process. Could almost see God in His majesty, His beauty, His awesomeness, His calm, and serenity.

No wonder they believed that He visited them in the "Miracle of Fishes" in 1876, when they were without food and thousands of fish washed up on the shore in answer to prayer; according to Dr. S. H. Werlein, who in my hearing told this story in the tabernacle at the occasion of the celebration of the sixtieth anniversary of the founding of the Campground.

It is easier to believe in God here, and to practice His presence. Like Jacob, in pure awe, we feel like setting up a pillar and saying, "Surely God is in this place." Not only for those who have lived and wrought here gloriously in days gone by, but for what is here now that is a constant reminder of a God that is the same yesterday, today and forever. Of course we know that God is everywhere, it would be foolish to think otherwise; but somehow it seems easier to find Him in some places more than in others. Who does not remember with a catch in his throat that sacred spot where he found Him first, many years ago, perhaps?

And this seashore, likewise, is a sacred spot for many souls new born, who look back to it as the "very gate of Heaven."

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

"PAT" IS DEAD

To the readers of the Advocate who occasionally at least give a friendly perusal to this column, "Pat" was not altogether a stranger. He was a dog, a Boston terrier, whose life, ways of thinking, and escapades we have sometimes "used to point a moral or adorn a tale." He died on Monday morning, September 7, at 10:05 o'clock, a. m., aged nine years, six months, and one day.

"Pat" belonged to us all his life. He was given to us before he was born, by the Rev. W. H. Giles, then pastor at Tallulah; as soon as he was old enough to be separated from his mother, he became a member of our household. From the very first, his real home was in our hearts.

As a pup, he was lively, inquisitive, mischievous—and affectionate. He recognized no limitations upon his liberty or restrictions upon his freedom. He followed his own fancies, and did exactly as he pleased—except as the voice of authority and the hand of discipline restrained him. It was amazing how many predicaments he could get himself into that called for repentance on his part—and a spanking from us. But he was quick to learn; and when he jumped into our laps, looked us straight in the face with his lustrous eyes, and then snuggled contentedly into our arms, we could almost hear him say, "I'll be a good dog."

As he grew older, he became more sedate in demeanor and more serious in his outlook upon life. He laid aside the prankishness of puppyhood, and settled into the ways of canine maturity. We liked to think that, out of experience and reflection, he had developed a philosophy of life that was complete and satisfactory. Anyway, we know that he had acquired wisdom with the years.

"Pat" had plenty of courage. So far as we know, he never showed fear of anything, man or beast. No odds were too great for him to face. He had many scars of battle, including a blind eye; and they were all acquired with honor—he "fought face forward." I never heard him whimper, in a fight or under punishment.

He died as bravely as he had lived. He seemed to realize that the end was near. As we were around him toward the last, he opened his eyes, raised his head feebly, and looked at each of us in turn, as much as to say: "You are all here; I am not afraid; I go in peace."

We buried him in the backyard, between two blooming crape myrtle trees. Near-by is a larger crape myrtle, in which a mocking-bird nested this year and from which this ethereal voice pours melody by day and oftentimes on moonlight nights. When spring comes, the sod will be green over his grave.

So we loved him; and so we leave him, with the flowers and the singing birds and the verdant mantle over his resting place as everlasting memorials of our affection.

Good old "Pat"!

MERIDIAN DISTRICT

Pursuant to appointment of Rev. J. L. Neill, district superintendent, a district-wide meeting was held in Central church, Meridian, Miss., Thursday, p. m., Sept. 10. All the pastors in the district and a large number of lay leaders were present.

The reports of the pastors showed that 1,122 have been received into the church this year. Of these, 639 were on profession of faith.

Approximately $6,000 has been paid on Benevolences, and on almost every charge all financial obligations have been met to date, and the indications are that all pastors will report level columns at Annual Conference. November 10 was named as PAY-UP DAY for the district, with an endeavor to pay up on each charge at the fourth quarterly conference. In order to make this possible, the district superintendent has very wisely arranged to hold the fourth quarterly conferences as late as practicable.

Very satisfactory revivals have been held on the Chunky charge. The pastor did the preaching in most of the churches.

A great revival was held at Linville, on the Cleveland charge, where M. E. Burnett assisted the pastor. Sixty-six were added to the church.

The young pastor, Donald O'Conner, had a very unusual meeting at Hickory, on the Decatur charge. There were a large number of conversions. Then at the close of the Baptist meeting the next week, he immersed a candidate for membership, along with others immersed by the Baptist pastor.

Hester's Chapel, in Neshoba County, that has been abandoned for seven years, has been re-organized by T. A. King, pastor of Collinsville charge. In the revival meeting at said church, 12 members were received.

DeSoto charge has paid Benevolences in full.

The pastor on Enterprise charge has begun preaching at Basic.

Meridian Circuit has paid all finances in full except salaries.

Central has all finances paid to date, and has added 106 to the church roll.

East End has paid Benevolences in full and had a splendid revival.

Fifth Street has paid district work in full and added 79 members to the church.

Finances at Hawkins Memorial are paid to date. Revival meeting will begin next week, with the district superintendent to do the preaching.

The church at Poplar Springs has been greatly improved. A revival meeting is in progress there, with T. H. Thrower, of Kosciusko, assisting the pastor.

Fifty members have been received on profession of faith at Wesley.

A cooling system has been installed in the Newton church.

A School of Missions has been held at each church on the Pachuta charge. The debt has been paid on Pachuta church. Money has been collected to rebuild at McGowan's Chapel. Forty have been added to the church.

Work among the young people at Philadelphia is very satisfactory. Seventy-four have been received on profession of faith on Philadelphia Circuit.

Splendid revivals have been held on Porterville charge.

All finances paid to date on Quitman charge. The Boy Scout Troup sponsored by this church has made a great record.

Very good revival meetings have been held on Rose Hill Charge.

The people at Scooba have bought a very desirable building lot.

Finances at Shubuta are paid to date.

The Youth Fellowship at Union is making satisfactory progress.

Benevolences at Vimville are over-paid. Thirty-nine members received.

The meeting was honored with the presence of Mrs. J. C. Porter, District Secretary of the Educational Staff; Miss Catherine Ezell, Director of Rural Work; Mrs. J. L. Calvert, District Director of Children's Work; Miss Mary Alice Bennett, Director of Youth Work; W. D. Hawkins, District Lay Leader; and Rev. I. H. Sells, Conference Educational Executive Secretary; and that noble dean of laymen in the district, G. W. Mars; all of whom brought inspirational messages.

T. J. O'NEIL, Reporter.

AN APPEAL FOR HELP

Dear Advocate Readers: I have been authorized to write you concerning the financial condition of Mrs. J. H. French, who is the widow of Rev. J. H. French, who supplied many charges in this conference for several years. He served in this capacity very efficiently. He was not a member of this conference, therefore it is impossible for Mrs. French to be considered in the fund for widows of deceased preachers.

Mrs. French is 81 years old, and is a very worthy old lady. She has been perfectly willing to work for her own living until recently, but due to an illness which has been a handicap to her, it will be impossible for her to continue to work. Therefore, I am writing this letter in the form of an appeal for financial assistance for her. It is understood, however, that the offering that each church may take will be purely free-will.

I am asking that every church, if possible, take a free-will offering for her as soon as possible. We now have a chance to play the part of a Good Samaritan. She will appreciate it very much.

Send your offering to J. W. Wilson, Church Treasurer, or to Rev. W. C. Mason, pastor, Marksville, La.

W. C. MASON.

COMMITTEE NAMED TO JUDGE NEW HYMNS

By W. W. Reid

Dr. Reginald L. McAll, of 2286 Sedgwick Ave., New York City, executive secretary of the Hymn Society of America, announces that the following have been appointed as judges in the contest which the Society is conducting for three new Christian hymns to be used in the churches: Miss Caroline B. Parker, of D. Appleton-Century Co.; Dr. Howard Chandler Robbins, of General Theological Seminary; Dr. Henry Wilder Foote, of Boston, former president of the Hymn Society of America; Dean Earl B. Marlatt, of Boston University School of Theology; Dr. Carl F. Price, of New York, hymn book editor; and the Rev. Philip S. Watters, of White Plains, N. Y.

The Society is offering $50 each for the best new hymn text submitted in each of the following groups; a hymn of Christian faith in a time of stress; a hymn reaffirming the world-wide mission of Christianity; a hymn of personal Christian dedication. All hymns must be in the hands of the Hymn Contest Committee, Hymn Society of America, 297 Fourth Ave., New York, by October 1, 1942.

AMUSEMENTS ON CHURCH PREMISES

I rubbed my eyes when I saw that you were in full agreement with the decision of the Methodist Conference to allow card playing and dancing on premises consecrated to spiritual purposes.

The decision is one that will be regretted by any church that may adopt it, for it will at once damp down its spiritual life and bring about divisions in its membership. The Church will become an educating centre for worldly pursuits, for it will not stop at card playing and dancing. The result will be a gradual drifting away from the church by our young folk to other centres where there is more kick in the proceedings than the church is willing to give. The churches in these days, of all days, are rapidly becoming nothing more than social clubs instead of the spiritual centres for which they were created and dedicated.

God help us to be worthy of Him in these terrible days. Never let it be said of us that we helped to lower the Church He loves. He gave His best for the worst of us; let us in return preserve His house from defilement. England wants the best out of our young life today. The church can give it. Will it be faithful to its trust?

Percy E. Brand in the Christian World.

Note: This is one of many letters which drew from the editor of **The Christian World** a half-column editorial in explanation of his endorsement of the action of the Methodist Conference on card playing and dancing on church premises. His explanation seems to us to do little for the help of his cause, but it reveals the temper of those whose letters were not published.—Editor.

HE PULLED A BONER

A few days ago we sent a pencil to a friend of ours and in reply we had a note of thanks saying that he was so old-fashioned that he had to have a pencil with a rubber to rub out his mistakes. But, he added, "My wife will enjoy it."

The editor replied: "I am happy to say that your wife has a lovely pencil with a perfectly good eraser and a full stock of extra leads inside. Just pull off the cap and the eraser is in the end of a barrel containing the leads. Tell your wife not to allow you to rub out that mistake."

I wrestled for the ingathering of souls, for multitudes of poor souls, personally, in many distant places. I was in such an agony, from sun half-an-hour high till near dark, that I wet all over with sweat; but O, my dear Lord did sweat blood for such poor souls. I longed for more compassion.—David Brainerd, in his Journal.

CONFERENCE NEWS AND PERSONALS

The Cotton Valley church, in the Ruston District, lost a faithful and loyal layman by the death of Mr. Burrows a few days ago.

Bro. Grover Dodds, charge lay leader of the Myrtle circuit, will lead in putting on the program for the sub-district steward rallies in the Corinth, Miss., District.

The preachers of the Ruston District met at Caney Lake on Sept. 14, 15, and Rev. Joseph P. Bartak, of Czecho-Slovakia, was a chief speaker of the occasion.

Rev. E. B. Chaney reports that his work at Houma, the heart of the French area of Louisiana, is going well and he is hoping to report all claims in full at conference.

Rev. A. L. Davenport reports a good meeting at Hebron, on the Vaiden and West charge. There were ten additions to the church membership.

Our good friend at East End, Meridian, Mrs. C. M. Martin, has forty subscriptions to her credit. She is our personal friend and an unfailing friend of the Advocate.

Rev. P. W. Sibley reports a very successful meeting at Pine Ridge, on the Loranger, La., charge, and his work makes satisfactory progress.

Rev. Ashley T. Law reports that he is having a good year at Amite, La., and that he will furnish us with a fuller account of his work in the near future.

Wallace Babington and Harry Wells attended the National Methodist Youth Convocation at Miami University, Oxford, Ohio. They journeyed to and from the meeting with the Louisiana bus tour.

Mrs. C. M. Martin, our friend in East End Church, Meridian, is not restricted to denominational lines in her circulation of the Advocate. and she never fails to get the message of the paper across to her friends.

Mount Moriah church, on the Arcadia charge, will be dedicated by Bishop Smith on September 27. Rev. R. M. Brown, the pastor, has given his people real leadership in bringing this to pass.

Rev. L. T. Nelson, reporting from Madison, says that he turns in one more than his full quota on his active membership, and we say that no one is ever more active and faithful than is Bro. Nelson.

We appreciate the good word of Mrs. Wils P. Johns regarding the pleasure and profit which she finds in reading the Advocate. She is at Woodville, where Rev. L. P. Anders is pastor.

Rev. Frank A. Matthews writes that he has had a very good year at Vinton, La. The work is making satisfactory progress and he has recently raised $900 on the church debt.

Rev. J. A. George is completing a quadrennium of service at Oxford-University, Miss., and he feels that this will prove to be the best of his four years of service there.

Miss Margaret Nicolaison, a daughter of one of the staunch families of Methodist pioneers in New Orleans, died in Cincinnati, on Wednesday night of last week. Her body was brought to New Orleans for interment.

Rev. Dan P. Yeager is doing a good work on the Williamsburg charge. He says that his work is making progress and, judging by the success of his Advocate campaign, this is all true.

The death of Mr. F. P. Newman, a splendid Presbyterian layman of Tupelo, Miss., touches our Advocate staff. He was a brother of Rev. W. C. Newman of First Methodist Church, Corinth. He died during the last week of August following a short illness.

Rev. B. M. Lawrance, pastor at Heidelberg, Miss., writes: "It is gratifying to me to get my quota, but I expect to send in some more before the deadline." Such an attitude is a priceless assurance to any editor.

A DAILY PRAYER IN WAR-TIME

For Loyalty

Like waves of the sea, driven by the winds and tossed. our spirits are variable and inconstant; and we confess before Thee, O God, that this is our sin. Our hearts are not fixed; our convictions are not steadfast; our faith is a stumbling thing. Forgive us all our disloyalties, O patient Father. Teach us to be true, even in our uttermost thoughts, to Thee and to our Country and to the Cause for which so many are dying. May no fear nor fretfulness nor impatience dim our devotion. Deepen our loyalty to all who bear the burden of leadership at this time, and to the peoples allied with us. Save us from careless criticism, and give us instead a profound spirit of cooperation and confidence. In the school of prayer teach us the large lessons of loyalty; and of the faith that is founded upon Thee, our Lord and Leader and Deliverer. This we ask in the name of the Christ who did always those things that pleased the Father. Amen.—W. T. E.

Rev. J. W. Lee, pastor at Sterlington, La., will have the sympathy of many Louisiana friends on account of the death of his son-in-law at Kingsport, Tenn. Bro. Lee describes him as having been "one of God's choicest men and a fine churchman."

Mrs. W. N. Duncan, whose late husband was an honored member of the North Mississippi Conference, has returned to school duties in Becker, Miss., Consolidated High School. We thank her for her good word for the Advocate.

Rev. Van R. Landrum, district superintendent at Vicksburg, Miss., says that he has held twelve revival meetings this year and still has several to go. He says that the meetings help to keep the work going in his district.

Rev. James R. Strozier has sent in thirty-four subscriptions from the Melder charge in Louisiana, a splendid achievement. Along with this, he has been busy with a schedule of parsonage improvements, including a finish of paint and a new fence.

Rev. D. F. Anders reports the best year of his three at Rayne, La., where he says that every interest is on the march. Notably the Advocate subscriptions, which have registered a new high in a progressive scale of interest.

Rev. W. H. Giles, pastor at Homer, La., wrote that he was to have Rev. Porter M. Caraway, of Mangum Memorial Church, Shreveport, for a meeting which began on September 6. This belated note was due to our having no paper last week.

The Corinth District Licensing Committee, meeting on September 1, licensed Wilson Ray, son of Rev. and Mrs. Guy Ray, of Sherman, and Cliff Davis, Jr., of New Albany. Both of these young preachers will be sophomores at Millsaps College this fall.

We thank Bro. C. J. T. Cotten for his continuing loyalty in the Advocate campaign and for his enthusiastic salute to the Advocate. He has carried through the church program in a splendid way in his field.

Our representative says that her problem in the Advocate campaign, at Rodessa, La., has been the shifting nature of oil field populations. She is, however, doing a thorough job and we feel sure that she will come through to victory.

Mrs. E. C. Ice, who had the Advocate changed to her vacation address at Dale, Indiana, says that she enjoyed its visits to her vacation land, and is now having it changed back to her home in Hattiesburg, Miss.

We regret to report the illness of Mrs. Lipscomb, wife of Rev. T. D. Lipscomb, of Church Point, La., in a New Orleans hospital. She was quite ill for a time, but after treatment for several days was able to return to her home the latter part of last week.

Mrs. S. N. Young writes that her husband, who retired at the last session of the Mississippi Conference, suffered a heart attack on August 9, and that he is recovering at his home in Philadelphia, Miss. His physician has imposed a period of rest. We trust that he may soon be well again.

LUZIANNE
COFFEE
100% GOOD

Bro. H. C. Lipscomb, a layman of Baton Rouge, La., places us in his debt by his wholehearted commendation of the Advocate. We appreciate his good opinion, and we hope that the paper may continue to be a source of strength and spiritual comfort to him.

Mrs. Ledrew Windham, Collins, Miss., writes that she feels more than ever the need of the Advocate in these days of war. She says that she is an officer in the W. S. C. S. and a teacher in the Church School and for both places she gets help from the pages of the Advocate.

Rev. E. C. Driskell says that he is having a good year on the Pickens, Miss., charge. He reports good revivals, twenty-five accessions to the church, and had thirty-two Wednesday evening prayer services during the month of August. He is expecting to report everything in full at Conference.

It is with sincere regret that we note the passing of Mrs. G. C. Jones, "Miss Johnnie" to her many personal friends, at Marks, Miss., on August 27. We served her church as pastor in 1904 and she has had a warm place in our heart throughout the years. A good woman has gone from us.

Rev. John J. Rasmussen writes that Rev. Paul Bartak, for many years pastor in Prague, Czechoslovakia, is to be with him at Minden, La., on Sunday, September 13. This is another of the news notes which receives late publication because there was no paper last week.

Rev. Sam Nader, who has conducted some splendid evangelistic services in the Louisiana Conference, is doing excellent work in his own charge at Iowa, La. In a recent Vacation Bible School, there was an average attendance of forty-two despite the fact that it rained practically all the week.

Blue Mountain charge, under the lead of Rev. J. N. Hinson, pastor, held a meeting of the charge board of stewards at the parsonage on August 29. Twenty stewards were present. Plans were discussed for closing out the work of the year and for setting up the program of the next year.

Rev. Leo Bailey, who served as Junior pastor of the New Albany charge during the summer months, has returned to Emory University for the work of the sophomore year in Candler School of Theology. He did good work in setting up an effective program for the young people of the charge.

Rev. W. D. Milton, of Jonesboro, La., reports a very successful meeting in which Rev. W. H. Giles, of Homer, did the preaching. Bro. Milton reports also high tide experiences in all his work, especially the Church School, youth activities, and the evening services.

Rev. E. C. Abernathy writes in glowing terms of his people of the Ebenezer, Miss., charge. His revivals at all four of his churches were highly successful in attendance and interest, and he is hoping to report all claims met at the fourth quarterly conference on October 7.

Rev. Frank C. Collins, Greenwood, La., uses the language of many in his appreciation of the Advocate gift pencil. The price on the pencil is a bona fide price. The Company changed their model and sold the stock of this pencil at a give-away price. That was how we were able to make the offer.

LOWTHER-FARR.—On September 3, 1942, at 4:30 p.m., in the home of the bride's mother, Mrs. Ora Farr; Mr. Frances Marion Lowther of Brandon, Miss., and Miss Emma Miller Farr of Edwards, were united in holy bonds of matrimony. The single ring ceremony was read by Rev. Robert E. Alsworth, of Edwards Methodist Church.

Rev. G. W. Gunn, Route 1, Courtland, Miss., writes that he is nearing the eighty-second mile post in his journey. He has been a shut-in for over a year, but has not been neglected. God is good to him and he is looking forward to the "crown of righteousness, which the Lord" has prepared for all them "that love His appearing."

The Advocate acknowledges the receipt of the announcement of the marriage of Miss Marguerite Elizabeth, daughter of Rev. and Mrs. Samuel Sledge Holladay, of Gilbert, La., to Mr. Albert William Buckley. The marriage took place at St. Louis, Missouri, on August 15. We share in the felicitations of many friends.

Dr. D. B. Raulins, district superintendent at Ruston, La., was in New Orleans for the marriage of Mr. George Thompson, son of Capt. and Mrs. H. J. Thompson, and Miss Mary Cahal, on Friday evening of last week. He came to 512 Camp Street to get the feel of the Advocate tripod, a position which he filled with credit to himself and profit to others a few years ago.

Rev. Addison L. Smith, the new pastor at Rochelle, La., writes that both his father and his grandfather were Methodist ministers in the New Hampshire Conference, and that he received his training at the University of New Hampshire and Boston University. He has completed a splendid Advocate campaign and we wish for him a very happy ministry in Dixie.

Rev. Benjamin A. Petty and Miss Mary Endt Pearce were married at Parker Memorial Church, New Orleans, on September 1. Bro. Petty is a native of New Orleans and will enter the ministry in the Louisiana Conference this fall. The bride is the daughter of Mr. and Mrs. John S. Pearce of New Orleans. The Advocate joins with many friends in congratulations and good wishes.

Rev. C. M. Hughes, of the good church at Waterproof, La., is closing his fourth year of service with many things still to be accomplished, but with many things done. The properties of the charge have been greatly improved, benevolences have been increased, pastor's salary increased, and a series of revival services planned to begin the third Sunday in October, with Rev. H. A. Rickey doing the preaching.

The death of Hon. Thomas L. Haman, an attorney of Houston, Miss., brings back to many the memories of his beloved father, Dr. T. L. Haman, who served the Presbyterian church at Vaiden, Miss., for the greater part of his ministerial career. Mr. Haman reflected the character and integrity of his minister father. He is survived by his widow, a daughter, his mother, four sisters, and a brother.

Miss Nellie Mae Gunn, daughter of Rev. and Mrs. E. C. Gunn, of Carrollton Avenue church, has been accepted for an audition by the Julliard School of Music in New York. A scholarship is awarded those who win in the audition. Miss Nellie Mae is quite talented and her many friends will be glad to learn of this recognition with the opportunity which it may have for her further development in her chosen field.

Unusual membership reports featured the preachers' meeting in Booneville, Miss., recently. Under the leadership of Rev. W. R. Lott, great results have been achieved in the Corinth District. Outstanding membership reports include: J. E. Roberts, Booneville ct., 80; T. H. Ferrell, Booneville, 50; W. H. Heath, Hickory Flat, 25; M. N. Hamill, Iuka ct., 17; N. L. Threat, Chalybeate-Walnut, 24; J. B. Burns, Ashland, 18; H. M. Bennett, Hopewell-Rocky Springs, 28; T. A. Filgo, Dumas, 10; J. N. Hinson, Blue Mountain, 30; C. L. Ivey, Marietta, 30; W. R. Goudelock, South Side, Corinth, 15; W. R. Liming, Rienzi, 23; H. M. Hester, Myrtle, 12. All other charges reported from one to ten on profession of faith. These figures indicate a total increase on profession of more than four hundred members.

LOUISIANA CONFERENCE DATE ADVANCED

Dear Dr. Duren: Bishop Smith instructs me to announce that instead of Wednesday evening, November 11, the Louisiana Conference will convene on Tuesday evening, November 10, session to adjourn Friday. This arrangement has been made necessary by congested condition of hotels during week-ends.

D. B. RAULINS, Secretary of Cabinet.

CHURCH EXTENSION FOR LOUISIANA

All pastors who expect help from the Louisiana Conference Church Extension Section should communicate with the Secretary, Rev. Virgil Morris, 612 St. John, Lafayette, La., as soon as possible.

Whether or not you have sent in a blank, or whether preliminary consideration has already been given, or whatever condition prevails, all persons who are expecting appropriations at the November session of the Annual Conference should contact the secretary. Otherwise, it will be assumed that conditions have altered and you are not expecting assistance.

In every case applications should be in the hands of the secretary no later than November first. This is that we may have the whole picture before us that everyone may receive just consideraiton.

MEETING ON LAW AND ORDER CALLED

A meeting is called at Emmanuel Baptist church, in Alexandria, La., Sept. 25, 9:30 a. m., for the purpose of making plans to deal with questions concerning liquor, gambling and the allied vices. An interesting program is being planned, which will be announced later.

As President of The Louisiana Annual Conference of the Methodist Church, I hereby urge upon all our people to support and attend this meeting.

A. FRANK SMITH.

MRS. R. F. WITT ENTERS INTO REST

Dear Dr. Duren: Sister Witt, the wife of our beloved superannuated brother, Rev. R. F. Witt, quietly and triumphantly entered into that "House that hath foundation" on Sunday evening, August 23, at 10:20 p.m. Her funeral was conducted by myself, with the assistance of Rev. H. A. Gatlin and Rev. T. J. O'Neil on Wed., Aug. 26. All of the children were present at the funeral. Dear Brother Witt is so lonely and heart-broken over her going that I am asking all of the brethren to remember him specially in their prayers.

T. M. BROWNLEE.

REV. AND MRS. DANA DAWSON, JR., POUNDED

Rev. and Mrs. Dana Dawson, Jr., were treated to a generous surprise upon the occasion of the recent quarterly conference at Eighth Street church, New Orleans, to which Bro. Dawson was recently assigned. While they were away at dinner the members of the congregation took over the parsonage, and upon their return they were greeted with a song, an address of welcome, and at the appropriate moment a cover was lifted from a table loaded with everything which serves to make a Methodist pounding impressive and unique. Sugar and automobile tires were not mentioned in the list, but it seems that everything not under priority restrictions was there.

RECEPTION FOR REV. AND MRS. W. B. JONES

A reception will be given at Lucedale, Miss., on Friday, September 18, six until nine, honoring the Rev. and Mrs. W. B. Jones on their fortieth wedding anniversary and their fortieth and final year of active service in the Mississippi Conference, and, incidentally, his birthday. The wedding ceremony will be performed at the close of the reception. Their many friends in Mississippi Methodism are cordially invited to attend the occasion, the omission of gifts being requested.

GEO. H. JONES.

A GOOD WOMAN CALLED HOME

On August 28, Mrs. Leonard Thibodeaux, of Labadieville, La., entered into rest. At the time of her going she lacked only ten days of being eighty-four years old, and had been a member of the Methodist Church twenty-one years on the day of her death.

She was the mother of Rev. C. J. Thibodeaux, 9 other children, 58 grandchildren, and 77 great-grandchildren. She was a loyal Methodist, having given the site for the Methodist church across the road from her home. The funeral was conducted by Rev. Martin Hebert, who received her into the Methodist church, assisted by Revs. C. F. Sheppard, M. S. Robertson, and Rev. Mr. Duet, of the local Presbyterian church.

GREAT REVIVALS ON RIPLEY CHARGE

Dear Dr. Duren: Just a line to give you a report on the great revival last week at Shady Grove, west of Ripley, held by Rev. Thad Ferrell, of Booneville. He stirred the entire church to action, as well as the entire community of Baptists and Campbellites. Twenty-five people, young and old, mostly boys and men, professed faith in the Lord and Savior. One joined the Campbellite church, twelve joined the Baptist, and twelve joined the Methodist.

It was a Methodist meeting and the interest of the various denominations proved that it was sincerely of the Lord.

Bro. Ferrell preached some powerful sermons, hewing to the line each "lick." No wonder Booneville is so proud of him.

Bro. Bullard held a great revival for us at New Hope week before last. He had twenty-one additions to the Methodist church, one by letter, one from the Presbyterian church, and four from the Baptist. The others were on profession of faith.

I have never seen people more eager for the preached word than they are this summer.

My two weeks at Lake Junaluska, August 3-14, were very profitable. Travel by train was very disagreeable, but the inspiration gained there was worth the trip.

Rev. W. R. Liming and Rev. Jeff Cunningham were also up there from this conference.

Sincerely yours,
J. NOEL HINSON.

RETURN OF N. J. GOLDING, D. S., REQUESTED

Whereas, Bro. N. J. Golding is completing his fourth year as district superintendent of the Aberdeen District; and

Whereas, his service has been highly acceptable and satisfactory and he is held in highest esteem by the preachers and lay constituency of the entire district, and the work has made splendid progress under his capable leadership; therefore be it

Resolved, that the Aberdeen District Ministerial Association, in session at Houston, Miss., September 8, 1942, goes on record as expressing its appreciation of Bro. Golding as a brotherly and most efficient leader, and requests most sincerely that he be returned by the North Mississippi Conference for another year.

Signed—By all of the 21 pastors present at the Aberdeen District Ministerial Association.

Congratulations

Rev. W. L. Doss, D. S., the pastors, and people of Baton Rouge District are the recipients of an Advocate check in the sum of $100 and our sincere gratitude for a splendid campaign. We congratulate one and all and wish for the district a great finish in the work of the conference year.

P.S. Other districts will go out—may be out now, but mention will have to go over to next week. **No district will be allowed to miss its prize and no pastor who turns in his list of 13 will fail to get his pencil.**

MILLSAPS COLLEGE

By Elizabeth Craig

Millsaps College had the largest enrollment this summer that it has ever had in any one summer during the fifty years of its history.

The freshmen enrollment for the year 1942-43 on September 1 was 175, which is larger than it was a year ago today.

Two outstanding events are going to take place at Millsaps College during the coming year: In the first place, Dr. Roy L. Smith will be the speaker during the Religious Emphasis Week, which will be held November 29 through December 4; and second, Dr. John R. Countiss, pastor of First Methodist Church, Starkville, Miss., an alumnus of Millsaps, will be the Founder's Day speaker on April 7.

Dr. M. L. Smith, president of the College, has been appointed a delegate to the Christian World Mission Convocation, which will be held in Cleveland, Ohio, December 6-10.

BROOKHAVEN DISTRICT MEETING

The preachers and laymen of the Brookhaven District met in the Brookhaven church, Thursday, Sept. 10, for the fall meeting and check-up. The reports from the pastoral charges were most encouraging, showing progress along all lines. Each charge is anticipating all financial obligations being met in full.

Rev. W. S. Cameron, pastor, LaBranch Street church, in McComb, preached at the 11 o'clock service, bringing a most forceful message on the subject, "Faithfulness."

This being the last year of service of our beloved district superintendent, Rev. R. H. Clegg, a resolution of appreciation of his faithful service on the district was read and adopted, and then to climax the meeting the pastors of the district presented Bro. Clegg with a handsome Gladstone bag. Rev. C. A. Schultz spontaneously led the conference in singing Blest Be the Tie that Binds, and each one present went down to clasp Bro. Clegg by the hand, demonstrating their love and affection for him.

The meeting closed with a fine spirit, each pastor going to his charge determined to close the conference year in a fine way, and come to the Annual Conference with full reports.

Upon adjournment of the meeting the Licensing Committee was called into session and two fine young men, Robert Lee Langford and Quitman Carley Roberts, Jr., were recommended to the Annual Conference for admission on trial.

H. L. DANIELS, Secretary.

REVIVAL AT CARTHAGE, MISS.

Dear Dr. Duren: We have just closed a successful revival here in the Carthage church. Dr. B. L. Sutherland did the evangelistic preaching, and the Rev. Mark Lytle led the singing. Both preacher and singer did an excellent job.

Everything is going well in the church, and we are expecting a fine closing out of the year's work.

Sincerely,
J. S. NOBLIN.

RESOLUTIONS OF RESPECT AND APPRECIATION

Whereas, Rev. R. H. Clegg has served the six disciplinary years allotted to the district superintendency, and as a result of this he will automatically cease to serve as superintendent of the Brookhaven District at the forthcoming session of the Mississippi Annual Conference; and

Whereas, in these six years he has proved himself a friend and brother in the highest sense, and has shown a self-sacrificial love for the work of the Church and a thorough knowledge of administrative details; and

Whereas, due to his kindness and courtesy, he has endeared himself to us and to the membership of the churches we serve, and by this devotion of his, has caused us to follow his leadership in the work of the church; therefore be it

Resolved, that we, the ministerial members of the Brookhaven District of the Mississippi Annual Conference, meeting in the Brookhaven Methodist church, do by this means and a rising vote of appreciation show to him our love and affection and do hereby express to him our desire that the providences of God may continue to follow him in the days that are to come; be it further

Resolved, that a copy of these resolutions be presented to Bro. Clegg, one copy be sent to Bishop J. L. Decell, and that a copy be sent to the New Orleans Christian Advocate for publication.

Signed: Frank M. Casey, M. L. McCormick, E. E. McKeithen, James W. Sells, Frank E. Dement, Jr.

ATTENTION PREACHERS AND DELEGATES OF MISSISSIPPI ANNUAL CONFERENCE

Questions have been asked me about how we are going to entertain the preachers and delegates attending the 130th session of the Mississippi Annual Conference. The Conference convenes at Crawford Street Methodist church, Vicksburg, Miss., November 18-22, 1942.

We are going to entertain preachers and delegates to the Conference according to Resolution, "Place of Meeting," page 104, 1941 Journal. This resolution provides that each pastoral charge shall pay for the entertainment of its pastor and delegate. This resolution was overwhelmingly adopted during the 1941 session of the Mississippi Conference.

Each district superintendent has been submitted a schedule of accommodations that will be available to preachers and delegates to the Conference at the hotels and private homes and rates for same. They in turn have taken this matter up with the laymen of each pastoral charge in their district, and I am told that ample funds will be raised by the laymen of each pastoral charge to defray the expenses of its preacher and delegate. I think the sum of $20 will take care of transportation, room and meals of each preacher and delegate who attends the Conference for the entire session.

Also, Crawford Street Methodist church cannot pay for the entertainment of any member of the Conference except the Bishop, district superintendents, superannuated preachers, and young men who are coming up for admission who are not now serving a pastoral charge as a supply.

I am attaching to this announcement the same schedule of hotel and room rates which I submitted to the district superintendents.

Owing to the large number of preachers and delegates who shall attend the Conference, and because of the crowded housing condition which exists in Vicksburg, the same as in other cities, no one will be able to make reservations except members of the Conference. All reservations will be handled by the Local Committee on Conference Entertainment, and correspondence pertaining to same should be directed to Rev. T. O. Prewitt, pastor, Crawford Street Methodist church, Box 526, Vicksburg, Miss.

Colbert Hotel Rates

Double without bath, $2.00; Double with bath, $3.00 and $3.50; Three in room with bath, $4.00; 40 to 50 rooms available.

Milner Hotel Rates

Double without bath, $1.50; Double with bath, $2.00; 12 to 25 rooms available. Possible 25 double beds set up in large abandoned dining-room.

Vicksburg Hotel Rates

Single with bath, $2.00, $2.50, $3.00; double with bath, $3.00, $3.50, $4.00, double without bath, $2.50, 75 to 100 rooms available.

Private Home Rates

Double with bath, $1.00, $1.25; 60 to 75 rooms available.

T. O. PREWITT,
Pastor, Crawford Street
Methodist Church.

A WORLD-WIDE COMMUNION SUNDAY MESSAGE

FROM BISHOP WILLIAM W. PEELE

An impulse to do good is short-lived if it does not issue in some definite means of service. It soon withers and dies. There is also a rebound upon the person who allows such a condition to exist and the impulse to do good becomes more difficult and less frequent when it does not result in some tangible, active service. Hence, the necessity for immediate, definite action when seized by such a desire or impulse.

These are days of tremendous appeals. These appeals are deep and powerful. The Fellowship of Suffering and Service has joined two great causes: Overseas relief, through our Methodist Committee for Overseas Relief; and camp activities, through our Methodist Commission on Camp Activities and Chaplains. No one can fail to be stirred by the thought of millions of young men in prisoner-of-war camps with nothing to do but wait; by the picture of highways filled with women and children refugees, making their way as best they can, to escape the horrors of exploding bombs and burning buildings; by starving multitudes made lean and gaunt by no fault of their own—but by the fact of war and destruction; by the going of millions of young men and women of our homes to the Army Camps and Naval Stations, soon to be in the fields of battle, in the meanwhile giving up professions, life-plans, comforts of home, financial security, and many other things to keep for us and other peoples the ways of life which have been handed to us stained with the blood of others. These and other conditions rush into the thinking of all of us today to stir us awake and to action.

The one question that is of tremendous importance is, "What will be the practical results?" Will we allow these impulses to starve and die or will we follow them through to the end that something of real helpfulness to these needy people will be realized? All depends upon this one thing. In fact, the one way to show that we really care is to make possible some relief by some definite gift. This is of vital concern both to the one who has the sympathetic feeling and to those whose conditions call for help.

October 4 is World Wide Communion Sunday. On that Sunday the people called Methodists will have an opportunity to express thanksgiving and also sympathy by placing upon the altar, when partaking of the Supper of our Lord, a real gift—a sacrificial gift—to be used in ministering to those whose needs are greater than are ours. This is written to ask earnestly that we follow through and give practical expression to our impulses and inner feelings. This day, October 4, should be one of thankful, sacrificial giving by Methodists everywhere.

Let us work, and pray, and give to that end.

Although for centuries the Parthenon has been a colossal ruin, it is still a poem in stone—the chiselled harmony of the soul that conceived it.—Selected.

TELEGRAM: METHODIST CHAPLAINS

Methodist Commission on Chaplains meeting in Washington, Sept 9-11. Greatly encouraged over present response of our ministers for chaplaincy. At this meeting more than 100 Methodist candidates examined and given ecclesiastical endorsement. By January 1 imperative we have 1,200 chaplains in Army and marked increase in Navy. Age limit extended and slight modification in Educational requirements make possible procuring of candidates in larger numbers than previously. We must have full quota by January 1. Bishops, district superintendents and pastors earnestly urged to cooperate with Methodist Commission for procuring our full quota of best trained men by that date.

A. W. LEONARD,
Chairman.

MISSISSIPPI CONFERENCE

Vicksburg District—Fourth Round

Anguilla, at Catchings, Sept. 13, preaching 11 a.m., Q. C. 2 p.m.
Centerville, at Centerville, Oct. 11, 4:30 p.m.
Eden, at Eden, Oct. 25, Q. C. 4:30 p.m., preaching 8 p.m.
Edwards, at Edwards, Oct. 18, preaching 11 a.m., Q. C. 1:30 p.m.
Fayette, Nov. 15, Q. C. 4:30 p.m., preaching 8 p.m.
Gloster, at Gloster, Oct. 11, preaching 11 a.m., Q. C. 1:30 p.m.
Hermanville, at Hermanville, Nov. 8, Q. C. 4 p.m., preaching 8 p.m.
Lorman, at Lorman, Oct. 4, Q. C. 4:30 p.m., preaching 8 p.m.
Louise, at Holly Bluff, Nov. 1, preaching 11 a.m., Q. C. 2 p.m.
Mayersville, at Valley Park, Nov. 4, 8 p.m.
Natchez, Nov. 15, preaching 11 a.m., Q. C. 1:30 p.m.
Oak Ridge, at Bradleys, Oct. 18, 4 p.m.
Port Gibson, Sept. 6, 8 p.m.
Rolling Fork, at Rolling Fork, Sept. 13, Q. C. 4 p.m., preaching 8 p.m.
Roxie, at Roxie, Oct. 4, preaching 11 a.m., Q. C. 1:30 p.m.
Satartia, at Satartia, Nov. 1, Q. C. 4 p.m., preaching 8 p.m.
Silver City, at Silver City, Oct. 25, preaching 11 a.m., Q. C. 1:30 p.m.
Vicksburg, Crawford St., Sept. 20, preaching 11 a.m.; Nov. 13, Q. C. 8 p.m.
Vicksburg, Gibson Memorial, Sept. 20, preaching 8 p.m.; Nov. 11, Q. C. 8 p.m.
Washington, at Washington, Nov. 8, preaching 11 a.m., Q. C. 1:30 p.m.
Woodville, Oct. 11 8 p.m.
Yazoo City, Oct. 14, 8 p.m.

VAN R. LANDRUM, D. S.

LOUISIANA CONFERENCE

Baton Rouge District—Fourth Round

University, Sept. 6, a.m., Q. C. to be arranged.
Gonzales, at Friendship Church, Sept. 6, 3 p.m.
Blackwater, Sept. 9, p.m.
Clinton, at Clinton, Sept. 13, a.m.; Q. C. Oct. 27, p.m.
Jackson, at Jackson, Sept. 13, p.m., Q. C. after service.
Zachary, Sept. 16, p.m.
Tickfaw, at Tickfaw, Sept. 20, a.m.
Amite, Sept. 20, p.m., Q. C. after service.
Slaughter, Sept. 23, p.m.
Covington, at Covington, Sept. 27, a.m.; Q. C. 2 p.m.
Hammond, Sept. 27, p.m., Q. C. after service.
Denham Springs, Sept. 30, p.m.
Pearl River, at Lacombe, Oct. 4, a.m., Q. C. 2 p.m.
Baker, at Baker, Oct. 7, p.m.
Walker, at Mangum, Oct. 10, a.m.
Springfield, at Wesley Chapel, Oct. 11, a.m., Q. C. 2 p.m.
Ponchatoula, Oct. 11, p.m.
Greensburg, at Greensburg, Oct. 13, p.m.
Kentwood, Oct. 14, p.m.
Angie, at Angie, Oct. 18, a.m., Q. C. after service.
Bogalusa Ct., at Columbia Road, Oct. 18, p.m., Q. C. after service.
Bogalusa, Sullivan Memorial, Oct. 19, p.m.
Fisher, at Fisher, Oct. 20, 2:30 p.m.
Franklinton, Oct. 21, p.m.
St. Francisville, at St. Francisville, Oct. 25, a.m., Q. C. after service.
Baton Rouge, First Church, Oct. 25, p.m.; Q. C. Nov. 4, p.m
Plaquemine, Oct. 28, p.m.
Lottie, at Lottie, Nov. 1, a.m., Q. C. after service.
Istrouma, Nov. 1, p.m., Q. C. after service.
Pine Grove, at Pine Grove, Nov. 8 a.m., Q. C. 2 p.m.
Live Oak, Oct. 8, p.m., Q. C. after service.

Pastors will please have all nominations of church officials and committees prepared in duplicate. Also please refer to the sheets showing required and optional committees and please have nominations ready for all required committees and such optional committees as may be needed for the work of each church. Conferences will be asked to set minimum salaries for the coming year and also to give some consideration to the acceptance for World Service for next year. Pastors are asked to refer to paragraph 1040 of the 1940 Discipline and be prepared with nominations for Local Boards of Missions and Church Extension.

W. L. DOSS, D. S.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Hymn of the American Republics

Lands of freedom and glory,
'Mid the oceans of the West
Brotherhood of the Republics
Of America the blest;
Many nations, one in purpose
One in hope and truth and right,
Strong for liberty and justice
Marching forward in the light!

God Eternal of our fathers,
At thy feet we bow in awe,
Nations only rise to greatness
As they follow out thy law,
Make us brothers and good neighbors
Banish hate and strife and war,
Help us build to thee a new world
Crowned with peace forevermore.

—Oliver S. Huckle.

* * *

Educational Conferences and Seminars

Beginning the 18th of August and continuing until the 9th of September, Mrs. E. V. Perry, Secretary of Missionary Education and Service, and Mrs. Stanley Wilson, Secretary of Christian Social Relations and Local Church Activities, conducted Educational Conferences and Seminars in the six districts of the Mississippi Conference.

Presenting the 1942-43 study program, Mrs. Perry used the fall study as a basis for demonstration. She reminded the women that the fall study is "Latin American Missions," not "Missions in Latin America," and stressed the importance of the work being done with Latin American people in the United States. She called attention to the fact that the entire church is to study this work during our study year. The two books which the women will use as required supplementary reading will be the texts for the church-wide study in February.

Since the women of the conference have had the advantage of the course in the leadership of mission study groups at our Pastors' School for a number of years, Mrs. Perry feels they are now ready to make their own outlines, so no outline for the study of "Latin American Missions" will appear on this page. However, we are given the generalities regarding the making of an outline.

Background: "Always, in any study, the first lesson should give your class a picture of the country and the people you are studying. In this particular study, a map study, geography and history are necessary to fix in the minds of your class the place being studied and the background of the people. The race from which a people come—their inherited tendencies and traits play a large part in the habits and attitudes and culture of a people. So, background is necessary to any study."

Problem: "Going further in our outline, remember we are never offered special recognition for a Missionary Education Movement study unless it is a problem study. There is some problem—some point of tension—that we need to study, to know more about. The finding of that problem and the contributing factors may make up one or two lessons in your outline. Always look for these problems—search out the 'Why'? of the study for later on a lesson will be contingent on what you bring out here."

Religion: "Since our studies are always Christian, we naturally want to know about the religious doctrines predominating in any country we are studying, for the religion of a people has its bearing on the type of education and the social or cultural development of that country, and that is of great importance to us. So a study of these is important."

Methodist Work: "Being Methodist, we are always particularly interested in the Methodist work in any country we are studying and one lesson should be given to this. You realize, of course, that our work is not emphasized in our texts, for they are non-denominational and the work of no one denomination is emphasized—the total missionary picture is given. Our Methodist work must be found in our own church literature."

Responsibility: "Moving on with our outline, we want to emphasize the responsibility that we face as Christians—our individual responsibility needs to be emphasized. This lesson is contingent on the problems you have presented in a previous lesson and the realization of our own missionary needs. Your class needs to come to this lesson feeling that an opportunity and a responsibility is theirs and with a determination to do something about it."

Mrs. Perry stressed the use of varied methods of presenting each lesson and the importance of making the first lesson of the study so interesting that the women will want to attend the others. Several methods were demonstrated during her presentation and in the afternoon seminar she gave detailed information.

Mrs. Wilson used the title of the last chapter of the text for the fall study, "And a Highway Shall Be There—." Speaking of the Pan-American Highway, she said, "It is probably true that many of us are thinking of this as a one-way road down which tourists from this country will travel, but it will be a two-way highway with each nation responsible for its construction. 'And a Higaway Shall Be There—' not only of concrete, but each nation will be (or is) responsible for the building of its share of the two-way highway of the spirit which will also be there. That makes you and me, citizens of the United States, responsible for our share in its building."

"The growth of Democracy in Latin America is of vital importance to the whole continent just now, and takes on a world significance. What you and I put into the building of this spiritual highway right at our door in Mississippi may demonstrate to the rest of the world how Democracy works, or may cause us to lose the great opportunity to share in the building of a durable peace."

Mrs. Wilson showed how the seven areas of Christian Social Relations and Local Church Activities may be applied to this particular study:

Christian Family: "The dining table has been called 'the center of civilization,' so what we discuss around it will influence our inter-American relations. What do we discuss three times a day? Our enemies or our Good Neighbors?"

Alcohol and Other Narcotics: "Our missionaries to the Latin American countries tell of our Christian nation. When these people come to Mississippi, how will we explain the present liquor situation? Which armies are today drinking armies? Who is to blame? Why is it that we have no influence, as Christians, with Congress?"

Christian Citizenship: "We are surprised to discover how many of our Christian women have not become qualified voters—that is one way the committee in each society may work this year. How can we effectively work for legislation which will advance our inter-American relations, if we have no vote? Many of the Latin American nations have patterned their constitutions after ours, so, unless we want them to become disillusioned we should work to give to every American citizen the rights provided in our own."

Minority Groups: "In Mississippi we have the same three races which are found in the Latin American countries. The way in which we live together, here, will influence our inter-American relations."

Economic Relations: "Today our government has taken control of the entire quinine supply in the United States, and it may only be purchased by prescription for the treatment of malaria. Yet, Colombia was once the greatest quinine producer in the world—until we gave our trade to the Dutch East Indies. Now, we must wait at least a year before we can get the same amount of quinine from South America as we formerly got from the Dutch. Did you and I ever take time to wonder about such things?"

International Relations: "The way we work out our own problems in Mississippi will have influence in the working out of the international situation."

Local Church Activities: "The two most important activities in the local church program are the education of the entire church membership along the lines which we are studying and the enlistment of volunteers to be trained for service in all of our mission fields as soon as 'firing ceases.' A long program of education for love and brotherhood will be necessary to overcome the education for hate which has been done—only the missionaries will have entrance into many of these 'enemy countries.'"

But, as Dr. Rycroft reminds us: "Only as North America and Latin America together follow the Redeemer, the Christ of the Andes, the Christ of Everywhere, can they fulfill their historic role and destiny of leading a war-torn, weary world into the paths of peace, freedom and democracy."

In the afternoon seminars Mrs. Wilson gave detailed information concerning the problem to be met.

Brookhaven District:

Sixty-three attended the conference in Summit, where Mrs. G. C. Terrell presided. The worship services were conducted by Mrs. E. E. McKeithen, Conference Secretary of Spiritual Life, and among those present was the vice-president, Mrs. C. E. Mullins.

(Continued on page 12)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Program of Work—September, 1942

1. Business Meeting.
2. Plan—(a) For Fall Mission Study; (b) Octagon campaign; (c) Financial obligations —three-fourths pledge paid; (d) Life Memberships—Adult, Junior, Baby—presented.
3. Scarritt Associate program presented to church.
4. Monthly program with items from The Methodist Woman.
5. Student Secretary sending names of college youths.
6. Promotion of youth work.

* * *

Additional Items from August Executive Committee Meeting

1. Mrs. D. H. Hall gave an encouraging financial report. Half of the pledge is paid. Mrs. Hall urged the consideration of the need for scholarships for Wood Junior College.

2. As we have no applications for our Scarritt scholarships this year, it was decided to transfer this $600 to Wood College for scholarships there.

3. The Student Fund, formerly used for State College, was used at M. S. C. W. to promote work there among the girls.

4. Mrs. Woodson explained that money from extra sessions of the Children's Division would go to the field studied by the children. She also urged that reports be sent on the new blanks.

5. Mrs. Woodson stated the new Handbook for the local Secertaries of Children's Work will be off the press soon and will be very helpful.

6. Mrs. Hollandsworth reported on the work in her field, suggesting that we keep an active file, for our daily reading, filing material as we found it, under each of the seven areas of C. S. R.

7. The Fourth Zone meeting was discussed and Mrs. E. M. Sharpe was asked to be responsible for the program.

8. Mrs. Ratliff brought messages from Miss Hallie Loftin, who had our Scarritt Scholarship in 1940-41, and Miss Carolyn Grisham, who will receive a Wood Junior Scholarship this year. It is encouraging to know that through these avenues we are extending our influence and ourselves.

9. The district secretaries each expressed a difficulty in getting enough reports to have a total picture of the work which is done. (This is our carelessness, mine and yours back in the local society.)

10. Mrs. E. T. Clark told of her recent visits to the Methodist Home at Jackson. Plans have been completed for needed repairs to meet the educational standards for the elementary school children. A lovely oil portrait of Mr. J. H. Sherard was given to the Home by the Sherard family. Mr. Sherard had been president of the board since its organization.

11. Mrs. Dorroh, who has been helping at Malvina Center during the six-month absence of Miss Brown, told of the activities there with children and adults through the week and on Sunday. She listed the children's needs: a ceiling fan clinic service for the children, some one to keep the Center open each evening for the young people who have no place to go, clothing and cash, and some way to meet the educational needs of these children.

Miss Cora Lee Glenn arrived at the Center September first, and has been heartily welcomed by those who have an interest in and attend Malvina Community Center. The Rosedale society met at the Center the first Monday in September. One feature of the program was the invitation to the community around Malvina to come in to meet Miss Glenn. A downpour prevented many from attending, but those who did come found many interesting improvements in the appearance and equipment of the Center.

* * *

Woman's Society of Christian Service, Clarksdale Methodist Church

Circles of the Methodist Woman's Society of Christian Service met Monday afternoon at 2:30 o'clock for the first lesson of the new Fall Mission Study. The text being used is William Stanley Rycroft's "On This Foundation," a book which endeavors to show the importance of values and relationships in the development and unification of the Americas, and to interpret the significant role of the Evangelical movement.

Preceding the lesson a brief but inspiring devotional was presented. "Christ, the Foundation" was the theme, and the meditation consisted of Scripture readings from Matthew 7:24-27 and 1 Corinthians 3:9-13, and a prayer of challenge. Interesting current event topics concerning Latin America were discussed.

In recent years the twenty republics of Latin America have become the object of ever-growing interest. There are three important reasons for this new interest. First, our world has become both smaller and larger at the same time. Smaller, because rapid, modern communications have done away with distance and brought nations closer together. Larger, in the sense that the average citizen has had his range of vision greatly widened and takes into his view more than local interests or even matters of national concern.

In the second place, we have become more "Latin America conscious" since the first World War, for at that time a number of these countries came to be known as producers of important raw materials. Trade relations have been intensified in the past twenty-five years and today North America has at least six billion dollars invested in Latin America. We have investments in mines, utilities, packing plants and petroleum. Among the many "strategic" materials which we import from Latin America and which we cannot produce ourselves are: tungsten, nickel, quinine, mercury and rubber.

The third, and perhaps the chief reason for increased interest in Latin America is the dangerous situation brought about by the present war and the realization of how vital the Latin American countries are to the defense and security of the United States and Canada.

There is really no such thing as "Latin" America, for citizens of the eighteen of these twenty republics speak Spanish, Brazilians speak Portugese, Haitians speak French and a patois, and among the Indians various languages are spoken. When we come to understand that citizens of the twenty Latin republics and of the United States of America are all Americans, we will have taken a step forward in our thinking.

Few people realize the extent of Latin America. It comes as a surprise that South America itself is twice as large as Europe and three times as large as China. Brazil alone is larger than the United States without Alaska. South America is truly a land of contrasts—of terrain, of climate, of people, and ways of life.

Broadly speaking, Latin Americans derive from two original stocks, the Iberian (Spanish or Portugese) and the Indian. The mixture of these two races after the conquest gave rise to the "mestizo," who some authorities say is the "true American." In addition to these three peoples, there are the Negroes, who are an important element in the national life of countries like Cuba and Brazil. Besides these four elements there is present a large number of immigrants from Europe and Asia. There seems to be no race problem in Latin America in the sense of bitter race prejudice. A race is being created by the fusion of many elements and the result will be something of them all.

North Americans are characterized by their ceaseless activities, optimism, sense of civic duty and democratic conduct, social good-will and a sense of success in terms of material prosperity. In contrast, the chief characteristic of the Latin American is individualism, which takes such forms as the lack of social or collective sense. Says Carlos Bunge, the Argentine sociologist, "laziness, melancholy, and arrogance are so intimately related that they form a compact, homogeneous whole . . . the character of the race." The ideals of the Latin American have to do with the esthetic rather than the moral and with intellectual brilliance rather than success in business.

Undoubtedly, one of the great contributions of the United States to her sister republics will be her practical experience in the fields of industry, agriculture, social legislation, education, public health and communications. Probably the greatest common denominator in the Americas is the desire for social justice. Concern over its extreme poverty, low standards of living, disease, bad housing and illiteracy tends to increase as ideas flow in from other countries. Latin America welcomes any cooperation on the part of individuals or nations who have for their objective the solution of their most acute problems.

The creation of a new world, encompassing not only the political sphere, but also social, economic, and cultural fields where justice, freedom and equality of opportunity shall reign supreme is the great task and the common destiny of the Americas.

As a general thing, the men and women who fail to make anything of their lives do so more from poverty of will than from physical defects. It is indeed possible to prove that there are few forms of bodily ailment over which man has not triumphed.

—Mrs. N. S. Shaler.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, La.

Prayer Suggestions for September

Foreign.—The General Conference of the Methodist Church of Mexico as it meets in September.

Home.—Wesley House, Oklahoma City, Okla.

Home and Foreign.—Pray for the success of the Emergency Gift Fund.

Pray for a deepened sense of unity and fellowship among Christians throughout the world as together we come to our Lord's table on World Communion Sunday, October 4, 1942.

Third Quarter Supplies 1942

Dear Friends: Can you picture MacDonell French Mission School Campus on the Saturday before September 1, when as the result of the summer's work, everything is in apple pie order, ready for the reception of the teachers, for school always begins the first week of September. Miss Ella Hooper is there to welcome returning deaconesses: Miss Lillie Hendricks and Miss Elizabeth Covington, the latter coming back after a year's furlough at Scarritt. Miss Gandi is in her 19th year of service. Miss Lamphard, Mrs. Faulk, Misses Whittington, Hodson and McGraw will all return. Miss Elizabeth Harris has been attending Peabody in Nashville. Miss Hazel Winslow, a former missionary to Burma, is coming from Scarritt to be on the MacDonell School faculty.

One of the greatest needs this year at MacDonell School, as you will guess, is food. If the ladies in the rice area could secure some pocket of rice, and gallons of syrup for the school, Miss Ella will send the school truck to pick it up if you will let her know. Societies in other districts will want to send cash supplies that will provide more food, shoes and medical help for the children. Some children need glasses in order to study this winter, some need dental work, all need food and shoes.

If you also wish to send a box of second-hand clothes, could you tuck in a package of needles and pins and some spools of thread for the altering in the sewing room?

Perhaps you would like to send small tablecloths 72 inches square, or bed-spreads and sheets for single beds, large size sox for boys, or underwear such as slips and panties for girls 8 to 14.

Many societies have sent an amount equal to five cents per capita for foreign medical supplies for the Philippines to be used as soon as we can get through to the hospitals and clinics there. Please be sure that you send your quota to Mrs. Gilman McConnell, 2562 Terrace Ave., Baton Rouge. Please plainly mark what amount is intended for foreign medical supplies and how much for MacDonell School, and please do not forget that Miss Hooper is using supply money gifts for food and shoes and medical help for her many children.

Please enclose a slip giving the actual value of the new things sent, also postage. No value is reported for secondhand clothing, only the number of things given and postage.

When you send your third quarter report to me on October 1, use the blank for Secretary of Supplies found in your Corresponding Secretary's book near the back.

May I pass on to you Margaret Bailey's morning prayer: God give me sympathy and sense, and help me keep my courage high. God give me calm and confidence, and please a twinkle in my eye.

Love and appreciation for all you are doing to enrich the lives of 110 boys and girls. Address your packages to Miss Ella Hooper, Houma, La.

MRS. C. I. JONES,
Conf. Supply Secty.
6215 St. Charles Avenue, New Orleans, La.

* * *

Cedar Grove Has Active Spiritual Life Group

The Spiritual Life Group of the Cedar Grove church is under the very capable and consecrated leadership of Mrs. Marly L. Baggett. The following is a list of some of the activities of this group:

A Retreat held on the afternoon of Good Friday, with splendid attendance.

Sponsored six neighborhood prayer meetings last year, meeting once a week for four weeks. Plans are being made for a similar series of prayer meetings this summer when Ellen Ransome's book on prayer will be used as a study.

The group meets monthly for a thirty-minute period of prayer and study.

The group joins in prayer for the special projects suggested in the Methodist Woman each month.

Each member is memorizing the thirteenth chapter of First Corinthians.

MRS. J. R. INGRAM,
Shreveport District Spiritual Life Leader.

* * *

A Call to Methodist Women

The Woman's Society of Christian Service in its work faces both danger and opportunity. Will you meet these needs by placing a gift in the Emergency Gift Envelope? To meet this emergency a twenty-five cent gift from every Methodist woman and larger gifts from those who can give more is essential. Christian women are building for understanding and friendship around the world. We must not sacrifice any of the work at this time when the needs are heaviest and opportunities are greatest. The statement of Edith Cavell, "Patriotism is not enough" is even more true today than when she said these words in days of the first world war.

DANGERS AND OPPORTUNITIES

1,250,000 Methodist women are members of the Woman's Society of Christian Service. In spite of increased numbers, the pledges are smaller thus creating a crisis in the work of the Woman's Society of Christian Service. Appropriations were made upon basis of gifts of uniting organizations. We must secure gifts of $384,474 above present conference pledges or cut the work to this extent! Opportunities and needs are greater!

China. The cost of living continues to rise and inflation has proceeded to such a point that the value of the American dollar is one-fourth or one-fifth of what it was two years ago. Cost of commodities is from two to twenty times the cost in America. Health and comfort of missionaries threatened. Must we cut here when there is extraordinary opportunity?

Africa. International crisis brings difficult situations to missionaries. You read about Sara King in The Methodist Woman and World Outlook. Baggage and clothes lost when ship was torpedoed. In war-torn countries other missionaries facing same difficulty. We should add to budget for this item. Must we cut?

India. New opportunities opening for India. Bishop Badley of India writes us that war makes all of our institutions more essential than ever. The Christian opportunity in India is so immense that all of the resources in personnel and money released temporarily from other countries could be employed most profitably here. Shall we go forward to meet these opportunities? Or, must we cut our program?

Malaya. Fall of Singapore. Two missionaries forced to leave Penang Hospital which was filled with wounded. Everything they possessed, as well as their whole routine of living snatched away. Emergencies like these require additions to budgets. Must we cut?

Latin America. Now is the time to go forward in Latin America. Dr. John R. Mott, missionary statesman, says, "Latin America is without doubt the most neglected of the major fields with which the world mission of Christianity is concerned. Doors throughout Latin America are open. Evangelical forces are alarmingly undermanned." Challenge and opportunity!

Latin Americans in United States. Many are enrolled in our schools in border cities. They are from United States, Mexico, Canada, and Latin American countries. Here is a fertile field for preaching the "Good Neighbor" policy as they live, play, work, and worship in a friendly way.

Indian and Negro Youth. Plead for opportunity and security. Our schools help provide that opportunity.

City Settlements. Crowded to capacity as more and more mothers enter defense industries.

Homes. Homes for business girls in cities crowded. More room needed. Homes for children filled with homeless children.

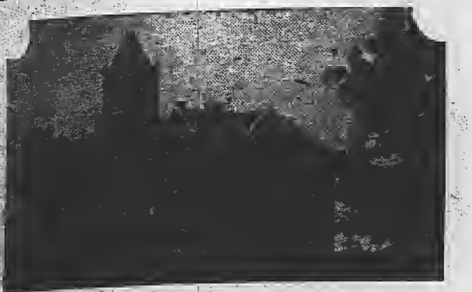
Puerto Rico. Poverty abounds. George O. Robinson School helping to meet real need.

Alaska. Crisis developing. Needs unknown present time.

Defense. Defense situation in our country has brought new challenges and opportunities to Woman's Division of Christian Service. We must be prepared to meet these!

—Woman's Division of Christian Service, Board of Missions and Church Extension The Methodist Church, Literature Headquarters, 420 Plum St., Cincinnati, O.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SEPTEMBER 20, 1942

By Rev. W. C. Newman

SELF-SACRIFICE A LAW OF LIFE

Lesson Text: Genesis 44:18-34

Golden Text: Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.—1 John 3:16.

Of all the stories that delighted my childhood none were more impressed upon my imagination and memory than the adventures of Joseph. His strange dreams, his coat of many colors, his anxious hours in the pit, his lonely journey in the Egyptian caravan, and his final successes were dramatic tales for which I begged my elders often. And out of my boyhood they still come bearing good truths which are no less valuable for being old. These truths have never been disregarded or discounted without serious loss.

The Grace of Forgetting

How easily Joseph might have harbored anger against his brothers until he had a chance to repay their unkindness. How swiftly his vengeance might have satisfied itself in haughty refusal of food to them. How natural it would have been had he reminded them fiercely of their guilt. But he did none of these things. After satisfying himself of their devotion to his father, he made himself known to them gently and shared with them his wealth and happiness.

There is perhaps no more difficult Christian virtue to achieve than that of forgetting the injuries that are done to us. But there is also no thing more necessary to a sound mind and a healthy spirit. God only can estimate the damage done to personalities, to the effectiveness of Christian living, and to the church itself by those of us who maintain an unforgiving spirit and seek vengeance.

Attitudes Can Be Changed

Many of us indulge in self-spoiling by excusing our bad tempers or unChristian words on the ground that we inherited that kind of disposition. I have seen some temperamental musician turn a whole congregation upside down, or some spoiled child upheave an entire household, yet seem to feel that they were perfectly justified in so trampling on the feelings of others around them. (Strangely enough most such people have a tantrum if someone accords them the same kind of treatment.)

Perhaps in the Divine Accountancy the sins of the disposition will be scored as being quite as evil as those sins usually thought of as being more heinous—theft, or lies, or infidelity. Certainly these sins of the disposition scatter tremendous hurt and unhappiness around the world.

It is thrilling, therefore, to see the brothers of Joseph, who once were petulant and jealous and cruel, now proving themselves capable of thoughtfulness and self effacement. When they stood before Joseph in Egypt they were very different to when they plotted to sell him into slavery.

Our lesson does not explain how that change came about. But of one thing we may be sure, our ugly dispositions can be changed by genuine fellowship with him who said that we ought to love even our enemies.

An Old Hope—Right Will Win

I expect that there is a very real basis for our love of stories that have a happy ending. The instinctive desire of every one of us is that things will turn out right in the end. So Joseph's rise to power and honor after his many hardships leaves us with a sense of its fitness. This is as it should be, we feel. Right has triumphed at last.

But this is exactly the foundation truth of Christianity. Jesus never promised immediate prosperity and well-being to any follower. Indeed he seems to discourage impulsive discipleship by emphasizing the difficulties that those who went after him would meet. But his faith and his philosophy rested upon the simple belief that ultimately evil would certainly be destroyed, and right would prevail.

This is a good time for Christians to renew that faith and to proclaim it to the world.

EVANGELIST GUS KLEIN

1347 Waverly, Memphis, Tenn. Bps. Moore and Kern, ref. ONE WEEK REVIVAL. In Great Demand. Held four consecutively in Columbus, O. Ties Youth to Church services. Brings finances up in full to Conference. No other plan can match its large returns. Write for details and length of revival preferred. Less expense than when a pastor helps.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

An interesting feature was the noon lunch. So the Methodist women might be free to attend the conference, the women of the Presbyterian church served the lunch which was provided by the Methodist women, and served at the Community House. The Latin American idea was introduced in the colors of the flowers, the napkins and the cups.

Because of the illness of her father, Mrs. E. E. Deen did not attend the conference in First Church, Laurel, where 65 women were present. Mrs. Perry presided. The worship service was conducted by Rev. J. W. Leggett.

The Shannon Zone presented a Life Membership to Patricia Caver, little daughter of Mr. and Mrs. Morris Caver, of Laurel.

Jackson District:

One hundred and thirteen women attended the conference held at Galloway Memorial church, in Jackson, where Mrs. W. B. Fazakerly presided. The worship services were conducted by Mrs. W. M. Alexander, Secretary of Spiritual Life of the Woman's Division. The pin, symbol of the Life Membership announced at the annual meeting, was presented to our conference president, Mrs. W. F. Mahaffey. Among those present were Miss Ruth Carryer, of our Jackson Bethlehem Center, and Mrs. Glendell Jones, Conference Secretary of Young Women and Girls.

Meridian District:

One hundred and sixteen women attended the two conferences held in the Meridian District, at which Mrs. J. C. Porter presided. Mrs. J. M. McWilliams and Mrs. Guy Campbell conducted the worship at the one held at Fifth Street church, in Meridian, and the Betty Hughes Zone presented a Life Membership to Mrs. Porter. Among those present were Mrs. J. B. Pearson, Conference Secretary of Wesleyan Service Guilds, and Miss Maude Fail, of Meridian Wesley House.

Among those present at the one held in Newton were Mrs. L. O. Todd, Conference Treasurer, and Miss Mary Okley, formerly a missionary to India. Miss Okley has taught in Wood Junior College, in Mathiston (which is to be one of our Week of Prayer specials), and is this year associated with the Newton High School. The worship was conducted by Mrs. Joe Taylor and Mrs. W. C. Mabry.

Seashore District:

Sixty-five women attended the conferences held in this district, with Mrs. John Cirlot presiding.

At the one in Moss Point the worship was led by Mrs. N. E. Morris and Mrs. W. B. Carr, and among those present were Mrs. L. J. Power, Conference Secretary of Supplies, and Miss Sophie Kuntz, of the Moore Community House. At this conference, Rev. J. P. Payne, of Kreole, contributed to the demonstration presented by Mrs. Perry.

Although a heavy rainstorm was in progress, the conference held in Picayune was most successful, and those attending had an opportunity to visit every department of the well-arranged, re-modeled church building, of which the members are justly proud. The worship was conducted by Mrs. B. E. Meigs and Rev. A. M. Ellison.

Vicksburg District:

Mrs. Van R. Landrum, presiding for the first time as secretary of the district, greeted 80 women at the conferences held in Satartia and Lorman. At the close of each one she led a beautiful consecration service with the women forming a circle and rededicating their lives to service for the Master.

At the Satartia conference, Mrs. W. T. Hegman conducted the worship, and at Lorman, Mrs. T. H. Fore.

The Vicksburg District presented a Life Membership to Mrs. E. V. Perry at the Lorman conference.

We cannot command veracity at will; the power of seeing and reporting truly is a form of health that has to be delicately guarded. The penalty of untruth is untruth.

—George Eliot.

THE CHRISTIAN FIRESIDE

SILK FROM SPIDER-WEBS

By Robert E. Pike

Outside of "trade" circles, it is not very well known that silk, taken from spiders, is extensively used both in civilian and "defense" work—especially on the lenses of precision instruments, such as bomb and torpedo sights, camera view-finders, telescopic gun-sights, anti-aircraft sights, theodolites, and surveyors' levels.

Spider silk, not more than .0001 of an inch in diameter, is stronger than steel wire of the same size, and is elastic so that it remains taut and straight in the instrument. The product from ordinary house-spiders is not usable, as it is too coarse. The best silk comes from the weavers of orb-webs (flat webs of wheel-like design).

Different spider-farmers have different ways of extracting the thread from the spider's body, but the general procedure is to stimulate the creature's nipple-like "spinneret" (a cocoon-shaped organ with which the arachnid spins its web) to start the thread coming, which is then wound onto a small flat wooden or metal reel, or U-shaped instrument, great care being taken that the strands do not overlap.

Such silk is worth ten cents per foot, and one spider may emit as much as 100 feet in the course of an hour, before the supply is exhausted. After the operation, the spider is very hungry, and must be fed.

Although it would take the combined daily output of some 5,000 spiders to manufacture one silk dress, there is no insurmountable reason that suitable insects may not be raised commercially, and so provide us with all the silk we need. Nevertheless, only one man, a Frenchman named Bon, early in the 18th century, has ever tried to make cloth from spider-silk. He manufactured smooth gray stockings and gloves that royalty was proud to wear, and which were said to be superior to ordinary silk in both looks and durability. It seems that here is an opportunity for some enterprising Yankee.

—Our Dumb Animals.

THE GREENWOOD DISTRICT PASTORS MEET

Tuesday, September 8, was a great day for the ministers of the Greenwood District. It was fine to be there and see their smiling faces, clasp their hands and hear them say that they were well, and had had fine revivals in their churches.

BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING
WINDSTORM - HAIL
INSURANCE

At 10 a. m., Rev. R. T. Hollingsworth, chairman, announced a hymn, which was sung, and Rev. W. W. Brunner conducted the devotional service, using some verses from the fourth chapter of Second Timothy. He brought us a very helpful and inspiring message. Rev. H. H. Wallace closed the devotional service with prayer.

Our district superintendent, Dr. H. F. Brooks, presented an invitation from Rev. W. C. Beasley, chairman of the Greenville District Ministerial Association, to meet with them in Cleveland, Miss., Sept. 14.

He then gave a brief synopsis of the work being done in the district. His glowing report was encouraging to each of us and made us happy in the knowledge that we had at least accomplished something.

After a brief recess all joined in singing, "O for a Thousand Tongues." Rev. W. P. Bailey brought us a soul-stirring message on the "Dual Life." His Scripture reading was a part of the seventh chapter of Romans. The hour of worship was closed with prayer by Rev. George York.

At noon the ministers were invited into the dining room. The table was not only beautifully decorated with fall flowers, but was heavily laden with "fried chicken" and all accessories. This was a happy hour for the pastors and their wives.

After lunch, "Blessed Be the Name" was sung, and the following program was taken up:

The Church and the Pastor: Finances, Rev. J. O. Dowdle; Pastoral Relations, Rev. J. H. Holder; Preaching in These Days, Rev. H. H. Wallace.

Each of these brethren brought a stirring message, which provided much food for thought.

The program being over, our chairman asked Rev. J. E. Stephens, the pastor-host, to tell us something of the National Youth's Convention, at Oxford, Ohio, which he did. He said there were seventeen young people from our Annual Conference.

The meeting was closed with prayer by our pastor at Belzoni, Rev. J. T. McCafferty.

A. L. DAVENPORT,
Secretary.

DEDICATION SERVICE AT IOWA, LOUISIANA

The dedicatory service of the new educational building at the Methodist church in Iowa, La., was held on August 23, with the Rev. B. H. Andrews, district superintendent of the Lake Charles District in charge of the program. He was assisted by the Rev. J. B. Grambling, pastor of the Methodist church at Crowley, and the Rev. Sam Nader, pastor of the Iowa church.

The newly constructed building, which was begun and mostly completed under the Rev. R. E. Walton, cost approximately $3,000. It has five Church School rooms, an assembly room for the Junior Department, and two rest rooms. The money for this structure was given entirely by members of the church and a few outsiders.

It is the hope and aim of the people that this educational building will be used for the enriching of the individual's life and the development of his personality. Also, it is our aim to use the building for the establishment of a better society, hoping to establish within a community a place wherein there is justice, integrity, benevolence and love.

THE REPORTER.

ORGAN APPRECIATED BY PINEVILLE METHODISTS

Recently Mr. and Mrs. Newton C. Alsup, two of Pineville Methodist Church's most substantial members, presented the church with a beautiful Hammond organ in memory of their parents.

Such a magnificent gift certainly deserves to be especially recognized if not publicized.

The presentation was made by their son, N. C., Jr., who is himself a talented young musician.

On Sunday evening, August 30, Rev. Clyde Shaw gave a forty-five minute recital, for the pleasure of members and friends of the church, and to introduce the organ.

The performance was splendid in every way, showing the talent of the performer and the capacity of the instrument.

The congregation is indeed proud and grateful for this magnificent gift.

REPORTER.

RECOGNITION GIVEN WORK OF DELTA STATE TEACHERS COLLEGE STUDENT

Susie Lee Pepper, of Delta State Teachers College, has been awarded second prize in the nation-wide Mary Glide Goethe Essay contest, sponsored by the periodical, The World Outlook, published in New York City. Entries were submitted from twenty-five states in competition for the four substantial cash awards for essays on the subject, "The Methodist Circuit Rider and His Influence in America." The essay was written under the direction of Miss Evelyn Hammett, of the English Department. Miss Pepper is a senior, holder of the Winston Scholarship, and president of the Student Cabinet.

EVELYN HAMMETT.

PAGE MR. RIPLEY

Ripley might be interested in some real denominational cooperation which has been going on among church people of Hickory, Miss.

There are two churches in town, the Methodist and Baptist, and for some time now the people have alternated in attending the Baptist church one Sunday and the Methodist church the next.

Both churches held revivals recently with good interest and attendance. The Methodists had one candidate for church membership who wanted immersion as the form of baptism.

The Baptists immediately offered their baptistry and an invitation was extended for a joint service. Sunday night worshippers witnessed a service that saw both the Methodist pastor, the Rev. D. R. O'Conner, and the Baptist pastor, the Rev. Mr. Medlin, administer the rites to a large number of candidates in the pool at the Baptist church.

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ADVOCATE CAMPAIGN FINAL REPORT

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—District Superintendent.

Adams—G. L. Sigrest	11
Barlow—A. C. Walley	11
Bogue Chitto—D. H. McKelthen	7
Brookhaven—M. L. McCormick	3
Crystal Springs—J. W. Sells	10
Foxworth—F. M. Casey	5
Gallman—W. L. Blackwell	10
Georgetown—J. H. Hetrick	2
Harrisville—W. R. Irving, Jr.	1
Hazlehurst—C. W. Wesley	13
Magnolia—G. F. Winfield	13
McComb—John W. Moore	4
McComb, LaBranch—W. S. Cameron	..
McComb, Pearl River Ave.—H. L. Daniels	1½
Meadville—Wesley Ezell	5
Monticello—F. E. Dement, Jr.	14
Nebo—J. C. Jackson	4
Osyka—J. H. Moore	1
Prentiss—Roy Wolfe	4
Sartinsville—N. S. Loftus	10
Scotland—D. W. Ulmer	11
Silver Creek—S. C. Moody	1
Summit—C. H. Strait	5
Tylertown—C. A. Schultz	15
Utica—E. E. McKelthen	3
Wesson—T. E. Nicholson	1
Miscellaneous	14

Hattiesburg District

R. L. Sutherland—District Superintendent.

Bay Springs—H. E. Raley	37
Bonhomie—R. M. Matheny	9
Bucatunna—A. L. Meadows	15
Clara—E. W. Scott	14
Collins—T. R. Holt	14
Ellisville—J. D. Slay	16
Hattiesburg—	
Broad St.—J. T. Weems	18
Court St.—O. S. Lewis	27
Main St.—B. M. Hunt	23½
Hattiesburg Circuit—J. A. Bridewell	8
Heidelberg—B. M. Lawrence	17
Laurel, First Church—J. W. Leggett, Jr.	41
Laurel, Kingston—D. T. Ridgway	18
West Laurel—M. F. Lytle	2
Magee—A. J. Boyles	52
Montrose—E. M. Lane	6
Moselle—W. Baylis Alsworth	1
Mt. Olive—S. W. Granberry	14
New Augusta—H. B. Hilburn	20
Ovette—T. B. Winstead	12½
Petal—A. M. O'Neil	14½
Richton—E. A. Kelly	15
Seminary—J. H. Cameron	1
Sumrall—J. E. J. Ferguson	14
Taylorsville—L. M. Reeves	14
Waynesboro—J. H. Jolly	26
Waynesboro Circuit—T. E. Hightower	5
Williamsburg—D. P. Yeager	29½
District Conference	11

Jackson District

Otto Porter—District Superintendent.

Benton—L. E. Alford	7
Bolton—A. M. Broadfoot	2
Brandon—G. P. McKeown	11
Camden—B. Z. Herrington	1
Canton—J. L. Carter	11
Canton, North Side—E. E. Jolly	..
Carthage—J. S. Noblin	15
Carthage Circuit—Percy Vaughan	2
Clinton—C. S. Schults	1
Fannin—J. R. Grisham	..
Flora—W. J. Ferguson	11
Florence—G. A. Jones	5
Forest—J. E. Gray	2
Greenfield—C. B. Burt	..
Harperville—J. B. Vardaman	4
Homewood—R. E. Case	6
Jackson—	
Bessie Shands—Noel Ulmer	..
Capitol St.—R. H. Kleiser	7
Galloway Mem.—C. Chappell	9
Glendale—J. A. Wells	5
Grace—E. L. Ledbetter	..
Millsaps Mem.—L. D. Haughton	22
Lake—A. B. Barry	1
Lena—Harmon Dillard	1
Madison—L. T. Nelson	10
Mendenhall—L. M. Sharp	1
Morton—M. K. Miller	4
Raleigh—W. C. M. Baggett	6
Sharon—Buflin Oliver	..
Shiloh—G. L. Oliver	5
Terry—T. A. Carruth	10
Vaughan—J. H. Grice	3
Walnut Grove—J. W. Loudenslager	7
Miscellaneous	27

Meridian District

J. L. Neill—District Superintendent.

Chunky—W. J. Dawson	1
Cleveland—Norman Purvis	..
Collinsville—T. A. King	6
Decatur—D. R. O'Connor	3
DeKalb—E. D. Simpson	4
DeSoto—J. F. McClellan	1
Enterprise—Murray Cox	8
Hope—R. B. Walton	1
Lauderdale—W. H. McRaney	3½
Matherville—F. O. Lewis	1
Meridian—	
Meridian Circuit—M. E. Burnett	2
Central—T. M. Brownlee	3
East End—H. A. Gatlin	40
Fifth St.—T. J. O'Neil	17
Hawkins Mem.—A. S. Oliver	3
Poplar Springs—G. E. Allan	7
Wesley—B. B. Rogers	1
Newton—Geo. H. Jones	16
Pachuta—G. Ellot Jones	5
Philadelphia—H. C. Castle	7
Philadelphia Circuit—G. A. Broadus	1
Porterville—W. T. Mangum	..
Quitman—V. G. Clifford	3
Rose Hill—H. S. Westbrook	2
Scooba—J. B. Shearer	2
Shubuta—T. M. Ainsworth	2
Union—R. L. Lane	31
Vimville—J. H. Maw	2
Miscellaneous	13

Seashore District

J. F. Campbell—District Superintendent.

Americus—V. S. Coleman	6
Bay St. Louis—A. M. Ellison	17
Biloxi, Main—C. H. Gunn	1
Brooklyn—E. E. Samples	7
Carriere—J. N. Lambert	..
Coalville—S. B. Watkins	4
Columbia—J. B. Cain	50
Escatawpa—W. R. Murray	5
Gulfport—C. C. Clark	151
Handsboro—H. A. Wood	9
Hickory—J. P. Nix	..
Kreole—J. P. Payne	1
Leakesville—D. E. Vickers	1
Logtown—Y. A. Smith	1
Long Beach—R. I. Moore	5
Lucedale—W. B. Jones	10
Lumberton—F. L. Applewhite	4
Mentorum—	..
Moss Point—R. L. Walton	2
Ocean Springs—D. M. Ulmer	3
Pascagoula—E. W. Ulmer	14
Picayune—J. H. Morrow	12
Poplarville—S. F. Harkey	..
Purvis—L. L. Matheny	9
Saucier—E. W. Scott	5
Vancleave—G. H. McBride	9
Wiggins—P. O. Nix	3
Miscellaneous	11

Vicksburg District

Van R. Landrum—District Superintendent.

Amite Circuit—D. H. Cassels	..
Anguilla—E. A. King	1
Centreville—B. H. Williams	3
Eden—C. Y. Higginbotham	1
Edwards—R. E. Alsworth	14
Fayette—M. H. Wells	14
Gloster—R. A. Allums	13
Hermanville—J. A. McRaney	4
Lorman—E. E. Price	7
Louise—P. H. Grice	2
Mayersville—F. C. Presley	..
Natchez—W. B. Alsworth	7
Oak Ridge—F. W. Thompson	..
Port Gibson—J. B. Holyfield	11
Rolling Fork—J. O. Ware	..
Roxie—W. J. Walters	1
Satartia—F. J. Jones	1
Silver City—L. J. Snelgrove	3
Vicksburg, Crawford St.—T. O. Prewitt	5
Vicksburg, Gibson Mem.—O. H. Scott	18½
Washington—A. W. Wilson	3
Woodville—L. P. Anders	6
Yazoo City—C. W. Crisler	3
Miscellaneous	25

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

N. J. Golding—District Superintendent.

Aberdeen—E. R. Smott	11
Algoma—Bob Buskirk	1
Amory—E. H. Cunningham	10
Becker—W. D. Waugh	12
Buena Vista—G. H. Ledbetter	3
Calhoun City—E. F. Tucker	8
Coffeeville—J. V. Stewart	15
Derma—A. S. Brisco	12
Greenwood Springs—A. M. West	1
Houlka—W. V. Stokes	8
Houston—G. R. Williams	2
Mooreville—J. L. Nabors, Jr.	13
Nettleton—W. C. McCay	21
Okolona—A. Y. Brown	16
Pairs—	..
Pittsboro—H. R. McKee	14
Pontotoc—G. H. Boyles	7
Prairie—M. J. Peden	7
Randolph—C. D. Mayo	..
Salem—O. L. Elliott	2
Shannon—G. R. Meaders	13
Smithville—W. C. Mattox	1
Toccopola—	..
Tremont—J. W. Holliday	3
Tupelo—W. A. Tyson	28
Vardaman—T. F. Sartain	3
Verona—G. A. Baker	12
Water Valley—R. G. Moore	20
Water Valley, Main St.—R. P. Neblett	1
Woodland—R. C. Mayo	2
Miscellaneous	9½

Corinth District

W. R. Lott—District Superintendent.

Abbeville—James Heflin	..
Ashland—J. B. Burns	2
Baldwyn—A. C. Bishop	6
Belmont—H. C. Lewis	4
Blue Mountain—J. N. Hinson	22
Booneville—T. H Ferrell	20
Booneville Circuit—J. E. Roberts	14
Burnsville—W. T. Bazzell	1
Chalybeate-Walnut—N. L. Threet	5
Corinth—	
First Church—W. C. Newman	62
Southside—W. R. Goudelock	6
Corinth Circuit—W. R. Hammontree	18
Hopewell—H. M. Bennett	..
Dumas—T. A. Filgo	4
Fulton—Marlin McCormack	5
Guntown—L. P. Jumper	5
Hickory Flat—W. H. Heath	3
Holly Springs—Seamon Rhea	22
Iuka—E. G. Mohler	16½
Iuka Circuit—M. N. Hamill	7
Kossuth—B. F. Bullard	5
Lowrey—O. J. Richardson	..
Mantachie—J. F. Elliott	2
Marietta—C. L. Ivy	3
Myrtle—W. M. Hester	11
New Albany—C. A. Parks	73
New Albany Circuit—K. E. Clark	15
Oxford—J. A. George	21
Potts Camp—Z. A. Jumper	12
Rienzi—W. R. Liming	5
Ripley—C. L. Rogers	19
Sherman—Guy Ray	1
Tishomingo—E. M. Allen	8
Waterford—Joe Caruthers	2
District Conference	18½

Columbus District

A. T. McIlwain—District Superintendent.

Ackerman—W. L. Storment	2
Artesia—S. W. Hemphill	6
Bellefontaine—C. E. Stewart	3
Brooksville—W. M. Wright	8
Caledonia—J. L. Nabors	1
Chester—E. G. Potts	12
Columbus—J. D. Wroten	62
Columbus, Central—T. E. Gregory	17
Crawford—J. D. Simpson	6
Ethel—T. W. Smallwood	6
Eupora—M. E. Scott	14
Kilmichael—C. L. Oakes	1
Kosciusko—T. B. Thrower	35
Kosciusko Circuit—J. L. McElroy	11
Longview—E. M. Shaw	11
Louisville—J. J. Baird	27
Louisville Circuit—J. W. Gibson	2
Mathiston—H. D. Suydam	2
Macon—	1
Macon Circuit—W. R. Richardson	..
Noxapater—E. B. Sharp	5
Sallis—S. B. Potts	10
Shuqualak—B. A. Thornton	13
Starkville—J. R. Countiss	13
Sturgis—G. W. Curtis	8
Weir—J. N. Humphrey	2
West Point—V. C. Curtis	30
Miscellaneous	17½

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Greenville District

J. W. Ward—District Superintendent.

Arcola—H. G. Wallace	..
Boyles—W. C. Beasley	2
Clarksdale—S. H. Caffey	8
Cleveland—R. G. Lord	5
Coahoma—M. E. Armstrong	13
Dubbs—J. B. Connor	1
Dublin—W. R. Crouch	3
Duncan—W. W. Jones	1
Prairs Point—W. D. Smith	..
Glen Allen—W. D. Bennett	2
Greenville—L. P. Wasson	9
Gunnison—F. H. McGee	1
Hollandale—A. R. Beasley	11
Indianola—S. E. Ashmore	21
Leland—W. B. Baker	10
Lula—J. C. Wasson	8
Merigold—J. M. Guinn	2
Rosedale—W. W. Hartsfield	..
Shaw—C. W. Avery	1
Shelby—G. C. Gregory	14
Tunica—W. L. Pearson	2
Miscellaneous	24

Greenwood District

H. F. Brooks—District Superintendent.

Acona—W. M. Langley	1
Belzoni—J. T. McCafferty	22
Black Hawk—R. E. Wasson	16
Carrollton—T. M. Dye, Jr.	12
Drew—H. H. Wallace	12
Duck Hill—H. N. McKibben	1
Durant—E. S. Lewis	11
Ebenezer—E. C. Abernathy	3
Greenwood—J. E. Stephens	3
Itta Bena—R. T. Hollingsworth	15
Inverness—T. M. Bradley	7
Lexington—T. H. Dorsey	8
Minter City—W. P. Bailey	6
Moorhead—S. A. Brown	1
Pickens—E. C. Driskell	7
Poplar Creek—C. W. Baley	2
Rocky Hill	..
Ruleville—J. O. Dowdle	1
Schlater—N. D. Guerry	4
Sunflower—J. W. York	4
Swiftown—W. W. Bruner	6
Sidon—W. S. McAlilly	8
Tchula—W. T. Phillips	15
Vaiden—A. L. Davenport	27
Webb—W. O. Hunt	5
Winona—J. H. Holder	8 2-3
Winona Circuit—T. G. Lowry	..
Miscellaneous	18

Sardis-Grenada District

C. T. Floyd—District Superintendent.

Arkabutla—J. A. Patterson	..
Batesville—W. M. Jones	..
Byhalia—H. P. Lewis	7
Charleston—A. C. McCorkle	13
Cockrum—G. W. Robertson	1
Coldwater—H. E. Finger	10
Como—W. H. Mounger	8
Courtland—R. C. Nanney	..
Crenshaw—W. C. Galceran, Jr.	7
Grenada—W. L. Robinson	6
Hernando—E. M. Sharp	1
Holcomb—A. W. Bailey	25
Horn Lake—N. N. Maxey	2
Lake Cormorant—W. M. Campbell	4
Lambert—L. C. Lawhon	13
Longtown—G. L. Nicholas	1
Marks—J. S. Maxey	6
Mt. Pleasant—B. B. Bailey	2
Oakland—W. S. Selman	1
Olive Branch—E. L. Jernigan	20
Pleasant Hill—J. M. McCay	2
Red Banks—H. L. Beasley	5
Sardis—W. J. Cunningham	11
Sardis Circuit—B. D. Benson	2
Senatobia—	15
Shuford—J. A. Biffle	1
Tutwiler—W. W. Milligan	13
Tyro—L. H. Floyd	2
Miscellaneous	6

LOUISIANA CONFERENCE

Alexandria District

R. H. Harper—District Superintendent.

Alexandria—B. C. Taylor	9
Atlanta—J. W. Jones	2
Boyce—L. R. Nease	21
Bentley—C. Shaw	5
Bunkie—H. E. Pfost	41
Belah—W. F. Ragsdale	2
Colfax—E. E. Slyvest	14
Campti—J. L. Lay	5
Dry Prong—H. W. Ledbetter	3
Elizabeth—A. D. StAmant	3
Ferriday—T. T. Howes	20
Glenmora—A. D. George	20
Jena—W. F. Roberts	18
Jonesville—H. B. Crammer	1
Lecompte—F. J. McCoy	20
Marksville—W. C. Mason	9
Melville—C. B. Powell	8
Montgomery—Mrs. Wardlow	7
Mt. Zion—G. H. Corry	16
Melder—J. R. Strozier	35
Montrose—Murrell Gunn	3
Natchitoches—C. F. Lueg	26
Olla—C. L. Moore	6
Opelousas—E. C. Dufresne	45
Oakdale—J. C. Sensintaffar	11
Pineville—R. M. Bentley	56
Pollock—Ruth Nuttall	6
Pleasant Hill—J. P. Paul	15
Palestine—J. B. McCann	30
Provencal—H. C. Kinney	1
Rochelle—A. L. Smith	14
Sicily Island—H. B. Teer	15
Trout—J. E. Selfe	2
Urania—Jerome Cain	13
Winnfield—H. B. Hysell	20
Weaver—L. A. Bodie	12
White's Chapel—J. A. Jones	17

Baton Rouge District

W. L. Doss, Jr.—District Superintendent.

Amite—A. T. Law	13
Angie—Walter Clark	2
Baker—J. L. Beasley	16
Bogalusa—G. W. Pomeroy	9
Bogalusa Circuit—C. M. Morris	4
Blackwater—J. P. Bonnecarrere	21
Baton Rouge—J. H. Crowe	30
Clinton—F. S. Flurry	15
Covington—J. C. Rousseaux	19
Denham Springs—O. H. Jones	..
Fisher—A. W. Coody, Jr.	5
Franklin—I. W. Flowers	20
Gonzales—C. J. T. Cotten	20
Greensburg—R. V. Fulton	9
Hammond—T. H. Trotter	20
Jackson—W. B. Hollingsworth	4
Kentwood—L. L. Booth	8
Istrouma—R. R. Branton	33
Lottie—L. W. Cain	2
Live Oak—E. L. Tatum	9
Pearl River—W. B. VanValkenburgh	37
Pine Grove—Elmo LeBlanc	2
Plaquemine—A. P. Boyd	4
Ponchatoula—H. T. Carly	17
St. Francisville—D. T. Williams	4
Springfield—M. D. Felder	20
Slaughter—Robt. Jamieson	..
Tickfaw—P. W. Sibley	16
Walker—E. W. Corley	12
Zachary—G. A. Galloway	14
Miscellaneous	12

Lake Charles District

B. H. Andrews—District Superintendent.

Abbeville—J. A. McCormack	24½
Bell City and Hayes—C. W. Rodgers	1
Crowley—J. B. Grambling	10
Church Point—T. D. Lipscomb	15
Davidson Mem.—E. M. House	4
DeQuincey—W. T. Gray	21
DeRidder—D. W. Poole	15
Ebenezer—C. J. Thibodeaux	8
Eunice—Otis W. Spinks	14
Gueydan—Don Wineinger	13
Hackberry—B. P. Roberts	14
Hornbeck—W. D. Gray	16
Iowa—Sam Nader	10
Indian Bayou—L. N. Hoffpauir	14
Jennings—E. P. Drake	6
Jeanerette—J. H. Sewell	11
Kinder—R. T. Pickett	13
Lake Arthur—T. J. Holladay	11
Lafayette—V. D. Morris	30
Lake Charles—J. H. Bowdon	40
Leesville—A. A. McKnight	23
Merryville—W. C. Barham	14
Many—R. T. Pynes	23
New Iberia—R. H. Staples	25
Raymond—J. C. Krumnow	6
Rayne—D. F. Anders	25
Simpson—E. R. Haug	4
Sulphur—Martin Hebert	28
Vinton—F. A. Matthews	13
Welsh—W. H. Bengtson	8
West Lake—C. W. Quaid	7
Miscellaneous	18

Monroe District

H. M. Johnson—District Superintendent.

Bonita—C. W. Lahey	17
Bastrop—C. E. McLean	18
Columbia—W. R. Wendt	16
Columbia Circuit—Miss Lea Joyner	4
Delhi—J. E. Hearn	25
First Church—A. M. Freeman	83
Gordon Ave.—W. A. Cross	11
Gilbert—S. S. Holladay	16
Grayson—W. H. Carroll	15
Lake Providence—H. N. Brown	13
Mangham—R. L. Cooke	17
Mer Rouge—A. C. Lawton	22
Newellton	..
Oak Ridge—J. F. Dring	14
Oak Grove—S. J. McLean	18
Pioneer—J. C. Price	15
Rayville—Jack Midyett	15
Sterlington—J. W. Lee	11
Sunrise—I. A. Patton	1
Tallulah—H. A. Rickey	25½
Wisner—J. M. Alford	13
West Monroe—C. K. Smith	16
Waterproof—C. M. Hughes	15
Winnsboro—G. L. Tucker	16
Stone Ave.—I. L. Yeager	10
Miscellaneous	20

New Orleans District

W. W. Holmes—District Superintendent.

Aldersgate—L. R. Shumaker	..
Algiers—Don Risinger	1
Canal Street—J. T. Harris	12
Carrollton Ave.—E. C. Gunn	44
Chalmette—J. W. Booth	8
Church of the Redeemer—P. Pallotta	..
Donaldsonville—W. W. Perry	13
Eighth St.—J. E. Reaves	2
Morgan City—D. B. Boddie	20
Napoleon Ave.—H. A. Gibbs	7
Franklin—J. B. Harper	12
Felicity Street—W. D. Boddie	6
First Church—N. H. Melbert	54
Golden Meadow—R. L. Clayton	6
Gretna—A. R. Hoffpauir	4
Gentilly—Don Harwell	..
Houma Heights—M. S. Robertson	[illegible]
Houma, First Church—E. B. Chaney	[illegible]
Lockport—C. F. Sheppard	[illegible]
Lakeview	[illegible]
Lutcher	[illegible]
Munholland Mem.—Karl A. Tooke	[illegible]
Parker Mem.—E. B. Emmerich	[illegible]
Rayne Mem.—H. L. Johns	[illegible]
St. Mark's—J. C. Whittaker	[illegible]
Slidell—J. W. Faulk	[illegible]
Second Church—T. F. King	[illegible]

Ruston District

D. B. Raulins—District Superintendent.

Arcadia—R. M. Brown	1
Arcadia Circuit—M. G. Lee	[illegible]
Athens—B. P. Durbin	[illegible]
Bienville—C. L. Elliott	[illegible]
Calhoun—J. A. Knight	[illegible]
Chatham—J. T. Garrett	[illegible]
Clay—A. M. Martin	[illegible]
Cotton Valley—J. P. Wilson	[illegible]
Choudrant—J. D. Huff	[illegible]
Claiborne—R. H. Hearne	..
Dubach—J. W. Ailor	16
Eros—F. L. Hearne	5
Farmerville—W. O. Byrd	6
Gibsland—G. A. LaGrange	15
Haynesville—Louis Hoffpauir	18
Heflin—A. M. Wynne	14
Homer—W. H. Giles	6
Hodge—A. W. Townsend	1
Jonesboro—W. D. Milton	46
Lisbon—R. E. Walton	9
Minden—J. J. Rasmussen	21
Ringgold—E. W. Day	19½
Ruston—Guy M. Hicks	37
Sibley—Rex Squyres	2
Springhill—A. S. J. Neill	14
Shonagloo—Percy Hoffpauir	..
Simsboro—L. P. Moreland	..
Miscellaneous	12

Shreveport District

A. M. Serex—District Superintendent.

Belcher—J. W. Matthews	2
Bossier City—A. P. Smith	18
Broadmoor—Geo. Pearce	18
Cedar Grove—L. E. Douglas	10
Cedar Grove Mission—S. S. Bogan	10
Converse—F. E. King	..
Coushatta—W. D. Kleinschmidt	..
First Church, Shreveport—Dana Dawson	19
Greenwood—F. C. Collins	15
Grand Cane—J. P. McKeithen	7
Haughton—J. J. Davis	3
Hall Summit—E. M. Mouser	1
Ida—Thurmon Spinks	13
Logansport—W. O. Lynch	21
Mansfield—Marion S. Monk	20
Mangum Mem.—P. M. Caraway	22
Mooringsport—Van Carter	3
Noel Mem.—F. M. Freeman	2
Oil City—J. F. Kilpatrick	6
Pelican—A. A. Collins	18
Plain Dealing—L. A. Carrington	14
Park Ave.—S. A. Seegers	9
Rodessa—Jack Cooke	5
Winn Memorial—B. D. Watson	8
Trees—W. L. Watson	1
Vivian—N. E. Joyner	8
Zwolle—A. M. Brown	..
Miscellaneous	26

ENGLAND SMILES

Sidelight on Rationing

Some boy, leaving shop, is overhead to mumble to himself: "Too old for oranges. Too young for cigarettes. What a blinkin' life!"

* * *

American Influence

"What did you learn at school today?"

"We learned to say 'Yes, sir' and 'Yes, ma'am.'"

"Ah, that's very important, isn't it?"

"You said it, baby!"

* * *

European Humor

Said the Dutchman to his wife, as they finished dinner:

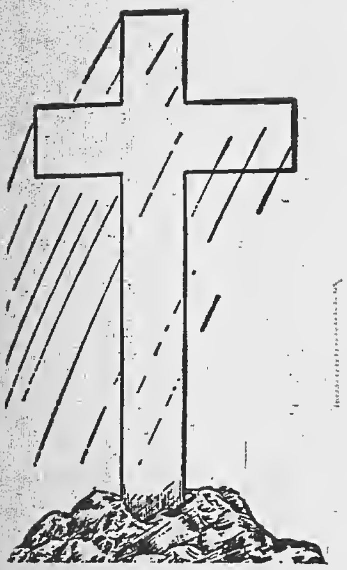
"Is there, my dear, anything left in the bottom of the teapot for me to smoke?"

—Selected.

Great works are performed not by strength, but perseverance.—Steele.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

Sympathy . . . . in the noblest exercise of it, is the Spirit of God working together with our spirit; it is warmth as well as light, putting into us a new heart, and taking away the stony heart which is dead to its natural surroundings.

—Benjamin Jowett.

THE PRAYER-ROOM TODAY

Even so, my Father, would I turn to Thee, thankful that I can read in Thine eyes a perfect understanding of all that I would say to Thee. Thou canst interpret, beyond this poor tale of failure and mistake I bring to Thee, the story of my dim and half-conscious strivings after better things. Thou canst see, within the man I am, the man I would fain be. I know Thou wilt not let my longing be in vain, because it is Thine own longing within my heart. I know that Thou, who hast shown me in Jesus what my life might have been, dost not mock me with dreams of impossible things. Even now, with wondering joy, I know that I am accepted in the Beloved. And one day, through Thy mercy, I shall awake in His likeness and be satisfied. Amen.

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NEW ORLEANS, LA.
THURSDAY, SEPT. 24, 1942.

Truth Never Dies

Truth never dies. The ages come and go.
The mountains wear away, the stars retire.
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

It answers not. It does not take offense,
But with a mighty silence bides its time;
As some great cliff that braves the elements
And lifts through all the storms its head sublime,
It ever stands, uplifted by the wise;
Truth never dies.

As rests the Sphinx amid Egyptian sands;
As looms on high the snowy peak and crest;
As firm and patient as Gibraltar stands,
So truth, unwearied, waits the era blest
When men shall turn to it with great surprise.
Truth never dies.

—Michigan Christian Advocate.

WALLET OF THE WEEK

SIR FLINDERS PETRIE, who died recently at the age of eighty-nine years, is said to have been one of the greatest of British Egyptologists. An over-zealous secular writer referred to him as a man who "proved the truth of the Bible." Confirmatory evidence is not without value as auxiliary to the revealed Word, but the truth of the Bible message has its primary verification in men and women who for centuries testify to its truth out of their own experiences of redemption.

* * *

THE AMERICAN BIBLE SOCIETY is supplying the Scriptures to prisoners of war and war refugees in 25 languages. The languages supplied are: Amharic, Arabic, Armenian, Bulgarian, Czech, Dutch, English, Ethiopian, Finnish, French, Galla, German, Ancient Greek, Modern Greek, Hebrew, Hungarian, Italian, Lithuanian, Norwegian, Polish, Portugese, Russian, Serbian, Spanish, and Yiddish. This list constitutes a language index of the extent to which the world is involved in the present struggle.

* * *

WHEN CORREGIDOR FELL approximately one hundren women were on the Rock, says the National Nursing Council for War Service, and most of them were nurses. This vanguard of unsung heroines is represented by their sisters in cities, towns, and rural areas across the whole world. In order to recruit the necessary nursing force for the Army and Navy needs, "Nurses' Day" is being observed in many localities for the enlistment of eligible graduate nurses and for the supplying of local needs with competent student and retired nurses.

* * *

THE TOLL OF WAR DEAD, since 1931, when Japan invaded Manchuria, is fourteen million, according to figures compiled by Atwood H. Townsend, of New York University. Of that number nine and a half million were civilians. Chinese dead since 1937 is placed at two million three hundred thousand soldiers, and six million civilians. These estimates represent a minimum deduction from figures available and the maximum deduction would have been fifty per cent higher. Add to this number of dead the vast number of wounded, the story of property destruction, and the tragedy of human suffering, and we have the picture of war today.

* * *

THE LUTHERAN CHURCH has evolved a plan of internship as a part of the training for a degree in theology. Under this plan, the candidate serves some needy and neglected field fourteen months and then returns to the seminary for his senior year of work. In this way the student is not wholly dependent upon an impersonal fund of knowledge, but he brings his own experiences and problems for interpretation and analysis by men of wide experience and seasoned judgment. It sounds like a better way than the hit-or-miss policy of teaching them the books and letting them go with no understanding of the practical values.

THE PAPERS OF AMERICAN CATHOLICISM, according to the Catholic Press Directory, have now a total circulation of 9,125,655. This is said to represent an increase of two million in the last ten years. During the decade beginning in 1932, the number of publications increased from 310 to 332. There are 7 dailies, 9 semi-weeklies, 125 weeklies, 127 monthlies, 15 bi-monthlies, 44 quarterlies, 4 annuals, and 1 bi-annual. Of these, 262 are printed in English and the remainder in the languages of Europe.

* * *

A CHURCH STATISTICIAN, quoted by **The Religious Telescope**, says: "Five per cent of all church members do not exist; ten per cent of them cannot be found; twenty-five per cent of them never go to church; fifty per cent never contribute a cent to the work of the church; seventy-five per cent never go to the mid-week prayer service; ninety per cent do not have family worship in their homes; ninety-five per cent never try to win a lost soul to Christ." If the half of this statement be true, we may be sure that the millennium is not yet at hand.

* * *

THE DIVORCE SCOURGE is said to be on a rampage again in this country. In 1940, Texas led with twenty-seven thousand divorces. Other states followed in the order named: California, Ohio, Illinois, Michigan, Missouri, Florida, and New York. Reno, once famous as a divorce mill, is no longer conspicuous, nor is it necessary. The war situation is probably responsible for much of the divorce evil, and will doubtless further aggravate conditions. This means that the American home is in greater jeopardy than ever before in our history.

* * *

SPOKEN LANGUAGES, used throughout the world, are said to number two thousand seven hundred and sixty-nine. This total does not include the minor dialects. The estimate was made by Professor Mario Pei, of Columbia University's Romance Language Department. When it is remembered that the Bible has been translated into just a few more than a thousand tongues, we begin to see how great is the task remaining for a complete coverage of the world with the printed message upon which its evangelization depends.

* * *

NATIONAL DAYS OF PRAYER in Britain, of which the one on September 3, was the seventh in this war, are said to have met with a constantly diminishing response, and to have recalled the caustic jibes of prayer critics in the first World War. The first of such was, "The Church of England is only the Tory party at Prayer." Not less withering were the comments of the then Bishop of Chelmsford, "It seems as if God Himself were sitting on the fence," and Dean Inge's remark that he did not think the nation should "pester the deity." The present Bishop of Chelmsford is quoted as saying, "Best sellers today . . . have made shallow agnostics of tens of thousands of our people."

New Orleans

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EDITORIAL

THE CHURCH AND THE PROPHET

The history of religion is inseparably associated with the message of the prophet and any measure of complacency in the face of the waning influence and authority of the prophet in religious life betokens either indifference to, or ignorance of the facts of religious history. John the Baptist, the wilderness preacher, came at the end of a period of three hundred years during which the voice of no great prophet had broken the silence with the challenging message of God. There is reason to believe that it was during this time that the Pharisaic party gained ascendency in directing the religious life of the people. It was probably a lay revolt through which religion was made mechanical, and the corrupting political tendencies of the sect justified the censure of Jesus who referred to them as "a generation of vipers."

The trends in our American Protestantism are not wholly different from those which marked the civilization of Palestine when Jesus was born. A recent writer intimates, "the world has gone mad with secularism, materialism and sensate culture." This sweeping challenge is supported by citations from "The Education of American Protestant Ministers," by Professor Mark May, of Yale University. Professor May says that, of 8,000 men graduated by American colleges and universities in 1870, "sixteen hundred of them entered the Gospel ministry." In 1928, only fifteen hundred of 64,878 male graduates entered the ministry, when the population had increased two hundred and seventeen per cent and the number of churches had increased two hundred and forty per cent!" Professor May then observes: "For sixty years, the educational level of the ministry has been falling during a period of phenomenal increase in the educational level of the general population."

We do not hold the view that an educated ministry is the answer to the problem which confronts our generation, but we do hold that an order of divinely commissioned prophets is necessary if the church is to be an effective means for transmitting the values of our Christian religion. We do not believe that the Protestant Church can meet its responsibilities to a disordered world with a relatively poorer equipped and a diminishing number of prophets. It is also true that the average age of the minister has greatly increased during the last three decades, and many seminary graduates turn aside for more alluring fields, even wholly secular tasks. Because of this, many churches have been abandoned and sold, or left perpetually vacant. In certain sections spiritually famished groups have been exploited by men who have turned to selfish account the fields which have lain fallow through neglect. The Christian Church has a place for all, but the prophet is still indispensable to its instruction, its purity, and its progress.

To use a thought from a book just off the press, Protestantism seems to us to be "choosing a method of neglect" which may end disastrously for its cause. It drifts toward structural weakness and ecclesiastical disintegration by the very neglect to develop and maintain a ministry commensurate with its need, schooled in its experience, trained in its theology, and steeped in its ideals and traditions. On the other hand, Roman Catholicism, with a genius for churchmanship rooted in the centuries, builds a priesthood in anticipation of its need. Since 1917 its seminaries have been increased from 102 to 202, its students for the priesthood have increased from 6,898 to 17,087, and its secular priests from 14,602 to 22,450.

THE YOUTH FELLOWSHIP CONVOCATION

The Methodist Youth Convocation, reported by the Information service of the Methodist Church, probably had many praiseworthy aspects, but we doubt that the weak attitude toward the Methodist soldier at the front will elicit great enthusiasm among those whose sons are engaged in the bloody struggle with our relentless enemies. The report says that "Recognition was given to the part which Methodist youth already are playing in the emergency," but that seventy voted against and fifty-two declined to record their votes either way upon what we think was a perfectly colorless and evasive resolution. The endorsement of the soldier at the front was vague and general, and it was coupled with those who represent the very antithesis of their soldierly service. The pronouncement concluded with, "We deplore any action which seems to be in violation of the Christian Church as such, and we deplore the action of any Methodist agency contrary to the spirit and intent of the action of the General Conference of 1940."

We have no idea what "agency" may have been in the minds of those who drafted that statement, but we do not believe that such a pointless endorsement capped, as it was, with a wailing jeremiad, will be very reassuring to our men who are at the front fighting the enemies of both civilization and the Church. It seems to us that the appeal to the peacetime pronouncement of 1940 assumes too much for the finality of that statement, and it leaves out of account Pearl Harbor and the horrors of the struggle in the Pacific, where our soldiers fight for the survival of all that we hold dear.

For our part, we "deplore" the apologetic attitude of anyone touching those heroes who are now bombarding the very gates of death that peace, freedom, and even civilization may not perish from the earth. Between us and an authoritative voice at the peace table is the winning of a great war. We had as well know now that victory will not be achieved by "civil disobedience," pious monasticism, soft words, or apologetic attitudes regarding aliens and enemy nationals. We face issues of blood and iron and it is no time for doubtful loyalty and no place for spineless mollycoddles.

YOU CAN'T GO BACK

B. P. Brooks

This columnist has just returned from a visit to that beloved little city in the Mississippi Delta where, for eighteen years, he performed a labor of love as Superintendent of Schools. Every loyal person perhaps thinks his community is a little better than any other place in the world. But in a section of Mississippi well-known throughout the Southland for its generosity and hospitality, there is possibly no place so neighborly, so sympathetic, so ready to respond to the unfortunate, so inclined to overlook the faults and foibles of others as this particular place. For nearly a score of years, this was "home" in the truest sense of the word.

What words fall upon the ear with so much of music in their cadence as those which recall the scenes of a young couple just starting out in life, words that recall the innocent and happy childhood of those whom God has given us to nurture and to love. How fond recollection delights to dwell upon the events which marked this early pathway, when the unbroken home-circle presented a scene of loveliness vainly sought but in the bosom of a happy family. What a blessing it was, when weary with care, to live in the midst of friends one loved and be able to forget troubles and dwell in peace and quietude among understanding neighbors. When other friends prove false, home friends are the steadfast and sure stays of one's peace of soul—are best and dearest when the hour is darkest and the danger of evil is greatest.

But alas! there have been so many changes in a few short years! The portals of eternal life have been unlocked to admit precious loved ones. Others have moved to distant places. A ready response to a Nation's call to service has taken away the flower of the town's young manhood, and

"Home, the paradise below
Of sunshine, and of flowers,
Where hallowed joys perennial flow
By calm sequester'd bowers"

is occupied by a stranger. It isn't home any more. Even the dear friends who are left have changed. Dark days have come into their homes. Already some of their precious loved ones have made the supreme sacrifice for their country. Many other homes have been broken because of war's cruel ravages. And on all that are still there, the snows of a few more winters have fallen.

The man who wrote

"Backward, turn backward,
Oh, Time in your flight
Make me a child again
Just for tonight"

would have been of all men most miserable if his prayer had been answered. He would have been an infant among a strange and unknown people in a strange and unknown world.

An old, gray-haired alumnus came to this campus recently. He lives in the far north. He said that for fifty years he had nurtured the idea of coming back to his Alma Mater and going over the grounds and rambling around in the places where he had spent happy years in preparing for his life's work. Tears came into his eyes and he could hardly talk when he told about it. He realized his dream and came back to the campus. But he was disappointed. He was sorry he had returned. Life is that way. When this day passes, it is gone forever. You can't go back.

B. P. B.

Others Say. . .

SILVER FROM SAVOY CHAPEL ENTRUSTED TO NEW YORK CATHEDRAL

On United Nations Day a special service was held at the Cathedral of St. John the Divine, New York, when the altar plate of the King's Chapel of the Savoy was presented to Bishop Manning for safekeeping for the duration of the war.

The Bishop said: "In my own name as Bishop and in the name of the Trustees of the Cathedral of St. John the Divine, I accept the custody of these Ornaments of God's Altar; looking unto the day when they may in safety be returned to the Royal Victorian Order of Great Britain and to their place in the Chapel Royal, Savoy, London.

"The entrusting of these Altar Ornaments to the care of this Cathedral for the duration of the war is a symbol of the sacred fellowship between America and Great Britain, and between the Episcopal Church in this land and our Mother Church of England.

"May God uphold and support America and Great Britain and our Allies in this World Battle for Human Liberty, and may He hasten the day of that Triumph of Right and Freedom which shall bring true, and just, and lasting Peace."

"Good Christian People, in the year of our Lord, 1215, the Archbishops and Barons of England wrested from King John that Great Charter which assured religious and personal liberty and the security of civil rights. Magna Carta, written by Stephen Langton, Archbishop of Canterbury, stands as the first corporate moral accomplishment of a people convinced of the abiding truth of the Gospel. In the ancient Abbey of Bury St. Edmunds, the Barons had met a year before and upon the High Altar had sworn fealty to each other in the struggle which culminated with the triumph of Runnymede. Part of that High Altar stands in the Sanctuary of this Cathedral, the gift of the Marquess of Bristol. It is placed here as a symbol of the community of political tradition, laws and liberties, which is the inheritance of the English-speaking commonwealths throughout the world.

—The Spiritual Issues of the War.

IS RELIEF STILL NEEDED?

By Herbert Welch

Yes, more than ever! There is more money to give than a year ago. Missionary and benevolent funds in this country and also in England are receiving increased support. The Methodist people share in the enlarged national income and join the upward trend in giving. But while salaries are being raised and debts being paid, we must not forget the neighbor whom we are to love even as ourselves!

That neighbor's needs have not lessened but have grown with the passing months. The area of suffering is expanding, the intensity of suffering is increasing, savings and supplies are exhausted. General Jan Smuts asserts, "There is struggle, pain and suffering on a scale unknown in history."

The tragic needs of men, women and children whose lives have been blasted by war present a compelling challenge to the Christian Church. The very essence of our Christian gospel is that we should help, even at sacrificial cost. To ignore or slight this need is to be recreant to our God-given responsibility. To render an adequate ministry will be to seize most creatively this situation. We dare not fail to take every occasion to make His love and care most clearly understood by those who suffer.

Take a single, almost trivial, example. From a Methodist hospital in West China comes this word:

"I have felt so badly that we had no fund for the poor as I have always had wherever we have been. Food is so high-priced that it was impossible to take in those who could not afford to pay for it. When Bishop Chen was here on one of his flying trips, I told him of this and my hopes to get a fund somehow for this purpose. This week a letter came from the Bishop saying that the Methodist Committee for Overseas Relief had set aside $5,000, Chinese currency (about $250 U. S. A.), for our hospital. My, how that did rejoice my heart! We have a beggar boy in the hospital now that we picked up off the street, and we are trying to pull him through. And we have a father and his little son, both ill from hook-worm. The father has not been able to work for three months, and the little mother has been trying to support the family which has three children. How thankful I am that the relief funds were here so we could help this little family to get on its feet again. Every day sees poor folk—sick and needing medicine—but too poor to buy it. On their slips we now write M. R. F. (Methodist Relief Fund) and they can get what medicines they need, free."

The responsibility for these needy ones rests in a peculiar way upon the Christian Church. We must help our people to recognize that while, as Christian citizens, they have many responsibilities, to the Red Cross and other appeals, the implications of this hour are so critical and of such tremendous importance for the churches that their sacrificial and consecrated help is indispensable to render a truly Christian service of compassion to the victims of war.

For our own sakes we must do it. To deny the impulse of generosity arising from our Christian belief is to throttle our spiritual growth and cause it to shrivel.

For the Church's sake we must do it. The help which we give will keep alive members and leaders of the Church in many lands who would actually perish without our help. The ministry of love and care in the name of our Lord to all, without reference to race, color or creed, is the most creative opportunity that has ever been presented to the Church. To enter wholeheartedly and sacrificially into meeting the needs of suffering mankind will be to convince untold numbers of people that Christianity has a direct bearing upon the future of personal and national relationships in our world. Such witness will be read in many languages and by many peoples who cannot read any book and who may never listen to any sermon.

For the world's sake we must do it—the world that lies by the roadside wounded and dying. Here is a new adventure upon which all may enter with an undivided heart. In this, as a recent popular book put

(Continued on page 9)

ADVOCATE CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference	1941	1942
Alexandria District—R. H. Harper, D. S.	613	615
Baton Rouge District—W. L. Doss, Jr., D. S.	280	421
Lake Charles District—B. H. Andrews, D. S.	425	485½
Monroe District—H. M. Johnson, D. S.	415	446½
New Orleans District—W. W. Holmes, D. S.	400	424
Ruston District—D. B. Raulins, D. S.	260½	412
Shreveport District—A. M. Serex, D. S	400	400
TOTAL	2,793½	3,204
Mississippi Conference		
Brookhaven District—R. H. Clegg, D. S	157½	182
Hattiesburg, B. L. Sutherland, D. S.	462½	495
Jackson District—Otto Porter, D. S.	159½	235
Meridian District—J. L. Neill, D. S.	159	185
Seashore District—J. F. Campbell, D. S	137½	439
Vicksburg District—Van R. Landrum, D. S.	74	144½
TOTAL	1,150	1,680½
North Mississippi Conference		
Aberdeen District—N. J. Golding, D. S.	128½	256½
Columbus District—J. M. Bradley, D. S	145	328
Corinth District—W. R. Lott, D. S.	92	418
Greenville District—J. W. Ward, D. S.	50	138
Greenwood District—H. F. Brooks, D. S	126½	227
Sardis-Grenada District—C. T. Floyd, D. S.	95	199
TOTAL	637	1,566½
GRAND TOTAL	4,580½	6,451

SUPPLEMENTARY REPORT

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Many—Russell T. Pynes	24
Trees—W. L. Watson	2
Jackson—W. B. Hollingsworth	6
Gonzales—C. J. T. Cotten	22
Rodessa — Jack Cook	10
Rochelle—Addison Smith	17
Hornbeck—W. D. Gray	17
Ponchatoula—H. T. Carley	26
Zwolle—A. M. Brown	17
Belcher—J. W. Matthews	9
Mooringsport—Van Carter	10
New Orleans—Karl Tooke	13
Coushatta—W. D. Kleinschmidt	15
Marksville—W. C. Mason	14
Hall Summit—E. M. Mouser	11
Ringgold—E. W. Day	33½
Algiers—Don Risinger	15
Campti—J. L. Lay	10
Dry Prong—H. W. Ledbetter	4
Lecompte—F. J. McCoy	23
White's Chapel—J. A. Jones	19
Montgomery—Mrs. Lula Wardlow	8
Oakdale—J. C. Sensintaffar	12
Boyce—L. R. Nease	22
Bunkie—H. E. Pfost	42
Mt. Zion—G. H. Corry	17
Bentley—C. Shaw	6
Athens—B. P. Durbin	4
Pleasant Hill—Jeff Paul	16
Shreveport—B. D. Watson	26
Trout—J. E. Selfe	19

Mississippi

Lucedale—W. B. Jones	15
Logtown—Y. A. Smith	5
Barlow—A. C. Walley	13
Terry—T. A. Carruth	47
Springridge—Ellis Williamson	4
Moss Point—R. L. Walton	8
Ocean Springs—D. M. Ulmer	8
Brooklyn—E. E. Samples	8
Purvis—L. L. Matheny	14
Lumberton—F. L. Applewhite	10
Tylertown—C. A. Schultz	16
Long Beach—R. I. Moore	10
Saucier—E. W. Scott	7
Biloxi—Clyde H. Gunn	16
Coalville—S. B. Watkins	7
Vicksburg—Mrs. N. E. Cunningham	20½
Pascagoula—E. W. Ulmer	27
Poplarville—S. F. Harkey	8
Picayune—J. H. Morrow	13

North Mississippi

Tyro—L. H. Floyd	16
Louisville—J. W. Gibson	5
Belzoni—J. T. McCafferty	24
Crenshaw—W. C. Galceran	8
Water Valley—R. P. Neblett	2
Winona—J. H. Holder	11

CONFERENCE NEWS AND PERSONALS

Rev. C. B. Powell writes that he has had two very successful revivals on the Melville, La., charge.

Rev. R. M. Brown, pastor at Arcadia, La., will have a Home-Coming dedication service at Mt. Moriah church on Sept. 27, the church to be dedicated by Bishop A. Frank Smith.

Bro. L. L. Matheny has our thanks for his loyalty to the paper and an encouraging word for the editor. He is pastor at Purvis, Miss.

Mrs. Leta Mason, Advocate representative for Fifth Street church, Meridian, Miss., has done a splendid work. The church has credit for 17 subscriptions in the campaign.

Rev. E. W. Ulmer, pastor at Pascagoula, Miss., has done a thoroughgoing piece of work in his Advocate campaign. We appreciate his interest and the splendid loyalty of his people.

Rev. S. B. Watkins, pastor of Coalville. Miss., charge, does not propose to cease his efforts for the Advocate because the special effort campaign has ended. We appreciate his kind spirit.

Rev. Raymond Corrigan, who has a student pastorate at Wylie, Texas, says that he is enjoying his work at S. M. U. He has had 24 additions on the charge this year, and 19 of them on profession of faith.

Rev. S. F. Harkey, pastor at Poplarville, Miss., writes that his mother is with him at the present time. She is quite advanced in years, was long a resident of Tupelo, Miss., and is one of the noblest Christian women whom it has been our honor to know.

Dan W. Hoffpauir, son of Rev. and Mrs. A. R. Hoffpauir, of Gretna, La., is now a staff sergeant glider pilot. This means that he has his wings. He has been transferred to Kirkland Field, Albuquerque, New Mexico, for further training.

Mrs. Mae S. Mitchell writes that they are making plans for what they hope will be a great revival at Waterproof, to begin on October 11. Preaching will be done by Rev. Henry A. Rickey, and the pastor is Rev. C. M. Hughes.

Rev. T. B. Winstead, of the Ovette, Miss., charge, says that he is closing out the year in a very satisfactory way. Financial obligations have been well taken care of, good revivals at all three of his churches, and a fine people to serve.

Rev. Y. A. Smith has our thanks for his faithfulness to the paper at Logtown, Miss. Bro. Smith has a small membership and therefore cannot make an impressive report as to numbers, but after all numbers are less important than loyalty.

Rev. W. L. Watson reports a union revival at Trees, La., with the Methodist and Baptist churches cooperating. The attendance was excellent and the Methodist church received 5 members. The pastors of the two churches did the preaching.

Rev. L. H. Floyd reports having had a good year at Tyro, Miss. Among other things he has increased the circulation of the Advocate from one to sixteen, and that is a good record for that charge and we appreciate our friends.

Rev. Alfred M. Brown adds to a splendid year's work at Zwolle, La., an equally impressive record for the circulation of the New Orleans Christian Advocate. Thanks to him and his people for this expression of their loyalty.

Rev. Fred S. Flurry, pastor at Clinton, La., writes that the church at Bluff Creek was dedicated on Sunday of last week by Dr. W. L. Doss, district superintendent. The church was built several years ago, but has been cleared of debt and is now dedicated.

Our good friend, Mrs. N. E. Cunningham, of Gibson Memorial church, is far out in front in the Advocate campaign in the Vicksburg District. Sister Cunningham is advanced in years and not in the best of health, and we appreciate all the more her devotion to her church and its paper.

A DAILY PRAYER IN WAR-TIME

For the Prayer Front

A great multitude, whom no man can number, are daily praying to Thee, O Father Eternal, in behalf of victory and peace and the succor of our sons in service. Thy promise is that Thou wilt hear and answer the petitions of even two or three united hearts. We pray today for all who pray. Hear them in Heaven Thy dwelling place, and when Thou hearest, forgive, and grant an answer of peace. Send forth Thy call for recruits to the prayer front, where our hope of victory lies. May none of us grow discouraged because of delayed answers to our supplications; but instead, may we enter into the very patience of God. "Lord, teach us to pray"—to pray strenuously yet submissively; to pray without ceasing; to pray prevailingly, our lives buttressing our prayers. Increase, by the mysterious movings of Thy Spirit, the number of those who meet together for prayer. Deepen, we entreat Thee, the sense of utter dependence upon Thee in all our hearts. In the night watches, amidst the busyness of crowded days, and at stated times of worship, inspire us to faith-filled prayer; sure that Thou art a prayer-hearing and prayer-answering God. Amen.—W. T. E.

Rev. V. D. Morris is planning a training school for First Church, Lafayette, La., the week of November 1, with the First Presbyterian church and Davidson Memorial church cooperating. Four courses will be offered in the school if present plans materialize.

Rev. C. C. Clark and Bro. J. R. Porter are far out in front of all the clan in the Advocate campaign for 1942. A recent list of 25 additional subscriptions brings the total for First Church, Gulfport, to 151. Our hats are off to these splendid campaigners and to our friends in Gulfport.

Rev. J. H. Morrow has had a happy and successful year at Picayune, Miss. The people have been wonderfully cooperative, improvements have been made on the church and parsonage at an approximate cost of $1,400, and all financial obligations will be met.

Mrs. Whitehead, wife of Rev. Harry Whitehead, at one time assistant editor of this paper, and pastor of a church here, died in Birmingham, Ala., on Sunday of last week. They are remembered and were highly appreciated by those with whom they were associated in the years agone. Their daughter was for a time a missionary in Japan.

Mrs.. R. S. Jarrett, of Crenshaw, Miss., sends the Advocate to her daughter, Mrs. Guy Jennings. Mrs. Jarrett's mother was Mrs. W. T. Carlton, who was long a subscriber to the Advocate, and in sending the paper to her daughter, Mrs. Jarrett is keeping up what she feels to be a splendid family tradition.

Rev. Andrew J. Boyles closes his Advocate campaign at Magee, Miss., with a total of 52 subscriptions. This reflects the thoroughgoing work which he has done on the entire program of the church. In addition to taking care of his current obligations, he has made repairs on both churches of the charge this year.

Bro. Wm. C. McDonald is credited with 10 subscriptions at Rodessa, La., which is one of the new and most alive churches in the Conference. Rev. and Mrs. Cooke are reported to be doing a splendid work and they are in high favor with the people. We appreciate our Advocate representatives and the people of Rodessa church.

Rev. E. M. Mouser, pastor at Hall Summit, La., says that he has been handicapped somewhat by two crop failures in succession, but Bro. Mouser is no quitter. We feel sure that he will come through with a good report when his audit is turned in at the end of the Conference.

Rev. E. W. Day, pastor at Ringgold, La., and Advocate representative for the Ruston District, is very happy over the fact that Ruston District is to be in the list of winners in the Advocate campaign for the first time. Bro. Day and others of the Ruston District are entitled to great credit for this achievement.

LUZIANNE
COFFEE
100% GOOD

Rev. N. H. Melbert, pastor at First Church, New Orleans, had a Home-Coming service on last Sunday, according to card sent out to members and friends of the congregation. Service included recognition of families in the Church School, social hour for young folks, and a special service at the evening hour.

Rev. R. P. Neblett, pastor at Main Street, Water Valley, Miss., writes in high commendation of the splendid service done by Rev. S. M. Butts, conference evangelist, in a meeting held at Taylor, Miss., recently. Bro. Neblett writes that he has three sons in the Service and that a fourth who is doing radio work in Chicago may be in the Service by the first of January.

Friends of Mrs. Fannie Maldeis, 1430 Jackson Ave., New Orleans, will regret to learn that she is in the Baptist Hospital suffering from a badly fractured leg, which will keep her confined for probably three weeks. Mrs. Maldeis is a member of the First Methodist church and has always been an active church worker. We wish for her a speedy recovery.

Mrs. Risinger, wife of Rev. Don Risinger, pastor at Algiers, La., was operated on for appendicitis on Thursday night of last week. We are glad to report that at the time this information was received her condition was satisfactory, and we hope that she may soon be entirely recovered. This unfortunate development came in the midst of rejoicing over the coming of a baby girl, Dorothy Ann, born September 1.

Bro. J. B. McCann writes that he has just closed a very successful meeting at Pleasant Grove, on the Palestine circuit. It was a time of spiritual exaltation, and there were 27 conversions, one a woman about 75 years of age. Bro. McCann says that Bro. Raymond Crofott, who has been stationed at Camp Livingston, has been a wonderful help in the work with the young people, but that he is being sent away much to their regret.

Rev. Porter M. Caraway says that his people have recently torn away two old frame buildings and have the foundation laid for a two-story educational plant which they hope to have completed by Conference. When this is completed it is their purpose to remodel a brick building also. Bro. Caraway has received 103 members this year, all financial obligations have been met in full every month, and for several months there has been a cash balance in the treasury of from $300 to $500. In an off-the-record statement, Bro. Caraway says that the pastor has received bonus checks in the sum of $200 this year.

BLACKWATER STATION

Our fourth quarterly conference convened last Wednesday evening, with Dr. Doss, our efficient district superintendent, presiding. Reports from all departments of our church and Church School were very encouraging. As usual our financial program was reported paid in full for the year at the district conference in May. The budget for 1942-43 has already been set, with substantial increases in salary and other items. This station has made remarkable progress during the past few years, due largely to active pastors and a responsive people. Many improvements have been made in the church, a sexton's home has been built on church grounds (all bills paid). We have one of the best-equipped parsonages in the district and a people who are concerned as to the welfare and comfort of their pastor and his family. It is truly a privilege to work with them. We have received 21 into the church, 20 by baptism and profession of faith. All in all, we will again report at conference a good year.

May God bless you in your great work in doing your best to keep our paper before our people.

J. P. BONNECARRERE, P. C.

PREACHERS' MEETING, EAST END, LAKE CHARLES DISTRICT

The regular monthly meeting was held at Eunice, Monday, September 14, with the following present: Bros. Anders, Andrews, Dufresne, Lipscomb, Morris, Sewell, Spinks, and Thibodeaux. The opening hymn, "Lead On O King Eternal," was followed by a devotional given by Bro. Anders, and a prayer was offered by Bro. Andrews. A special prayer was offered by Bro. Spinks in behalf of Bro. Staples and his brother, who is seriously ill.

Bro. Andrews, district superintendent, confirmed Nov. 10 as the date of Annual Conference. Special stress was given to the accepted Conference Benevolence. Bro. Andrews was of the opinion this amount should be paid in full, as most of the churches in the Lake Charles District are very prosperous, materially. He felt that the prosperous churches would be glad to help the less prosperous ones to meet their acceptance if they knew about it in time.

Bro. Andrews made mention of the proposed changes of the district lines, and pointed out the advantages and disadvantages of such a move. Bro. Andrews was asked to send to each church in the Lake Charles District the amount and percentage for District Work, General Administration Fund, and Southern Methodist Scholarship.

Bro. Morris stated that the prospects for Methodist students at Southwestern Louisiana Institute are about one-half what they were last year. Mention was made of the Anti-Saloon meeting to be held in Alexandria.

The next Preachers' Meeting will be held in Lafayette. The meeting adjourned with the benediction, pronounced by Bro. Dufresne.

Dinner was served at the Myer Hotel, with Bro. Andrews as host.

J. H. SEWELL,
Acting Secretary.

RECENTLY APPOINTED CHAPLAINS, ARMY OF THE UNITED STATES

Frederick John Ackman, Redfield, Iowa.
Carlton Wright Bodine, New Brunswick, New Jersey.
Floyd Vee Brower, Caruthersville, Missouri.
Ephraim Davis Conway, Fort Myers, Florida.
Kenneth Mount Engle, Holtville, California.
Edward Clarence Johnson, North Pleasureville, Kentucky.
Calvert Leslie Kelley, Wartrace, Tennessee.
Paul Eugene Lewis, St. Paul, Minnesota.
Neil McKinnon, Jr., Derby Virginia.
William Allen Sanders, Macon, Georgia.
Ralph Edward Stiles, Jamestown, New York.
Sterling Fisher Wheeler, LaVernia, Texas.
Murl James Wilson, Quinn, South Dakota.
James Doyne Young, Ellerbe, North Carolina.

Recently Appointed Chaplains, United States Naval Reserve

Charles Newton Starnes, Pampa, Texas.
Henry Call Sprinkle, Asheville, North Carolina.

THE COURAGEOUS HEART

By Charles O. Ransford

Can you suffer disappointment and defeat and be cheerful? If you cannot, you are done. Disappointment and defeat are not necessarily the end. They may be the pause to inquire, to take account of the methods used, and to study the situation. The cause of the man who can stand cheerfully and calmly survey his defeat cannot fail. The wisest and best of men often fail, but they start again. Some to make new inventions, some to build great enterprises, and others to amass wealth. They had a purpose and in spite of defeat and buffeting and scorn, they went on. The courageous heart and indomitable will cannot be defeated.

FOR A PRAYER FRONT

By William T. Ellis

Strangely enough, the Prayer Front in this war has not yet been organized. Of course, people are praying—perhaps more than ever before. But a planned, church-wide, nation-wide Prayer Front has still to go into action.

True, there have been named occasional national days of prayer; and some countries, like Australia and South Africa, have appointed daily prayer periods; but Christendom as a whole has not yet acted.

The world is in a praying mood. The desperation of the conflict has driven people to their knees, because, as Abraham Lincoln once said, they have nowhere else to go. A soldier in the Philippines said, "There are no atheists in the fox-holes of Bataan."

Most persons need help in formulating prayers; therein lies the great field of usefulness of the Church prayer books and of the many special books of prayer lately issued; and of the daily prayers in war-time published by many newspapers. All newspapers would do the same were readers so to request.

A Prayer Front calls for open churches on week-days; it would be a tragedy were prayer to be dissociated from worship in the house of God.

Daily prayer services, with petitions planned to assure coverage of all prominent interests, should be appointed for stated times. These should be held in churches, shops, hospitals, schools, offices and military and naval units. Noon is the most generally accepted hour, when all business and traffic should stop, and all people pause to pray.

For God waits to be entreated. He has promised to answer united prayer. In turning to Him, we turn to victory for those principles which are implicit in His nature.

Swarthmore, Pennsylvania.

Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridles the tongue, restrains the hand, and tramples upon temptation.

—Horne.

REVIVALS ON CHATHAM CHARGE

Dear Dr. Duren: We have just finished our last revival on the Chatham charge, and we are happy to report we had four very successful meetings on the work, with something like 55 professions and 33 additions to the four churches, for which we give thanks to our Heavenly Father.

Fraternally,
J. T. GARRETT.

RUSTON DISTRICT

Rev. D. B. Raulins, D. D., district superintendent, with twenty-seven of the preachers of his district, met at Caney Lake, Sept. 14, inst., for reports, plans for completing the year's work, and fellowship. Rev. C. B. White, superintendent, gave a fine report on the work of the Orphanage. The reports of the pastors did not reflect a pessimistic note. Indications are that every pastor will report gains in membership, and all salaries and acceptances will be paid in full.

Rev. J. J. Rasmussen and the Minden congregation have had as their guest speaker recently, Rev. Joseph Bartak.

Rev. R. M. Brown, of Arcadia, announces the dedication of Mount Moriah church, built of native rock, Sunday, Sept. 27, with Dr. D. B. Raulins preaching at 11 o'clock, a. m., dinner on the grounds at 12, and dedication of the church at 2 p. m. by Bishop A. Frank Smith.

Rev. Donald George, of the Bienville charge, has gone into the Army, and is succeeded by Rev. C. L. Elliot.

A beautiful new chapel at Marion will be dedicated Sunday afternoon, Sept. 27. Rev. A. M. Martin is the pastor.

Rev. W. D Milton, of Jonesboro, reports that a soldier boy member of his church has recently, through his father, sent a statement of his will of $1,000 to his church in case of death while in the Service.

New church buildings have been dedicated recently at McIntyre and Sibley, where Rev. Rex Squyres is pastor.

Rev. E. W. Day, representing the New Orleans Christian Advocate, reports that 412 subscriptions have been sent in—completing the district quota.

Trinity church, at Ruston, Rev. G. M. Hicks, pastor, have as their evangelistic preacher, Sept. 21-27, Bishop A. Frank Smith.

Rev. Porter M. Caraway, of Mangum Memorial church, Shreveport, delivered a series of splendid evangelistic messages to the Homer congregation, Sept. 13-18.

W. H. G.

PLEASANT HILL CHARGE

Dear Editor: Our Robeline meeting, which Rev. W. C. Mason held in May for us, has already been reported in your columns. The results were so good that Bro. Mason was asked back to this charge to hold the Marthaville meeting early in August. Bro. Mason endeared himself to the hearts of the people and proved himself to be an excellent revival preacher. He has our hearty commendation to those who might wish to use his services in the future.

Rev. H. M. Wolfe conducted the Beulah revival, near Marthaville, in the early part of August. His stereopticon lectures and strong sermons drew overflow crowds and great enthusiasm was expressed for the messages he brought. Bro. Wolfe will stir any church and win high approval.

Rev. A. A. Collins, pastor at Pelican, conducted the Zion's Rest revival late in August and on into September. His fine spirit and rich messages brought about lasting good to that church.

The Pleasant Hill revival was conducted in August, with Dr. John Paul, of Asbury Theological Seminary, as the evangelist. His deep, searching messages were much appreciated by this town—by Baptists as well as Methodists, not to mention those of other denominations who came to the services. Mr. D. C. Etheridge, of Pleasant Hill, added greatly to the success of the revival, as a consecrated song leader.

Pleasant Hill church had all conference claims paid up in July, and all the churches of the charge have been fulfilling their financial obligations in an excellent way. Zion's Rest and Beulah will be reported for the conference minutes this year—something that has not previously been practiced.

Dr. Duren, may I add the personal note that I was glad to meet your uncle in Robeline and to be able to have a heart-to-heart talk with him. He appreciates you—and the Christian Advocate—a lot.

Sincerely,
JEFF P. PAUL.

JACKSON DISTRICT NEWS

Dr. Clovis G. Chappell has returned to his pulpit at Galloway Memorial after an absence of two months. Large crowds greeted him at his first services. He spent his vacation in the foothills of Tennessee and reports that fishing is fine on "Buffalo River."

Rev. J. A. Wells is planning a revival at Glendale, Sept. 27 to Oct. 11. His people are holding a series of cottage prayer services in preparation. Rev. Mr. Overly, of Lexington, Kentucky, will do the preaching.

Millsaps College opened Sept. 14, with bright prospects for a good enrollment despite war conditions. The freshmen enrollment shows an increase over last year.

Dr. Otto Porter, our district superintendent, has returned from his vacation and has started his fourth round of quarterly conferences for the year. Conferences held so far indicate all finances will be in full for the year.

A revival is in progress at Grace church. Rev. V. R. Landrum, district superintendent of the Vicksburg District, is the preacher, and Dr. Fagan Thompson is leading the singing.

At a meeting of the pastors of the city of Jackson it was decided to hold simultaneous Bible courses at each church in the city, Oct. 19-23. The teachers are: Drs. Bullock, Kleiser, Thompson, M. L. Smith, and Miss Virginia Thomas.

The membership of First Church, Canton, is busy raising funds to pay off the entire indebtedness of their church. Bishop Decell will preach the dedicatory sermon October 25, at 11 a. m. John L. Carter is the pastor.

Rev. John Neal, general evangelist, has finished a revival meeting at Clinton and is now preaching at Ridgeland. Rev. Charles Schultz is the pastor.

Rev. Thomas Carruth has sent in 47 subscriptions to the Advocate. We believe that is a record for a charge that size.

A complete survey has been made of all the territory covered by the Shiloh charge. Forty persons cooperated according to a report of the pastor, Rev. Gilbert Oliver.

The membership of Millsaps Memorial experienced a great spiritual feast when Dr. Joseph A. Smith did the preaching in a revival Aug. 30 to Sept. 6. T. B. Todd, choir director of the church, led the singing. A class was received on profession of faith and several by certificate. The church had been carefully prepared for the meeting by the pastor.

L. D. HAUGHTON,
District Reporter.

DEATH CLAIMS MRS. LANA LORD

Dear Bro. Duren: Mrs. Lana Lord, mother of Bro. R. G. Lord, died here in Hattiesburg, Wednesday, September 16, at 6 a. m. Bro. J. T. Leggett and Bro. Bruner Hunt assisted me in the funeral Thursday afternoon in Hulett's Funeral Home. She was buried in one of the local cemeteries here.

Mrs. Lord celebrated her eighty-fourth birthday in July. For the past 12 years she has made her home with her only living daughter, Miss Katie Lou Lord, R. N. Besides Brother Guy Lord and Miss Katie Lou, she is survived by three other sons: C. H. Lord, of Hattiesburg; F. M. Lord, of Kosciusko; and T. H. Lord, of New York City.

She has been an invalid and shut-in for many years, and always appreciated the visit of her pastor. She spent many happy hours reading the Bible, the New Orleans Christian Advocate, and the Upper Room.

She has been a widow for 29 years, her husband, the late E. D. Lord, having died in 1913. A good woman has left us. Another family has a mother in heaven.

O. S. LEWIS.

RESOLUTIONS OF RESPECT

The Charity Hospital Relief Committee passed the following resolution of the death of their very beloved president and member, Mrs. E. E. Neuwirth, Jr., who passed away on May 31, 1942.

Mrs. Neuwirth's passing left a vacant place in the home and many sad hearts to mourn her death.

Although she was in failing health for many years, Mrs. Neuwirth's social service work was always her special thought, and many were the days that she was on duty when she was not physically able to be out.

Whereas we desire to give expression to our deep sense of the great loss and of the inspiring life that she lived and to her devotion to the social service work at Charity Hospital, where she will be sadly missed; therefore be it

Resolved, that we hereby record our deep sense of loss in the death of our worthy friend and co-worker;

Be it also resolved, that we extend our deepest sympathy to the family and to her numerous friends;

Be it further resolved, that a copy of these resolutions be recorded in our minutes, that a copy be sent to the family, and that a copy be sent to the Christian Advocate.

Respectfully submitted,
MRS. A. H. BUCKNER,
MRS. W. D. STORMS.

OBITUARY

Father Geo. McDaniel was born in the year 1843, his birthplace being Waxia Bayou. He died at the home of his son, Allen McDaniel, of Palmetto, Thursday morning, August 13, at 10 a. m. He was 99 years old.

He was first married to Miss Ellen Tier.

To this union eleven children were born. She died in 1886, and in 1888 he married Miss Elsetta Mitchel. To them were born eight children, he being the father of nineteen children. His descendants number seventy-three, forty-three grandchildren, twenty-nine great grandchildren, and four great great great grandchildren. Of the nineteen children, twelve are living, eight boys and four girls. He joined the Confederate Army at the age of seventeen, experienced active service with the sixty-first infantry, and under command of General Mounton participated in the battle of Mansfield. He was indeed a great soldier.

He joined the Methodist church while young and reared his family in it. He was no doubt responsible for the organization of Methodism and its growth throughout that section. In this respect he had much to his credit. I have had the privilege of being his pastor for the past six years, and even though confined to his bed most of the time, it was a great pleasure to visit and converse with him, especially concerning the days when he was young and active. He knew a great deal about life, his honesty and faith and charitable spirit made him a great character. The attention given him by his children and others could not be excelled, for they were faithful until the end. All during the time of his affliction he possessed the greatest of patience. God called and found him ready. He leaves many of his loved ones and a host of friends to mourn his loss. Gone but not forgotten, some sweet day, Grandpa, we will see you again.

C. B. POWELL, Pastor.

RESOLUTIONS OF APPRECIATION

Whereas, on August 27, 1942, God in his infinite wisdom called from our midst a friend and faithful worker, Mrs. Johnnie Jones; and,

Whereas, we, the membership of the Marks Methodist Church, the pastor, the Woman's Society of Christian Service, the official board, the Church School and all its departments, desiring to give expression of the helpful and inspiring life she lived among us; and,

Whereas, a beautiful and consecrated life was finished when our beloved member, Mrs. Jones, was called to come up higher, and enter into the reward that awaits God's people; and,

Whereas, she was active in every department of our church, having taught the adult class of our church school for many years, served actively and efficiently as president of the Woman's Society of Christian Service, and represented the church at its district and annual conferences for a long period of years; and,

Whereas, the entire Methodist church of Marks recognizes the great loss they have sustained in the death of Mrs. Jones; therefore be it

Resolved, first, that we bow in humble submission to God's will, thanking him for her life and wonderful influence, and

Resolved, second, that we deeply lament her passing; that we will miss her wise counsel and unerring judgment; that we love and cherish her memory and count it a privilege to have known her as a friend and co-worker in the kingdom of our Lord; and

Resolved, third, that we extend to her loved ones our deepest sympathy and sincere prayers; and

Resolved, fourth, that a copy of these resolutions be sent to her nieces, Mrs. Alberta Smith White and Miss Johnnie Elizabeth Powers, a copy sent to the New Orleans Christian Advocate, a copy to be spread on the minutes of the Woman's Society of Christian Service, and a copy for the Quitman County Democrat.

Signed:
J. S. MAXEY, Pastor;
K. C. BLACK, Chr. Board;
W. J. PETTYJOHN, Supt., S. S.;
MRS. D. E. WILLIAMS, Pres. W.S.C.S.;
MRS. R. P. JARRELS, Church at Large.

A MEMORIAL—JOHN TOLER CADY

John Toler Cady was born in Clinton, La., September 14, 1917, when his father, Rev. J. L. Cady, was pastor. The family moved to Crowley in 1932, when the Annual Conference granted the father a superannuate relation.

After graduating from Crowley High School, John was associated with his older brother, an architect, for a time; then sought work independently. He soon became a promising young building contractor and accomplished some outstanding jobs in that field.

He was married in March of last year to Miss Helen Simon, for whom he had built a beautifully appointed little home. A few months ago his physician ordered him to stop work, which he did most reluctantly. His condition grew critical and on August 29 he succumbed to the disease.

All of his young life John Cady was a devout Christian, an active worker on church programs, a shining example to others. A sunny disposition made him popular with young and old. He leaves his young wife, his father and mother, two brothers, two sisters, and many friends who loved him.

A FRIEND.

JOHN CHARLES CAMERON

"And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just." St. Luke 23:50.

John Charles Cameron died July 10, 1942, at Maud, Miss., and was buried July 12, at Canton. He was fifty-seven years old.

It can be truthfully said that Bro. Cameron was a good and just man. He hated injustice, and believed in rendering justice to all men. It was a great spirit of his life to be just and honest with whomsoever he dealt. He was a faithful and efficient bookkeeper, but above that, an honest man.

Bro. Cameron was a religious man. He loved God, he loved his church, and he loved his pastors. As uncommon as it is, it was a delight of Bro. Cameron's to talk religion with his friends. He was a praying man. For a number of years he was superintendent of the Methodist Sunday School at Dundee. His place will be difficult to fill. We will miss him very much. The church at Dundee extends to the family sincere sympathy.

J. C. WASSON, P. C.

MRS. CHARLIE E. HEATH

On August 26, the angel of death entered the home of Mr. Charlie Heath, of Jefferson, Carroll County, and claimed the spirit of the wife and mother, Mrs. Minnie Lott Heath.

The church, family and community have lost a lovable Christian character. She lived a life of faith and courage to the extent that it was easy for her friends to believe in humanity. Her ready understanding and quick sympathy were a blessing to her family and neighbors in their times of sorrow and distress, and her capable hands were ever finding tasks of love to do for others.

She cooperated with her good husband in making a home where high standards of living and conduct were upheld. They reared a family of good citizens—two daughters, Miss Belma Heath and Mrs. Frank DeLoach; three sons, Holland Heath, of Carrollton; Charlie, J[illegible] of Waco, Texas; and Houston, of Merigold. They and their father survive her.

She presided over her home with queenly dignity and one felt fortunate to have the privilege of visiting there and partaking of the hospitality she dispensed so graciously.

She was a life-long member of the Methodist church. Funeral services were held by her pastor, Rev. A. W. Bailey, of Holcomb, and interment was made in Spring Hill cemetery, in Grenada County.

She lived the good life, and to her loved ones I want to say that time will steal away the first keen pain of parting, then you will find a grain of comfort in the knowledge that she is peacefully sleeping in the beautiful and tranquil churchyard, beyond the trials and sorrows of life. She has earned her rest.

MRS. REBECCA BAILEY FULLILOVE.

IS RELIEF STILL NEEDED?

(Continued from page 5)

it, "You felt that you were taking part in a Crusade." It was a feeling of consecration to a duty toward all the oppressed of the world. It gave you a part in something that you could believe in wholly and completely, and in which you felt an absolute brotherhood with the others who were engaged in it.

Many have been crying in this present darkness. "Why does not God do something?" Let us rather ask, "Why do not I do something?" We cannot go—most of us—except by proxy, but that proxy is at hand. Dr. Fosdick writes:

"A man's money is an extension of his body, an enlargement of that material, physical equipment through which his spirit works. Money is another pair of legs and lo, it can go where otherwise we could never go, walking, amid the need of China today or ministering in India and the Islands of the sea. Money is another pair of hands and it can carry burdens that our own fingers cannot touch in our community, our nation, and around the world. Money is another pair of vocal chords and it can speak where our voice cannot be heard, teaching and preaching where in personal presence we may never go."

"Send us, O God, as Thy messengers, to hearts without a home, to lives without love, to the crowds without a guide. Send us to the children whom none have blessed, to the famished whom none have fed, to the sick whom none have visited, to the fallen, whom none have comforted. Kindle Thy flame on the altars of our hearts, that others may be warmed thereby; cause Thy light to shine in our souls, that others may see the way; keep our sympathies and insight ready, our wills keen, our hands quick to help our brothers in their needs; for Christ's sake. Amen."

He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.—Exchange.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Evangelize! Evangelize!
Give us a watch-word for the hour.
A thrilling word, a word of power—
A battle cry, a flaming breath—
That calls to conquest or to death—
A word to rouse the church from rest.
To heed her Master's high behest.
The call is given: Ye hosts arise
Our watch-word is 'Evangelize'!"

—Henry Crocker.

* * *

Fall Meeting, Executive Committee

The fall meeting of the Executive Committee of the Woman's Society of Christian Service, of the Mississippi Conference, was held at Hinds Junior College, in Raymond, with the president, Mrs. W. F. Mahaffey, presiding.

All officers were present except Miss Bettie Ridgeway, Recording Secretary; Mrs. J B. Cain, Secretary, Childrens Work; and Mrs. H. E. Hamrick, Secretary, Literature and Publications. Three district secretaries were absent: Mrs. G. C. Terrell, Mrs. E. E. Deen, and Mrs. Van R. Landrum.

Mrs. Glendell Jones acted as secretary and Mrs. E. E. McKeithen gave the worship thought.

Miss Sallie Ellis, of Moore Community House, was present and spoke of the value of the boys' work shop and the program of activities necessary to meet the increase in the population in Biloxi; of how this institution is attempting to keep in touch with the small group of persons who formerly attended the chapel in the Wesley House community.

Miss Katherine Arnold, who is on leave of absence because of the illness of her mother and who has established a home next door to the Moore Community House, told of the sale of the Wesley House property in Biloxi. The community in which this institution was located has become predominantly Catholic, so the entire property, including the chapel, was purchased by the Catholic church and will be continued as a religious center, serving the needs of the people. Part of the furnishings from the Wesley House were transferred to our new work, the Bethlehem Center in Jackson.

Miss Ruth Carryer, our worker at Bethlehem Center, told of the activities and needs of this new work. A little news sheet, "The Star," is now being issued by the staff, giving publicity for the activities. Miss Carryer expressed her appreciation for the opportunity to attend the National Conference of Social Work and stated that it is her purpose to keep the standards of our institution in line with the national standards.

Miss Doris Miller, one of our newest Mississippi girls to begin full time service, was present and expressed for herself and Mary Frances Fairchild appreciation for the assistance of the conference while they were at Scarritt College, also for the gifts of brief cases when they graduated. Doris will serve in the rural and industrial work at La Grange, Georgia. Mary Frances will be at St. Marks Hall, New Orleans, La.

Mr. R. P. Neblett, Jr., presented the work of the Commission on Interracial Cooperation and suggested ways in which our women may cooperate.

Mrs. C. E. Mullins asked that the change of her address be noted. She is now living at 722 South Church Street, Brookhaven. As vice-president of the conference, she has been attending a number of meetings and assisting the president as needed.

Mrs. T. H. Fore told of the plans made bv the conference secretaries of organization and promotion at Lake Junaluska, the most important being those for the "Emergency Fund." She expressed confidence that the Mississippi Conference will do its part in raising this amount. The Week of Prayer material will be mailed to the societies, and attention was called to the Wood Junior College, at Mathiston, which will share in the offering this year. The program material for 1943 was discussed. The theme is: "A New Earth Wherein Dwelleth Righteousness." The program book and worship service may be secured for 50 cents, and societies which have circles should order their extra copies early.

The three district secretaries present reported the work well up-to-date and stated that the "Emergency Fund" plans had been presented in their districts.

Mrs. L. O. Todd's financial report showed that the quarterly plan for sending in the money from local societies has made the conference work move much more systematically. She quoted from a letter received from our national treasurer, Mrs. Ina Davis Fulton:

"I wish I could make you and the women of the Mississippi Conference realize what a joy and comfort you are to me, because I know you are cooperating in every way to make the work of the Woman's Division a success. The fact that you are paying your pledge and increasing it from time to time, that I know that your funds will come in regularly and as promised, gives an assurance and a stability to the work that nothing else can do. In this time of uncertainty and distress, it means much to the morale of the Woman's Division to know that your conference stands steady and true."

Mrs. E. V. Perry stated that one of her dreams for the study program is being realized, for this year the entire church is united in the theme of its study. During the third quarter, we will study "Latin American Missions"—in February, the church-wide study will have the same subject; during this quarter we are studying "Planning for Peace"—in November, the young people will study "Planning for Tomorrow's World," and in March and April the Adult Student will carry a special course of eight studies on "Durable Peace—How?" Mrs. Perry is urging our women to share their knowledge of methods, etc., with the other departments of the church to make possible a united study of these timely topics. Educational Conferences and Seminars were in progress and more women were being reached than in 1941. The 1942 Pastors' School was most successful.

The recommendation of the Study Committee of the conference for 1943 was accepted: First quarter, "The Work of the Woman's Society of Christian Service," using as the text a packet: "The Woman's Work," compiled by Mrs. Helen B. Bourne. Second quarter: Bible study: text, "Will a Man Rob God?" by Bishop Ralph Cushman. Third quarter: C. S. R. and L. C. A. study, text to be announced. The Bible study of the second quarter is to close with a very special service during Holy Week. (Easter comes April 24th.)

Mrs. Stanley Wilson told of the special seminar held during the Pastors' School and of the Educational Conferences and Seminars in progress in each district. The current C. S. R. and L. C. A. study was being carried on in many of the local societies, and many Negro women were that week attending the School of Missions at Gulfside. Mrs. Wilson told of the plans made during the seminars at Lake Junaluska and stated that at the present time the areas of her department, which should be emphasized in the Mississippi Conference are: Christian Citizenship, Alcohol and Other Narcotics, and Minority Groups.

The Wesleyan Service Guilds are making a notable advance in our conference, stated Mrs. J. B. Pearson, and they will share in the raising of the Emergency Fund.

Miss Mary Thornton Lindsey gave as her new address 849 Bratton Street, Jackson, Miss. As a student at Millsaps College during the 1942-43 session, she will have an opportunity to learn by observation the needs of our student work in this conference. She told of her pride in our report at the Assembly which she attended in Columbus, Ohio. There are a number of applicants for aid in attending Scarritt College this fall—these applications must be on file by April 15th each year.

There were two points of pride in the report of Mrs. Glendell Jones. A large number of "interest groups" and an increase in the offering from the Youth Fellowship. Mrs. Jones taught a group at the Young People's Assembly held in Wesson, and she announced the topic of study for November: "Planning for Tomorrow's World." Several young people were planning to attend the National Youth Conference.

Mrs. L. J. Power told of the needs of our three institutions and urged that societies carry on the full program under the heading of supplies. She has been working for equipment for the boys' work shop during the summer.

Mrs. E. E. McKeithen reported the success of our first conference retreat and outlined some activities for the spiritual life department.

Announcement was made that beginning September 1st our rural worker, Miss Catherine Ezell, will work in Kemper County, Meridian District.

Mrs. Mahaffey told of the work done in the class at Lake Junaluska, which studied "The Work of the Woman's Society of Christian Service," taught by Mrs. Helen B. Bourne, and which she attended as president of our conference. Mrs. Mahaffey's address is now Prentiss, Miss., instead of Mendenhall.

* * *

Latin American Missions

The text for the study of "Latin American Missions," which begins our 1942-43 study program, is "On This Foundation," by W. Stanley Rycroft. Price, 60 cents.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

September Program of Work

1. Business Meeting.
2. Plan—(a) For Fall Mission Study; (b) Octagon Campaign; (c) Financial Obligations, three-fourths pledge paid; (d) Life Memberships—Adult, Junior, Baby—presented.
3. Scarritt Associate program presented to church.
4. Monthly program with items from The Methodist Woman.
5. Executive Committee meeting: reports made and mailed.
6. Student Secretary sending names of college youth.
7. Promotion of youth work.

* * *

Prayer Suggestions for September

Foreign.—The General Conference of The Methodist Church, of Mexico, as it meets in September.

Home.—Wesley House, Oklahoma City, Oklahoma.

Home and Foreign.—Pray for the success of the Emergency Gift Fund. Pray for a deepened sense of unity and fellowship among Christians throughout the world as together we come to our Lord's Table on World Communion Sunday, October 4, 1942.

* * *

Indianola W. S. C. S. Reports on World Outlook and the Methodist Woman

The W. S. C. S. has 14 subscriptions to the World Outlook and The Methodist Woman. Three of these are from last year. All officers of the society are subscribers to both papers.

* * *

Rosedale W. S. C. S. Begins Study on Peace

BUILDING FOR THE FUTURE

By Mrs. J. D. Dorroh

It has become almost proverbial that in 1918 the Allies and the United States won the first World War and then in 1919-39 lost the peace they had fought for. The main reasons were: (1) The victorious side had given so little thought to the immensely difficult problem of making a peace that would last; (2) they did not know what to demand from their representatives at Versailles; (3) they did not recognize the dangerous trends in world affairs during 1919-1931, when they still might have been controlled. They had not realized the vital necessity of hardheaded planning for peace, and of patient, responsible, determined action to make planning effective. The Council for Social Action and many others believe the Church has a great responsibility in building up an intelligent, responsible public opinion in this country when the time comes to build for the future.

The Federal Council of the Churches of Christ in America have instituted a Commission to study "The Bases of a Just and Durable Peace." The task of this Commission will be four-fold: (1) To clarify the mind of our churches regarding the moral, political and economic foundation of an enduring peace; (2) to prepare the people of our churches and of our nation for assuming their appropriate responsibility for the establishment of such a peace; (3) to maintain contacts with the Study Department of the World Council of Churches (now in the process of formation); and (4) to consider the wisdom of assembling a representative gathering of Christian leaders, lay and clerical, to mobilize a sentiment of Christian people to bring about a peace which will reflect Christian principles.

The Federal Council invited the following bodies to choose two representatives to serve as members of the Commission: International Council of Religious Education, Foreign Missions Conference of North America, Home Missions Council, National Council of Church Women, United Stewardship Council, Church Peace Union, and the World Alliance for International Friendship Through the Churches. The Commission when completed will consist of 100 religious leaders, representing the various communions. The executive work will be in the hands of a Committee of Direction. The chairman is John Foster Dulles, and secretary is Walter W. Van Kirk. I notice Dr. Georgia Harkness is a member of the Committee of Directions. The pamphlet, "A Just and Durable Peace," is the first act of this Commission.

The first recommendation or finding of this Commission is the "Inadequacies of the Present International Order." What can the American churches do about the "inadequacies of this international situation?" The churches can attempt to maintain spiritual unity in face of disruptive forces. We must recognize that spiritual unity does not require Christians to be in complete agreement as to temporal problems. This spiritual unity which Christ enjoined is promoted by a humble recognition by each of a share of responsibility for the evils that have fallen upon us. The fact that we share responsibility for the present world situation does not, however, require us to condone its evil manifestations. We are not in agreement as to the course of action which Christians should take to resist and overcome the evils which they see. Some of us feel force should now be used to overthrow the evil forces of the world while others of us think violence seems unwise, as it seems to create more evil. We must respect such honest differences of opinion. But every Christian in his own way, guided by his own conscience, should seek to resist and overcome evils of the type we meet in the world of strife. We affirm our deep spiritual fellowship with all people everywhere who love the truth that makes men free. Whatever course of practical conduct is chosen by us will not be productive of good unless it leads to sympathetic understanding of each other. International problems are unsoluble only when men's judgments are warped by hatred of their fellows or puffed up by a sense of their own selfrighteousness. Let us abstain from all hatred of our fellowmen. Evil, we must resist and overcome, but this need not involve the hatred of any human being. During times of war by processes of suggestion or of selection, public attention is concentrated upon evil in certain persons or peoples until they seem to be the very embodiment of evil and a proper object of emotional hatred. Churches must also set themselves against hypocrisy. When men's minds and emotions are concentrated upon evils elsewhere, it is almost inevitable that they should by comparison feel themselves to be righteous. Those who sacrifice for some cause can hardly avoid a sense of their own superior nature. This leads quickly to hypocrisy which more than any other sin, evoked the indignant condemnation of Christ. It is peculiarly necessary in time of war that the churches constantly reaffirm the distinction between God and State. Let us not give unto Caesar a spiritual allegiance which belongs only to God. We are united in repentance as we look to the past. We are united in anguish as we look upon the present and near future. But we also, as Christians, are united in hope as we look beyond. From this world of disorder will emerge the opportunity for a world of order. This world will involve a world where economic opportunity is not a legal monopoly of national groups, who by accident control the bounties of nature. This new world order must have as its unit of value the individual human being. The churches cannot devise the political mechanics which will achieve such an end, but the Church can and should create the underlying conditions indispensable to the attainment of a better international order.

If Christians are to discharge this great responsibility they need not only by inner meditations to purify their souls, but by acts to show their faith. Christians should develop their own beliefs and inspire others to show them: (1) by maintaining fellowship with our Christian brother despite the break occasioned by war; (2) by continuing the great task of evangelization throughout the world; (3) by continuing to relieve misery and distress everywhere, regardless of sympathy or prejudice never to be limited by nation, race or class. Let us in public and private worship keep our minds free of passions engendered by war. Let us maintain for ourselves civil and religious liberties which we aspire for others. Let us as a work of creative faith, begin to prepare the heart and minds of Christian people for fair and objective dealing with all international situations. Let us boldly proclaim the truth as revealed to us by Christ.

Sometimes it calls for moral courage to express the Christian viewpoint. At this present time when the world despairs of itself, is least of all the time for the churches to become of the world worldly. Let the churches rather draw the world unto them, knowing that as they in truth form part of Christ's Church, then they are that "Tree of Life whereof the leaves serve the healing of the nations."

We are living at the end of an epoch of human culture. The pattern of world order to come out of this world crisis is not yet clear. This world order will have to be blended with justice for our human needs, individually, nationally and internationally. The distribution of God's material gifts must be more equitable among the children of men. Prosperity of any one individual, class, nation, or race shall not be bought at the price of impoverishing or exploiting other

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Prayer for Those Absent in Time of War

Our Father, bless our dear ones who are absent from us this day. Especially do we pray for those in the armed forces, on land and sea, and in the air; for those in work camps and prisons in testimony against all war; for the multitudes of military prisoners; for men, women, and children in evacuation and concentration camps throughout the world.

Protect all these from harm. Deliver them in temptation. Grant to them inmost peace, unwavering courage, and a buoyant hope. Bring them safe home in due time. And grant to thy world such victories of righteousness as will ensure a lasting peace.

Through Jesus Christ our Lord. Amen.

* * *

Week of Prayer Material

Mrs. J. H. Thatcher, Conference Secretary of Organization, has mailed to each society president a package of program materials to be used during the Week of Prayer and Self-Denial, October 26-30. This package includes a booklet of Worship and Program Materials, a Worship Service for a Retreat, a poster, and offering envelopes.

Our Week of Prayer offering will help provide:

A dining hall and classroom building at Wood Junior College, Mathiston, Miss.

A new building and new furnishings and equipment at Crandon Institute, Montevideo, Uruguay.

Land and a girls' dormitory at Granberry Institute, Juiz de Fora, Brazil.

Land and a girls' dormitory at American School, Lions, Brazil.

New furnishings and equipment for Bennett College, Rio de Janeiro, Brazil, and American School, Porto Alegre, Brazil.

A new building for Wesley Community House, Oklahoma City, Oklahoma.

* * *

Treasurer's Reports Requested Early

Mrs. Gilman McConnell, Conference Treasurer, has requested that treasurers' reports be sent to her as soon as total collections are made, rather than waiting until the last day of the quarter. This will aid her greatly in closing her books and getting her report ready by the 15th. With the Emergency Gift funds this quarter, much added work will be placed on Mrs. McConnell, so please cooperate by sending your report as soon as possible.

* * *

Third Quarter Reports

The time has come again!
Reports are due!
Reports are wanted!
Reports are necessary!
Let yours be among the first.
All officers are eagerly waiting for Yours!

* * *

A Paltry Twenty-Five Cents

By Mrs. Geo. W. Keen

Jean: Well, you seem to be in a brown study. What's puckering your usually serene brow?

Margaret: I'm just thinking about all this rationing.

Jean: Yes, do you get enough sugar?

Margaret: We manage to get along. You know I have three cards, one for Bill, Bill, Jr., and me. But there's tea—now, you know how Bill loves his tea.

Jean: Yes, we expect coffee next, and you know how I depend on that—morning and after-dinner cup. Mother says they had to use a substitute in World War I, and it was just impossible.

Margaret: Well, I'm sure that won't be the end. The worst is gas and tires, but we'll just walk and regain our girlish figures.

Jean: You know how I've depended on the car to help haul people and things around for our W. S. C. S. I hope they will be able to let us keep the cars even if we do not use them for pleasure.

Margaret: Well, if we have to give them up to win this war, we'll do it gladly, won't we? But, for your consolation, let me show you this article in the paper, what the President says about religious conventions:

"The President has now gone on record as expressing the hope that wherever possible this year, America's religious bodies will hold their regular national conferences . . . Our church activities are our first line of defense."

Jean: Of course, that is a rise in cost of living, but I think the government will prevent prices from sky-rocketing, as some did in the last World War. However, I had a letter and notice telling about the change in price of World Outlook and the combination with The Methodist Woman. On September 1, World Outlook will be $1.25, the combination $1.50. The Methodist Woman, 50 cents. See this—I just don't know what the women will say.

Margaret: Well, girlie, I'll tell you what I, as one officer, will say: "Here's $1.50. Although I could get it before September at $1.25, I'm glad to give you the $1.50." Why, I am paying more for every other magazine I take. Why not for World Outlook and The Methodist Woman? Do you think I could get along as an officer of the W. S. C. S. without those papers? No, indeed, Jean!

Jean: O Margaret, how you encourage me! Do you think they all will?

Margaret: Of course, my dear. Don't you recall how we struggled along when we first organized? How we secured the officers' leaflets? And they helped. Then, one by one, we found out what it meant to have these messages from our national officers month by month. And, oh, the lovely pictures and helpful articles to add to our programs!

Oh, no, we won't give up our magazines for a rise of a paltry 25 cents in price! As poor as I am, I know I spend foolishly more than that in a year.

Jean: I am sure we will not only make our goal, "Every officer a subscriber to The Methodist Woman and World Outlook," but at least two-thirds gain over last year.

When you have read the Bible, you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness and your own duty.—Woodrow Wilson.

WATERPROOF W. S. C. S. HAS A BIRTHDAY

On the afternoon of September 7, the Church School auditorium was the scene of quite the most enjoyable activity of the year when the Woman's Society of Christian Service celebrated its second birthday anniversary since its reorganization. It claims the distinction of being the first in the state to organize under the new set-up.

Following the singing of "O, Zion Haste," and a beautiful prayer by the pastor, Rev. C. M. Hughes, Mrs. C. L. Chennault, the efficient president, gave an introductory talk, stating that the purpose of the party was to help raise funds for the Emergency Gift Fund. Though the Waterproof Society has overpaid its pledge, as always, it has sent to the state treasurer $8.25, derived from the free-will offering on this occasion.

Before entering into the delightful games and contests, Mrs. J. J. Rice, the vice-president, with a clever little "speech," presented Mrs. C. M. Hughes with a beautiful "Friendship" quilt, constructed of squares made and contributed by members of the society, choir, and other friends whose names and birthdates were embroidered on each square.

One of the hobbies of the happy recipient is knowing birthdays of her friends, making this a doubly delightful surprise.

The hour of games, togetherness, and refreshments climaxed a memorable birthday celebration.

MAE S. MITCHELL.

"Mama, is this bay rum in the brown bottle?"

"Gracious, no, dear, that is mucilage," answered his mother.

After a pause the little fellow said:

"Maybe that is why I can't get my hat off."—Selected.

FORTHCOMING BOOKS

BY REV. H. A. WOOD

The companion books, "Victorious America," a $1.50 book, and "The Final Outcome of Hitler's Mad Dream," a 75 cents book, now on their way to the press, are already being called for by those who have learned that the author, Rev. H. A. Wood, of Mississippi City, Miss., will let the first thousand sending in their orders have the two for $1.50.

Rush your order direct to him

WHEN IN NEW ORLEANS
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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SEPTEMBER 27, 1942

By Rev. W. C. Newman

MAGNANIMOUS LIVING

Lesson Text: Genesis 45:1-15; 47:11-12

Golden Text: Be ye kind one to another, tenderhearted, forgiving each other even as God also in Christ forgave you.—Ephesians 4:32.

It has been well said that you can tell how big a man is by the size of the things that irritate him. Some people can hold a grudge for a whole life-time, even when there is little foundation for a grudge in the beginning. But the thing that characterized the early Christians was their gracious relationship with each other and with all people. And this magnanimity became so much a mark of a Christian that they said the proof of their having passed from death unto life was their love for the brethren.

Provincial Thinking Does Not Make for Magnanimous Living

I do not believe that God caused Joseph's brothers to be evil men and to sell Joseph into slavery. But Joseph came to have an entirely different set of ideas because of his having been taken from his own environment into the larger world of Egypt. His contact with other people of another world than his enlarged his thinking.

Many a person otherwise perfectly splendid, has diminished his own size by confining his interests and his affections within too small an area. In much the same way many others have narrowed the extent of their lives by shutting out from their love whole sections of the world through prejudice and ill will.

No man can be bigger than his own heart. Great living comes first of all from great thinking. The ultimate expression of sectional prejudice is the Nazi philosophy of German domination. The other alternative is Christ's philosophy of love—that embraces the whole world, even one's enemies.

Great Motives for Living

It does not much matter where you live, nor by what means you earn your "living," so long as that means is honorable. But it does greatly matter what you live for. In the final analysis a man's life must be judged by his motives, and great motives can be had no matter where you live.

"How can you live in Goshen?"
Said a friend from afar.
"Goshen is a wretched little place
Where people talk about tawdry things,
And plant cabbages in the moonlight."

"But I do not live in Goshen,"
I replied.
"I live in Greece, where Plato taught and
Phidias carved.
I live in Rome, where Cicero penned immortal lines,
And Michelangelo dreamed things of beauty.
Do not think my world is small
Because you find me in a little village.
I have my books, my pictures, my dreams,
Enchantments that transcend Time and
Space.
I do not live in Goshen at all,
I live in an unbounded universe
With the great souls of all the ages
For my companions.

—Edgar Frank.

A Great Religion

But when we undertake to sum up the things that made for magnanimous living on the part of Joseph, we must see that all of them centered in his religion. His sense of God's rulership, his fidelity to the God of his fathers, and his broad conception of God as the God of Egypt as well as of Goshen—all these things exerted upon him a mighty influence.

For a man may have a little religion as well as a little mind. Indeed if he has a little mind he is very likely to have a little religion, and the two of them make a fatal combination. For a narrow religion can limit the entire scope of a man's life.

It isn't enough to have religion. That religion must be intelligent, honest and alive. It is possible that the church has suffered equally as much from people whose religion is little as from people who attack all religion. The terrible need of our world is for a religion that includes every living man in its concern.

No man is an island entire of itself;
Every man is a peece of the continent.
A part of the Maine:
If a clod bee washed away by the sea,
Europe is the lesse,
As well as if a promontorie were,
As well as if a manor of thy friends or of
thine owne were.
Any man's death diminishes me,
Because I am involved in mankinde;
And therefore never send to know for whom
the bell tolls;
IT TOLLS FOR THEE.

—John Donne.

First Little Girl: Why did your mother spank you?

Second Little Girl (professor's daughter): Because she is too untutored, ignorant and archaic in her ideas to devise a more modern reformatory method based on the superior intelligence of the younger generation.—Pathfinder.

NEW ORLEANS DISTRICT ADULT ASSEMBLY

Representatives of nine of the seventeen churches of this section gathered at Camp Salem, near Slidell, La., for sessions of the Assembly Saturday, p. m., and Sunday, Sept. 12 and 13, 1942. Inspiring addresses by Rev. G. W. Dameron, Conference Executive Secretary, and Chaplain M. S. McCastlain, U. S. A., tuned to the theme, "A Conquering Faith for Today," and open discussions in the areas of the home, church and community tied it all in with the goals of the United Christian Education Advance, and led to some definite commitments to specific projects designed to attain those goals "back home." From the discussion, "Working for a Christian Community," led by Mr. E. S. Lotspeich, General Secretary of the New Orleans Y. M. C. A., came the conclusion that every adult class and every congregation in New Orleans should unite in support of the efforts of the Social Betterment Committee of the New Orleans Ministerial Union, headed by Dr. W. W. Holmes. From the discussion on the home, led by Mr. A. F. Hanson, President, New Orleans Young Adult Fellowship, came the conclusion that the promotion of daily family devotions is essential to the building of more Christian homes, which are in turn essential to the salvation of our nation. From the discussion on the church, led by Mr. Leo C. Terry, District Director of Adult Work, came the conclusion that we must transform our adult divisions from organizations to dynamic forces in the teaching of Christian discipleship, and this can be done only as leaders and members alike do their part in that teaching by living the principles of Jesus day by day.

The value of recreation in an adult program was well demonstrated in the recreational period led by Mr. W. T. Bolger, of the Army Y. M. C. A., following the banquet Saturday evening. After a fun-filled hour of folk games, all gathered around the piano to sing several secular and sacred songs, and it was all brought to a worshipful close by a prayer and benediction. This same worship atmosphere was continued at a sunrise service conducted by Rev. G. W. Dameron, on the theme, "This Is My Father's World." The rich spiritual feast was brought to a close in the late afternoon by a most impressive consecration service under one of the great oaks. All had been asked to write down certain projects they would commit themselves to undertake "back home," so as a fitting close we all knelt in a semi-circle, asking God's guidance and help that we might effectively carry out those projects. That it was effective is already evident in several of the churches.

Do Tell

An optimist is a single person contemplating matrimony; a pessimist is a married person contemplating it.—Exchange.

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THE CHRISTIAN FIRESIDE

GOLDENROD

Have you heard, my children, of the olden times when fairies dwelt upon this earth? You need not ask grandma about it, because it was long before she was born—or even her mother. So grandmother may not know about the fairies.

If you had been alive in those days on the seashore, where you gather pretty shells, you might have met a sea-fairy with golden hair, dressed in sea-green garments, and wearing a necklace of pink coral. If you had gone into the woods to gather nuts or berries, perhaps you would have seen a woodland fairy with dazzling black eyes and bright-colored robe, playing with squirrels or riding on the back of a rabbit. In the meadows where you gather flowers, instead of butterflies, you would have seen gauze-winged fairies flitting among the flowers.

Of all the fairies the most beautiful was the fairy queen. She dwelt in a great white palace, and for miles around flowers, fruits and berries were all hers. All the animals waited upon her. Bees brought her honey, squirrels brought her nuts, fireflies lighted her grounds at night, and birds were her messengers.

The fairy queen was as good as she was beautiful and she loved all her subjects. Wishing to give them all a good time, and to make each fairy a present, she decided to give a grand ball. She called her messengers, the birds, and told them to carry invitations to all parts of her kingdom. Sea gulls were sent to call sea-fairies from their coral homes beneath the waves. Robins were to summon fairies that dwelt in the flowery meadows, Eagles bore the tidings to the fairies on the snow-capped mountains, and Blue-Jays shouted the news to fairies in the woods.

Great preparations were made in the palace. It was autumn—all the fruits were ripe, the flowers were at their brightest, the air was cool and sparkling. All the gayest flowers in the kingdom were gathered to decorate the palace. Clusters of grapes were piled upon golden dishes. Red and yellow apples vied with the flowers in beauty.

When at last the evening came, fairy lamps were lighted over the palace. There was a great hush—the sea-fairies came in their delicate sea-green gowns, pearls twined in their hair; the woodland fairies came dressed in cardinal flowers; the mountain fairies wore icicles for jewels.

There were merry feasting and dancing as beautiful as the sunbeams dancing on the water. It was very late when the fairy queen called her guests together and said: "My good fairies, for many years you have served me as faithful subjects. Before you leave my home I wish to present each of you with a gift, a token of love. I have a magic rod for each fairy. When you are in trouble hold fast to this rod, and no harm will befall you. Now it is late, and I have bidden the fireflies to light your way home. Beware of our old enemies the gnomes."

When the queen had thus spoken, she presented to each fairy a tiny rod. The end of the rod was of gold so fine and feathery that no goldsmith could make it. The delighted fairies thanked their queen and departed.

The gnomes were an ugly race of dwarfs who dwelt in caves away from the sunlight. They heard of the fairy queen's ball and were jealous because they were not invited. The fairies were not far from the palace on their way home when these wicked gnomes, who were lying in wait, chased them. If the fairies had held fast to their magic rods as the queen bade them all would have been well. But in their fright they dropped their dainty treasures, leaving them scattered over hill and valley and forest. The fairies reached home safely but for many days they mourned the loss of their precious rods.

Now we no longer have any fairies—steam whistles, noisy machines, trains and cars have frightened them away. But when the ripe apples hang on the trees, when the grape vines are laden with purple clusters, when red berries look like rows of rubies on the bushes and little white asters are scattered in the woods like drifts of fleecy snow—then you will see the fair goldenrods.

—Exchange.

VALUE OF AN ENEMY

Always keep an enemy on hand, a brisk, hearty, active enemy. Having one is proof that you are somebody. Wishy-washy, empty, worthless people never have enemies. Men who never move, never run against anything; and when a man is thoroughly dead and utterly buried nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion.

An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is twofold. It permits you to know that you have faults and are, therefore, not an angel; and it makes them of such size as to be visible and manageable. Of course, if you have a fault, you desire to know it, and when you become aware of it, you desire to correct it. Your enemy does for you this valuable work which your friends cannot perform.

In addition, your enemy keeps you wide awake. He does not let you sleep at your post. He keeps your faculties on the alert, puts you in such a state of mind that you cannot tell what he will do next. He is a detective. Through his expert agency you soon discover who are your true friends, who are your enemies, and who occupy a neutral ground. The next best thing to having a hundred real friends is to have one open enemy.—Selected.

SLOW TOM

It was the morning break in the harvest field. Though I had not helped with harvest I joined in with those who sat down or lolled on yellow stooks, and when the custard came round (two inches of a golden sea in a brown crust) together with mugs of tea, I saw no point in saying I would wait till dinner.

Tom was next to me.

"Slow Tom" they call him in the village—a farm hand who has never owned a farm, and never will, who has worked for somebody else these fifty years, and lived in a little house, digging his own garden, and specializing in bees and runner beans.

He looked slow—leaning back, tanned in the sunshine, weathered by summer and winter, with a strong jaw, heavy eyebrows, and the kindest eyes in the world.

"Tom," said I, "why do they call you slow?"

He was so slow in answering that my host, the farmer, answered for him. "I'll tell you," said he, setting down his mug between the straws, "it's because everyone else is over fast! That's it. Slow Tom here, he worked for my father same as he works for me; and he belongs to the old-fashioned type that does one thing at a time, and does it well. That's Tom. When he's finished a job, other folks has gone home to supper and bed—only Tom's done it to last, and what they've done has to be done again!"

"Nay, Master," murmured Tom, red under his tan.

"I'll speak my mind, lad," went on the farmer. "And I'll say something else while I'm about it—Tom here does a bit of preaching . . . and it all comes along of him being that slow, don't you see, that the Lord has time to walk with him, and tell him things!"

—Methodist Recorder.

ONE OF THE GOOD THINGS TO REPORT

It seems that a hard-working woman who brought up her children by doing day labor became sick last winter. She was alone in the house with a helpless husband but managed to drag herself around to do the essential things.

An old friend and former employer called up one day and discovered conditions. This old friend has a daughter in her family of children still in high school who goes out to care for young children at so much per hour. She was sent immediately to the sick woman several miles away, and stayed with her until the woman was better. When this young nurse was leaving she found alongside her hat a sum of money equal to what she would have received for caring for children the same number of hours.

The girl said nothing, took the money, thanked her patient and went away. In two days she was back with oranges, pineapple juice and other things that the sick woman needed. She had spent all that she had received for the benefit of a woman whom she honored and loved.

Somewhere along the line that young girl had something put into her curriculum that was not in the textbooks. Is it true then that the home is a great educational institution? Are father and mother the most influential teachers? We can't see how anyone can doubt it, but we do see how many forget it.—Educational Christian Leader.

There is but one thing needful—to possess God. Religion is not a method. It is a life—a higher and supernatural life, mystical in its root and practical in its fruits; a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows.

—Harry Emerson Fosdick.

Worry of

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MISSISSIPPI W. S. C. S.

(Continued from page 10)

The required supplementary reading: "The Latin American Circuit," by A. W. Wasson and Elizabeth M. Lee, and "Latin America, U. S. A.," by Clark and Spencer. These two books are to be used as the church-wide study text in February. Price, 25 cents each.

In regard to our text, "The Church Woman" says: "Here are the historical backgrounds which have contributed so much and left so much lacking; the great variety of peoples and cultures; the rise and growth of the Evangelical Movement; the importance of a spiritual basis for inter-American understanding; and the great responsibility of the church at home for helping to create that basis and seeing that it increases in scope and strength."

The two required supplementary books give an account of the work of the Methodist Church in Latin America and with Latin American people in the United States.

Other helpful material:

"That Other America," by Dr. MacKay, which was used as our text a few years ago. Price, 25 cents.

The "Outlook Pamphlets" on Latin America. This is a series of pamphlets, each dealing with a different country or region. Price, 25 cents each. Their value increases as you come to know more of the history and backgrounds of the Latin American countries.

"Tales from Latin America," by Frank S. Mead, price 50 cents, and "Focus on Latin America," by Dorothy F. McConnell, price, 25 cents, are two pieces of material of interest to both adults and young people.

The first is a collection of true stories about pioneers in Evangelical Christianity—they paint exciting word pictures of the personalities and character of those who withstood persecution, suffering and deprivation in accepting the challenge of Christian service.

The second book is quite literally a book of pictures, and much more than that, for it portrays, through photographs and pictographs, life as it is lived today in the countries of Latin America.

All of the above books may be ordered from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

The "World Parish Booklets," which are free, may be ordered from "Editorial Department, Joint Division of Education and Cultivation, Board of Missions and Church Extension, 150 Fifth Avenue, New York, N. Y.

There are seven booklets dealing with Latin America: Argentina and Uruguay, Bolivia and Peru, Brazil, Chili, Central America, Mexico, Cuba.

The study of "Latin American Missions" is to be used during the fourth quarter (October, November and December) of 1942.

Before beginning your study, if you expect to work for recognition, write to Mrs. E. V. Perry, Rolling Fork, Miss., for an application blank.

NORTH MISSISSIPPI W. S. C. S.

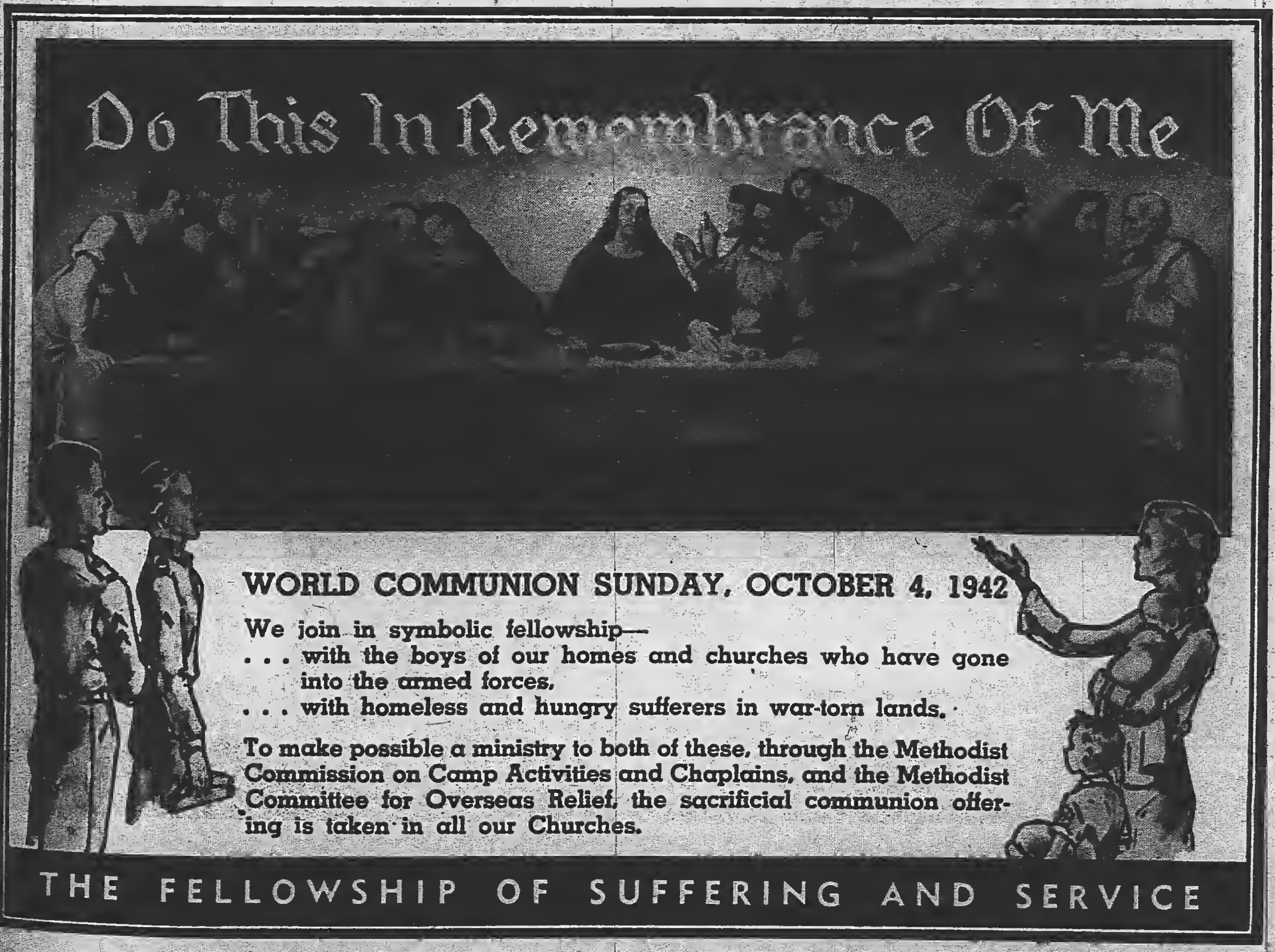
(Continued from page 11)

men. The task of religion today is to bring penitence and hope to an age of disillusionment, perplexity and despair. There is an imperative need in this critical time for strong faith in the sovereignty of God and in the brotherhood of man and for a resolute determination to do our part in establishing a better international order. As the dark reality of war spreads over the world and we hasten our defenses against it, we appeal to Americans of all faiths and creeds to be calm and just and to hold steadfastly to their basic belief in God, democracy and the right.

The National Study Conference on the Churches in 1940 made varied suggestions on the international situation. Time will permit me to mention only a few. No nation has a right to be a law unto itself or the sole judge of its own cause. A Christian world order does not presuppose the elimination of difference among peoples. It is neither right nor just that a few nations should own or control or exercise political domination over the wealth of the world. It is a fact that half the world exists below the subsistence level. This is not because of lack of raw materials, but because of economic nationalism.

Churches should support the following recommendations of the Washington Conference on World Economic Cooperation, called by the National Peace Conference: Improve standards of labor and living by international agreement; (2) Access to raw materials on equal terms; (3) Freer access to markets so natives may be able to see that which they best produce; (4) Trading on basis of equality rather than discrimination; (5) Currency stabilization; (6) An international economic organization with such basic principles of justice and right upheld by the Church.

The War Department, in "Behind Your Army," reports the plight of a sweetheart whose soldier was somewhere in the Pacific area. She tore open his letter to find inside this typed slip: "Your boy friend still loves you. But he talks too much." It was signed, "Censor."—Exchange.


Do This In Remembrance Of Me

WORLD COMMUNION SUNDAY, OCTOBER 4, 1942

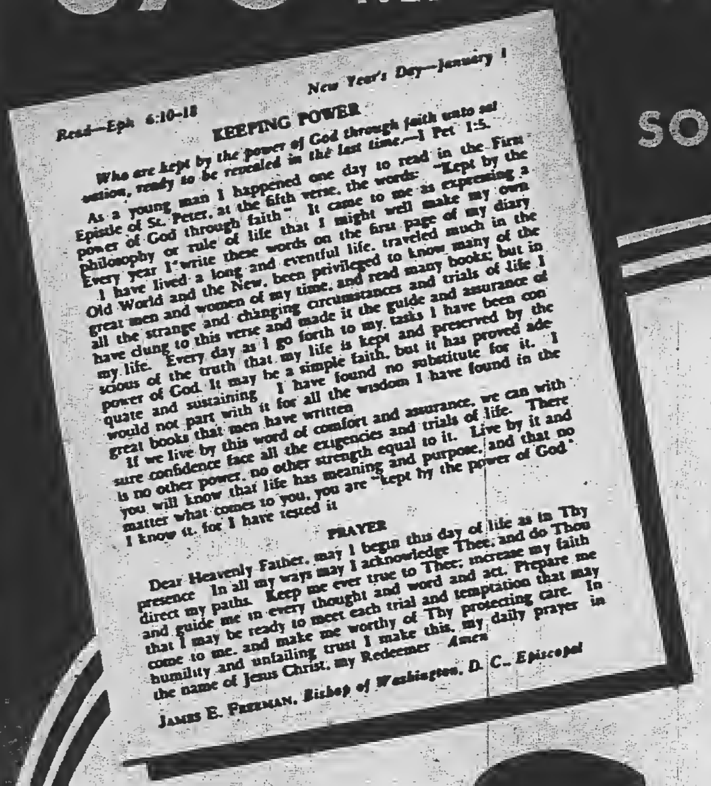
We join in symbolic fellowship—
. . . with the boys of our homes and churches who have gone into the armed forces.
. . . with homeless and hungry sufferers in war-torn lands.

To make possible a ministry to both of these, through the Methodist Commission on Camp Activities and Chaplains, and the Methodist Committee for Overseas Relief, the sacrificial communion offering is taken in all our Churches.

THE FELLOWSHIP OF SUFFERING AND SERVICE

370 STOUT HEARTED MEN OF GOD

talk in type to our SOLDIERS, SAILORS *and* MARINES



New Year's Day—January 1

Read—Eph 6:10-18

KEEPING POWER

Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.—I Pet 1:5.

As a young man I happened one day to read in the First Epistle of St. Peter, at the fifth verse, the words: "Kept by the power of God through faith". It came to me as expressing a philosophy or rule of life that I might well make my own. Every year I write these words on the first page of my diary.

I have lived a long and eventful life, traveled much in the Old World and the New, been privileged to know many of the great men and women of my time, and read many books; but in all the strange and changing circumstances and trials of life I have clung to this verse and made it the guide and assurance of my life. Every day as I go forth to my tasks I have been conscious of the truth that my life is kept and preserved by the power of God. It may be a simple faith, but it has proved adequate and sustaining. I have found no substitute for it. I would not part with it for all the wisdom I have found in the great books that men have written.

If we live by this word of comfort and assurance, we can with sure confidence face all the exigencies and trials of life. There is no other power, no other strength equal to it. Live by it and you will know that life has meaning and purpose, and that no matter what comes to you, you are "kept by the power of God". I know it, for I have tested it.

PRAYER

Dear Heavenly Father, may I begin this day of life as in Thy presence. In all my ways may I acknowledge Thee, and do Thou direct my paths. Keep me ever true to Thee; increase my faith and guide me in every thought and word and act. Prepare me that I may be ready to meet each trial and temptation that may come to me, and make me worthy of Thy protecting care. In humility and unfailing trust I make this, my daily prayer, in the name of Jesus Christ, my Redeemer. *Amen*

JAMES E. FREEMAN, *Bishop of Washington, D. C., Episcopal*

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EVERY PAGE is prepared especially for the book, designed to meet the needs of NOW. Its mission is to inspire closer communion between our fighting men and God.

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YOU HAVE SOUGHT something—some practical way—to recognize and honor the men who have gone forth from your Church to join the armed forces. THIS BOOK is the perfect solution! Send each person a copy of STRENGTH FOR SERVICE—(*1*) as a gift from the entire church membership; or (*2*) as a gift from a class or fellowship; or (*3*) as a gift from the Official Board

CHAPLAIN NYGAARD

the Chaplain who conceived the book

and the 370 outstanding ministers, educators, and laymen who helped make it a reality have avoided the trite and the platitudinous. They have written *living* messages for living men.

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ABLE MEN of other denominations helped, including Roger Babson, A. W. Beaven, Bernard Iddings Bell, Raymond Calkins, Glenn Clark, Bernard C. Clausen, William H. Danforth, Charles R. Erdman, Frank Fitt, Bishop James E. Freeman, Bishop Oliver J. Hart, Oswald W. S. McCall, Boynton Merrill, Albert W. Palmer, Dan Poling, W. F. Powell, George Stewart, J. W. G. Ward.

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To the humblest and the weakest 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race.

—James Russell Lowell.

THE PRAYER-ROOM TODAY

My Father, who hast so wonderfully helped me in hours of special need and trouble, suffer me not through lack of patience, to lose anything of what Thou hast wrought in me. Day by day, however weary the way may be, renew in my heart the sense of Thy nearness. Day by day help me, in humble love, to surrender myself afresh to Thy holy will. God of courage, God of patience, make me of those victorious souls who endure to the end. Amen.

Vol. 89. No. 39.

NEW ORLEANS, LA.
THURSDAY, OCTOBER 1, 1942.

Beauty in Common Things

By Minot J. Savage

Seek not far for beauty. Lo! It glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars, and mountain summits topped with snows.

Go not abroad for happines. For, see,
It is a flower that blossoms at thy door!
Bring love and justice home, and then no more
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command;
Life's common duties build all that saints have thought.

In wonder-workings or some bush aflame,
Men look for God, and fancy Him concealed;
But in earth's common things He stands revealed,
While grass and stars and flowers spell out His name.

WALLET OF THE WEEK

TRENCH MOUTH, Vincent's Infection, is believed to have a close connection with tobacco smoking. This theory, reported in **Public Health Nursing**, is based upon the increased efficiency of treatment when abstinence from smoking is required, and the failure to respond to treatment when smoking is continued. Authorities are by no means agreed as to the contagiousness of the infection, but it appears that vitamin deficiency is a leading cause of the trouble.

* * *

THE PRICE OF ILLITERACY received a thunderous emphasis through an announcement from the White House on May 29, 1942. It was stated that enough physically fit men for fifteen divisions had been disqualified for military service on account of inadequate education. This enormous army of rejects is being referred to as "Our Lost Legions." The subtraction of such a vast number from our national man power in a time of war crisis should awaken every American citizen to the importance of education.

* * *

AN INTER-ALLIED STATEMENT gives an account of the atrocities which have been perpetrated in German-occupied countries. The burning of churches, the desecration of them as torture chambers for captured prisoners, the murder of the clergy and other unspeakable barbarities are listed. The countries thus afflicted include Poland, Russia, Belgium, Luxembourg, Netherlands, Norway, Czechoslovakia, France, Greece, Jugoslavia and China. It is said that no existing religion enjoys immunity from this ruthless program of destruction.

* * *

HANNAH BALL, OF HIGH WYCOMBE, England, died one hundred and fifty years ago, and the anniversary of her death recalls the story of the beginnings of Sunday School work. Miss Ball established a Sunday School at High Wycombe in 1769, nearly fourteen years before Robert Raikes began his school at Gloucester. There are more than fifty references, including thirty-two letters from Mr. Wesley to her, in the correspondence of Mr. Wesley; and through this correspondence the priority of Methodism in Sunday School organization is well established. Miss Ball died on August 16, 1792, in her fifty-ninth year.

* * *

THE HILL CITY OF MEGIDDO, on the border of the Plain of Esdraelon in Palestine, is being excavated by the University of Chicago. It is said that the height of the hill is due in part to the accretion of ruins of cities which have been built one upon the ruins of another for thousands of years. The Hill of Megiddo overlooks the Plain of Esdraelon which, because of the many conflicts which have been waged there, is known as the Battle Ground of the Ages. The primitive threshingfloor is much as it was hundreds of years ago, and there the peasant farmer threshes and winnows his grain.

GERMAN ANTI-RELIGIOUS AIMS are illustrated by a reported revision of the hymn book. It is said that references to the Old Testament, the penitential hymns, and Luther's Easter hymn have been deleted. More than two-thirds of the old hymns have been dropped and others have been mutilated by changes. A baptismal hymn contains the lines: "We baptize you to service and bravery for devotion and loyalty to the nation in the new age." To say the least, this sentiment is a far cry from evangelical Christianity.

* * *

THE GALAPAGOS ISLES consist of a volcanic archipelago scattered over an area more than one hundred and fifty miles square in the Pacific Ocean, about five hundred miles west of Ecuador. Galapagos is Spanish for tortoise, and the name was given because of the great number of large tortoises found there by the first man to see the islands. The tortoises are said to grow to be four feet long, attain a weight of four hundred pounds, and live for four hundred years. The islands were first explored in 1535.

* * *

THE REVOLUTION OF AMERICAN LIFE as a result of chemical research promises to be far-reaching and permanent. The production of new foods, synthetics, alloys, and medicines indicate that present methods of life may be left so far behind as to be antiquated and impossible when the war emergency is over. Hundreds of laboratories scattered all over the land are contributing to this development, and hitherto undreamed of combinations will contribute to a new order of life—probably with a much lower cost basis.

* * *

A CRESCENT-SHAPED MURAL was recently donated to the First Baptist Church of Claremont, New Hampshire, by Mrs. Winifred Rand, in memory of her husband. The memorial measures nine by fourteen feet and was painted on canvas in the studio of the artist at Monmouth, Maine. It was then attached to the wall of the church by a permanent process. This new process is a distinct departure from the process of mural decoration in mediaeval times and it eliminates much of the toil and difficulty which attended the painting of classic murals.

* * *

THE TAXATION OF CHURCH-HELD PROPERTIES is rapidly widening into a national issue. In the front ranks of resisters are certain well-known property grabbing sects. We have seen a vegetable garden with a chicken coop chapel in it as an excuse for its exemption from taxation. It is the holding of commercial and other properties under such pretexts which has helped to bring about the situation. Properties **legitimately** held for church worship, **distinctly** charitable purposes and for educational purposes should be exempt, but a shack, a sign, and a day boarder should not be accepted as grounds for exemption.

New Orleans

CHRISTIAN ADVOCATE

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EDITORIAL

MEETING IN THE INTEREST OF SOCIAL BETTERMENT

At a meeting held in Emanuel Baptist Church, Alexandria, on last Friday, one hundred and twenty-five citizens of Louisiana faced up to the problems of lawlessness, vice, and lax law enforcement in the state, with the view of taking measures to correct the ruinous riot of vice and crime which has too long blackened the record of the state.

The meeting was presided over by Dr. W. L. Doss, Jr., of Baton Rouge, and R. M. McGehee was elected secretary. The morning was taken up mainly with addresses on various aspects of the moral and social problems confronting the people of Louisiana.

Among the speakers were Rev. J. D. Grey and Dr. W. W. Holmes, of New Orleans; Dr. W. E. D. Lockridge, and others.

An organization to be known as "The Louisiana Moral and Civic Foundation" was effected, and a constitution was adopted. The purpose of the new organization will be a constant study and research into social and moral conditions with the aim of promoting temperance, the suppression of crime, and a better enforcement of the laws of the state. The work of the body will be under the direction of a "Committee of One Hundred," with a full-time executive secretary. The officers elected were: President, Dr. Edgar Godbold, Alexandria; vice-president, Dr. A. M. Freeman, Monroe; secretary, Mrs. H. H. Hoff; and treasurer, M. M. Snider, both of New Orleans. The details of setting the Foundation in operation were left in the hands of the Executive Committee.

DEFEATIST CRITICS

A defeatist attitude toward the conduct of the war, in view of what is involved in its outcome, is to us strange and unexplainable. We do not think that one should shut his eyes to unhappy circumstances, but we think that it is no less folly to look down the muzzle of a great siege gun and break out in wailing that the whole earth is a vast arsenal loaded against the destinies of the race. Such wailings express the quakings of gloomy souls and the fears of those who over-value material fact and incident.

We have in mind what seems to us to be the all too pessimistic view of such expressions as "British incompetence and American inaction," "Death Watch at Stalingrad," and other equally dolorous observations concerning the progress of the war thus far. Aside from the fact that the outcome of war on such a scale is unpredictable, critical maledictions do not help the morale of those whose full and effective support is absolutely necessary to a change in the picture which England has bravely faced for three long years and which we have shared since Pearl Harbor.

There are many things which we do not understand about the conduct of the war, and with some things we do not agree, but who are we that we should assume to utter a confident judgment concerning the leaders in the mightiest conflict of all history? It seems to us that an individual, a bystander, has little justification for heckling those responsible for manipulating the highly mechanized forces of nations in a death struggle with outlaws who have deliberately chosen war as the route for the achievement of world dominion.

We do not know much about the movements which are screened by a rigid censorship, but we feel that there begins to be a rift in the pall which has cloaked the destinies of the world for three terrible years of war. Certainly the only ray of light which we can see is ahead, and everything seems to us to urge a march in that direction. The world may call it a gamble and a reckless adventure, but to us it is the way of a courageous and creative faith and devotion. Centuries ago mariners were filled with fear by maps which pictured monsters upon the uncharted ocean wastes. We need to catch the stride of the Eternal in our thinking if we would be saved from the folly of that day of limited knowledge. We do not doubt that mistakes have been made, but civilization waits, not for the day of perfect knowledge, but for the daring of brave and consecrated hearts.

THE ADVOCATE CAMPAIGN

We print in this issue a supplemental report giving credit to charges making late reports, and we give also a corrected report by districts. Along with this we publish a comparative report for the past eight years. In this comparative report of the campaign will be found a statistical graph which shows substantial progress under conditions which were both difficult and discouraging. In the years 1935 and 1936, no prizes were offered and the average for those years was 3,181. For the six years during which district prizes have been offered, the average has been approximately 5,300, or a net gain of 2,120 subscriptions. This represents a cash gain of $3,180, and after the prizes have been subtracted there remains a net cash difference in favor of the years in which prizes were offered of $2,380 per year. These figures speak for themselves both as respects the policy of giving prizes and as to the success of the campaign just ended. We are content to let the figures speak for themselves.

ADVOCATES FOR SOLDIERS

We wish to call attention again to the fact that we will send the Advocate to recreation and reading rooms anywhere that Mississippi and Louisiana soldiers may be located. The paper is already going to many posts and we still have money for sending it to others. Just give us the address of the reading room where your son or friends are and we will see that the paper goes there at once.

PLEASE INDULGE US

For several weeks we have been swamped with copy. Naturally some was more pressing than other, and we have tried to give preference to what seemed to us to be the more important at the moment.

We still have quite a little copy which we hope to get in before the Conferences preempt our space. At any rate we will do our best to print everything from our territory at the earliest possible moment. Be patient with us, Please.

HALF A CENTURY OF SERVICE

On September 29, which is only two or three days away as I write, Millsaps College will celebrate the completion of just a half century of service to church and state.

Dr. A. P. Hamilton

There will be a special chapel service to honor and remember the occasion and to pay respect to those great men, now departed, who launched this enterprise.

It took great faith and vision, yes, and a spirit of adventure on the part of those founding fathers to commit themselves to such a great undertaking, especially in those times. The South had not yet recovered from the staggering blows dealt its economic system in the sixties and for ten years after, in the period of Reconstruction, so-called. And besides, the year 1892 was just on the eve of one of the worst depressions we have ever passed through, especially in the South. The price of cotton dropped almost to the vanishing point. But these brave men went forward in the same spirit as those earlier pioneers of the spirit on the Eastern seaboard who founded Harvard, Yale and William and Mary, in the midst of all the difficulties of the colonial period.

When we remember who the founders of Millsaps College were, however, we are not surprised that they were undaunted by hard times and a broken economic structure. They realized that if the South was to recover strength and greatness it must do so spiritually and intellectually as well as in its economic system, and that trained leadership was needed for all these phases of recovery.

So it was that Major R. W. Millsaps, Bishop Charles B. Galloway and Dr. W. B. Murrah set about the task of building a college where before had been fields of corn.

We feel today their faith has been justified. The College has wielded an influence in the State and the Church at large far out of proportion to its years of life and the number of its alumni.

Millsaps College has had a quality of output that has been a source of pride to all those connected with it.

And as it has prospered and grown under the able leadership of its presidents and faculties and trustees, up to now, we hope and pray that it will continue to do so under the fine leadership of Dr. Marion L. Smith, in the years to come.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

JUST SITTIN' AROUND

It happens at the moment that I am just sitting here at the typewriter, doing nothing in particular, not thinking about anything especially, merely wondering if a stray thought or two might come my way that I could dress up in a few words and put on exhibition, along with their scanty wardrobe. Up to now, nothing has shown up; so I am at leisure, and can go ahead and do pretty much as I please. Ordinarily at this time (the clock has just struck 11:30 p. m.) I am trying to write a piece for the Advocate.

Since it is not an unpleasant pastime, I believe I'll just keep on sittin' around for awhile, doing nothing except waiting for the clock to strike midnight, when it will be nearly bedtime. Anyway, day was made for work and night for rest; so I am not violating any of the laws of nature or of the labor union by spending a little time in idleness.

Besides, this is the first time today that I have had a chance to do nothing. One of the first things I heard this morning was that this was the appointed day for the department of house-cleaning to perform certain of its functions—take down curtains and shake 'em, take down shades and wipe 'em off, drag out rugs and beat 'em—and then put 'em all back where they came from. I am only an honorary member of the house-cleaning department—but occasionally the head of the department issues a "directive" communication that even an honorary member is loath to disregard. It is not exactly a command, but—well, all hands, whether honorary or not, find something to do.

An agile mind is a handy thing to have around at house-cleaning time, or any other time when onerous jobs are in the offing. It so happened this morning that certain important items of business were on my calendar (not actually written down, but very vivid in my memory) that necessitated a trip to town. Not the least of these items was the trip itself. It is an axiom of physics, or mathematics, or of whatever field of learning such matters lie in, that a body cannot be in two places at the same time. Ergo, if I were downtown, I couldn't be at home; and if I were not at home, I couldn't be shaking rugs in the backyard. So a self-evident and immutable law of physics delivered me from the pains of house-cleaning today.

But mine is not the only agile mind hereabouts. The head of the department postponed house-cleaning operations till tomorrow.

Just sittin' around may be pleasant enough—but it doesn't get you anywhere.

The clock has just struck 12. So, having nothing to do (till tomorrow), I'm going to bed. Good-night.

"A TROUBLESOME QUESTION"

Sermon Delivered by Dr. A. M. Freeman,
Pastor, First Methodist Church,
Monroe, Louisiana

"All nations He has created from a common origin to dwell all over the earth, fixing their alloted periods and the boundaries of their abodes."—Acts 17:26.

"Ye can discern the face of the sky, but can ye not discern the signs of the times?"—Matt. 16:3.

One sentence uttered in this pulpit a month ago—our last radio Sunday—was the occasion of quite a little excitement. It has been suggested that a pulpit message addressed exclusively to the subject mentioned in that sentence would be timely. The sentence was this: The day of White supremacy is past. This sentence fell as a spontaneous side remark to a line of thought under development — an inference which the speaker thought would be quite plain from the trend of his message—and so, no elaboration or supporting statements were added, except to say that in the war now raging the colored peoples were giving such an account of themselves as to puncture the doctrine of white supremacy. (One thinks of the Chinese these five years, the native Filipinos on Bataan and Corregidor, and the Japs.) But to get this statement, that the day of White supremacy is past, squarely before us, let me remind you that it is no new or original thought. Over and over it has been declared by students of history, of economics, of sociology for nearly forty years now. Ever since the defeat of Russia by the Japanese in 1904 the thinkers of the world have been saying that thing. For years world statesmen and the greater leaders of Christianity have candidly faced this fact. For the overwhelming majority of the human family is composed of the colored races—two-thirds at least. And the colored races are like the white race in this particular—that each race regards itself superior to every other race. No race admits inferiority. Each race seeks social supremacy for itself over all other races.

But the shock we feel when we hear such a statement as that the day of white supremacy is past, comes not from any world-wide front but from our own delicate problem here at home. We have a race problem! We are prone to feel that we have THE race problem! We do deal with a vexed and a vexing issue in the question of the Negro and his place in our democracy. It is our Christian democracy that creates most of our difficulty. If the Southern whites were a ruthless, rough-and-tumble type, occupying a place in some harsh, despotic form of government, the Negro would be a small problem. For the Negro—this child of savagery, only a few generations removed from the jungles—would be handled like cattle by the dominant race—except for our Christian and democratic ideals. The Negro has his afflictions, his tragic low-grounds of sorrow, his wounded aspirations, his fateful accusations and remindings of inferiority. But there is another side! As a race he is yet a child—not far from primitive fetish worship. Not far from cannibalism. Through a hundred or so years of slavery he came into an inheritance of a language, a high culture, a land of priceless—even if limited—rights, and a holy religion of present experience and of future promise. And in this Southland he has had the blessing of living among his friends. The white people of the South are today, and have been through the years, the best friends of the Negro. Sensible Negroes know this. They have profited by the experience of the colored race in New England, New York, Cleveland, Detroit, Chicago. The true Southern white people who have lived with the Negro are his friends. In the South as elsewhere, of course, there is the old political game of waving the bloody shirt, agitating ignorance, beating the bush, appealing to prejudice. But the sober, intelligent white men and women of the South face the responsibilities of this inherited race issue in humble confidence that the two races will adjust, and cooperate so understandingly and effectively, that the whole world may take heart and take lessons from these two races working out their destiny together.

In the statement that the day of white supremacy is past, the point of exquisite alarm to great masses of our people is, that the bars of social integrity are broken down, and that social intermingling will inevitably follow. But the political equality of the United States Constitution does not mean social compatibility. Equality in the political sense means that the rights of any citizen are equally the rights of all citizens—such as the right to security in life and property, and the right, under tests applied to all alike, to a voice in his government. These are the rights convenanted to every person alike in America by our Constitution. They are the rights the best brains and the noblest characters of our nation have labored to make available and to preserve for all—even the humblest citizens. But political equality—even social equality for that matter—does not mean compatibility. I have talked with numbers of Negro leaders. I have heard Booker T. Washington, R. G. Mouton, Dr. George Carver, and other Negro leaders emphatically declare that the Negro has no desire to remove the social distinction between the Negro and the white race. The Negro has an instinct for racial integrity. He is proud of his race. The Negro is as averse to mingling his blood with the blood of the white race as the white man is to mingling his blood with the blood of the Negro race—probably more so.

A DAILY PRAYER IN WAR-TIME

For Understanding of Our Foe

Beyond the day's needs, and the ebb and flow of battle, grant us wisdom, O Lord of the Ages, to understand the underlying significance of this world war. Show us that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We fight in the name of God against the forces, seen and unseen, which oppose His word and will. The heathen have risen up against Thy people, O ever-living God. They have imprisoned, tortured and slain the ministers of Thy Gospel. They have stopped the public worship of Thy people, and destroyed sacred edifices dedicated to Thy Name. Arouse us who are Christians to a realization of the true nature of the conflict in which we are engaged. Awaken us to the knowledge that we war for God when we defend the standards which He has set up in His word. Send us into every form of the present battle with the slogan in our hearts, "It is the will of God!" Amen.—W. T. E.

The Negro in Southern politics is an old and a sore subject. Forced by a triumphant and a vengeful North into the exercise of the electorate when he was in no sense ready for it, he played havoc with the ballot in the South, and became the victim of his own misguided aggression in demanding the vote. He degraded and corrupted the electorate wherever he entered it. Why? Because he was unschooled in government and because he was playing a game between vengeance on one side—the Northern side—and resentment on the other—the Southern side—in the white race. That was his introduction to politics—not the gradual, dependable way, first of literacy, then some standard of economic and moral responsibility, then, step-by-step, an appreciated place in the politics of our country. This unhappy episode in the Negro's advance in civilization, added to all his other afflictions, was not his fault. And it has definitely kept him an unwelcome prospect in the right of the electorate for more than three generations. But the Southern white people, with all their political and economic wounds, have a strong innate sense of fair play, and a sympathy for the under-dog. No line of facts which came before our committee engaged last winter in a survey of the educational situation in Louisiana and the Southern states brought forth more favorable comment than this one—that Louisiana has in recent years greatly increased her allocation of revenues to raise equality of school work for Negroes; that Mississippi has heavily bonded herself in recent months to bring up the grade of her Negro school work, and that Alabama and other Southern states are undertaking an almost revolutionary advance in providing for Negro education. It is out of all proportion to any revenues from Negro tax sources. These states I have mentioned are poor states educationally and carry a heavy load in the Negro and his educational needs. This growing temper in our responsible people to see that the Negro has a fair and liberal share in the benefits of education can, as I see it, spell but one thing—that the Negro is headed toward the rights and the responsibilities of citizenship when and as he is competent to exercise them. I remind you that there were Southern men on the Supreme Court bench who helped to make up some of the recent decisions—some of them unanimous—touching Negro rights:—the right of a Negro—Gaines—in Missouri, to identical or equal facilities with the whites in that state for graduate university work, the decision that held in the noted Scottsboro trial, near my home in Alabama, that Negroes must be recognized in jury venires for trial of a Negro in a capital offence;—and other recent decisions that have ominous import for our "Jim Crow" laws and our "Grandfather Clauses." This trend of things is not alarming. It is but our own healthy part in this vast world-wide shift from the long and shameful record of cruelty by so-called superior races toward so-called inferior races. This is the age of change. More change in human conditions has been wrought in the past hundred years than took place in thousands of years before. The plea for the status quo is a vain cry in this hour when the tide of change is inundating the whole world. We, here, are in this tide and a part of it—the white and the colored. Our human patterns are going to pieces, the status quo is dissolving before our eyes. What can we lay our hands on now that will hold? I say to you that in the days through which we are being pushed along we can count on nothing as stable, nothing as fixed and immovable except the everlasting and change-

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

Bishop A. Frank Smith was the preacher in a series of services at Trinity Methodist church, Ruston, La., Sept. 21-27.

Mrs. W. E. Bradshaw, Bentonia, Miss., places us in her debt by her loyal support of the Advocate and her enthusiastic commendation of its messages.

Mrs. Irvin Oakes, West, Miss., has our thanks for a personal message and a word concerning the pleasure which she has in the Advocate.

Mrs. John A. Moore, Crystal Springs, Miss., accounts the Advocate an old friend, whose Thursday visits bring unfailing joy and profit to her home.

Bro. G. W. Gunn says that we gave him the title of Reverend, to which he is not entitled. Bro. Gunn is a layman of Courtland, Miss., and we gladly make the correction since he wishes it.

Rev. Mrs. Lula Wardlow, pastor at Montgomery, La., has our thanks for her loyalty to the Advocate and the cause for which it stands. Her gracious words are always helpful in our fight for righteousness.

Mrs. Rubye Mason McGrew, of Star, Miss., says that she feels that the Advocate should be a tie to bind every Southern Methodist home. We appreciate her loyalty as a reader of the Advocate.

Rev. B. D. Watson, pastor at Wynn Memorial, Shreveport, says that his church will have a 100% report at the Annual Conference. Regardless of what may be the case in other matters, this will certainly be true of the Advocate cause.

Rev. L. H. Floyd, pastor at Tyro, Miss., did a magnificent piece of work in the Advocate campaign. The readers on his charge have been increased from one to sixteen. Bro. Floyd says he found the eraser, therefore his wife was not so fortunate as some others have been.

Rev. L. P. Moreland, pastor at Simsboro, La., adds to a business note the statement that his work is progressing in a splendid way. He has had several successful revivals, has received 16 into the membership of tbe charge, and has quite a number of men in the service and in defense work.

Rev. C. B. Powell, pastor at Melville, La., adds an inquiry about an obituary which he sent to the paper some time ago. In that connection we wish to say that all obituaries will be published but they have been delayed on account of the crowded condition at the moment.

Rev. H. E. Pfost, Bunkie, La., writes that his daughter, Adona Jeannette, is president of the Y. W. C. A., at L. S. U., and is also a senior advisor. She was president of Wesley Foundation at L. S. U. last year. She made a talk at the Freshman convocation on Monday of last week.

Mrs. W. F. Mahaffey, who now resides at Prentiss, Miss., is the happy grandmother of a baby girl born to her daughter, Mrs. Marjo Mahaffey Edwards, who was for two years physical director of Health and Recreation, Enochs Junior High School, Jackson, Miss. Announcement of "Little Marjo's" arrival appears elsewhere in this issue.

Lt. Hugh N. Clayton, of the U. S. Navy, whose name appears at our masthead, gave us the great pleasure of a surprise call at the Advocate office on Tuesday of last week. He is now on special duty with the Joint Army and Navy Visitation Board. He is visiting the junior and senior colleges of Tennessee, Alabama, and Mississippi, with information as to the possibilities and requirements of becoming aviation cadets. He will be at Millsaps College on Sept. 29.

METHODIST CHURCH AT LACOMBE, LA., TO BE DEDICATED

Please announce the dedicatory service of the Lacombe Methodist church, Sunday, October 4, at 11 a. m. The sermon will be delivered by Dr. W. L. Doss, Jr., our district superintendent. The ladies are planning a basket dinner on the ground. All previous pastors are invited to be present. A new pulpit Bible and new Methodist hymnals are to be presented on this occasion.

The money is raised and contract let for new church pews, and if they are built in time will be installed. The officials from the other churches on the charge are invited and are expected to participate.

WM. B. VAN VALKENBURGH.

IMPORTANT TO DELINQUENT SUBSCRIBERS

Expiration notices are being mailed out. Many of these are marked "Final Notice," and that means exactly what it says. The cost of printing the paper is too great for us to carry delinquent subscriptions at our risk. Please take due notice for we shall be obliged to discontinue delinquent subscriptions and we do not want to lose any of our readers.

W. L. DUREN, Editor.

"LITTLE MARJO"

Announcement of the birth of "Marjo," daughter of Mr. and Mrs. Allan T. Edwards, on September 5, 1942, lies upon the Advocate desk. The maternal grandparents are Mr. and Mrs. W. F. Mahaffey, of Prentiss, Miss., and the paternal grandparents, Mr. and Mrs. J. P. Edwards, of Mendenhall, Miss. The father, a young lawyer of Jackson, Miss., is now in the service of his country. The mother was for two years Health and Recreation Director of Enochs Junior High School, Jackson, and is now with Mr. and Mrs. Mahaffey at Prentiss. Mrs. Edwards was born while her father was in service in France, and "Little Marjo's" father renders the service of a patriotic citizen in the crusade for freedom and faith in which we are now engaged. We offer congratulations and we pray for the father's safe return when the war is ended.

ATTENTION PREACHERS AND DELEGATES, MISSISSIPPI ANNUAL CONFERENCE

Meeting in Vicksburg, November 18-22

Through my own fault altogether, it was stated in schedule of rates in last week's Advocate that Private Home rates would be: Double with Bath, $1.00-$1.25.

I wish to correct this by saying that Private Home rates will be: Double with Bath, $2.00.

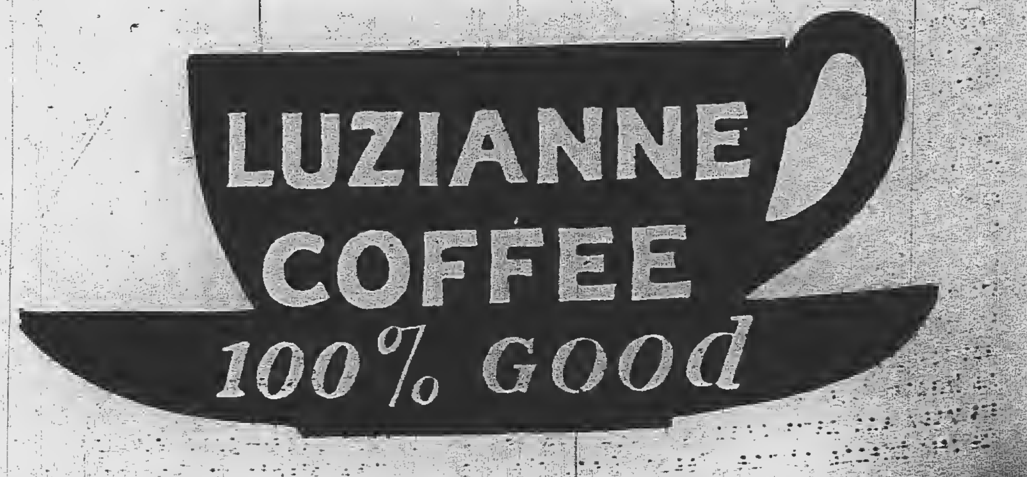
Double with bath always means two people in a room, both bearing rate together.

Also, take notice—To every preacher and delegate has been or will be mailed a form letter with explicit instructions to fill in certain blanks. According to returns of these forms we will make assignments for preachers and delegates. If we do not receive these forms we will just have to use our best judgment. We cannot continue to write preachers and delegates for this information. and there is no use for any preacher or delegate writing in to any hotel for reservations, because the hotels have asked the Committee on Entertainment to handle the matter of all reservations.

Kindly yours,
T. O. PREWITT.
Pastor-Host.

THE DAYS OF MIRACLES ARE NOT OVER!

Miss Lea Joyner, who lives and teaches school at Grayson, La., is a minister in the Methodist conference also. Last year she was pastor of four churches in connection with her teaching; she preached Saturday night, Sunday at 11 a. m., and at 8 p. m. at each church. In connection with this, she was engaged in some eight or ten revival meetings in the summer. She also organized a church May 15, 1941, with eight members, seven women and one man, one and one-half miles south of Columbia, La., on highway 165. They have built a new church which is valued at three thousand dollars. The building is furnished with ceiling fans, piano, and new pews, all clear of debt. The membership has increased to seventy-one up un-



til the summer revival, which closed Aug. 31. Rev. Chas. L. Moore, pastor at Olla, did the preaching. Four members came into the church by letter and ten came to the altar and prayed through in the old-time Methodist way, which made fourteen new members altogether. The church was mightily blessed.

The Sunday night following two more women came to the altar and prayed through. The membership at present is eighty-seven.

The days of miracles are not over.

Praise His holy name.

A FRIEND.

BAKER CHARGE

As for the work on the Baker charge, where we are closing out our third year's work, we are coming to conference with a good report. Our work here has been pleasant and we have seen many improvements—a new parsonage, with practically all new furnishings; one church auditorium remodeled, a new educational building erected, and many other improvements. We thank God for what we have been able to accomplish.

Dr. Duren, our new district superintendent, Dr. W. L. Doss, Jr., is keeping up his good work. We are indeed proud of him. and the fine work he is doing in the Baton Rouge District. We all loved him before he came, but that love has been enriched even more. The best that we have in us is all that we can offer him.

J. L. BEASLEY.

WHY WRITE?

There are at least two good reasons: one, subjective; the other, objective.

Some persons have a burning desire for self-expression and at the same time believing that they know something well worth telling. Except for modesty, I would go ahead and join this class—leastwise my application is in the hands of the committee.

Mr. Editor, I am right on the tip end of my tip toes to say something about the joy of being with a fellow pastor in revivals. I know of nothing else quite so helpful as that. One realizes that he is on trial and that he should do his best. There is also the blessing of fellowship with a brother pastor unlike any other kind. I think there are too many of our fine, yet timid ministers who are deprived of assisting in revival meetings; they have the ability but not the effrontery. Those amply gifted in the latter merit or demerit, by its force get the lion's share of recognition. Ecclesiastical fairness would be a profitable subject for study. It's the old subject of some persons being paid so much for doing so little while others receive so little for doing so much. Mr. Editor, did you ever see one minister get $4,000 yearly who was no better preacher than another who gets only $800 yearly? I believe there is something we could do about it, and should do about it. The Lord help us to be fair. Blessed is that minister who tries to be worth what he receives. Law, either church or state, does not cover or satisfy all that is right. For example, there is no law against a pastor who is in demand as an evangelist accepting all that is paid to him for holding a meeting for a brother pastor and leaving the latter to bear all the expense incident to the meeting. Yet, that does not look right.

Yes, there is an objective benefit in writing and I still think that there is no finer way for that benefit to reach our people than through the columns of our good church paper. Lately many of our ministers have received through the mails two private mimeographed letters, one entitled "Comments on Missions and Conference Matters," and the other a response to it. We believe both of them would be good material for our Advocate, for they embrace both sides of a very vital issue. Of course, any of us are willing to yield to the editor the right to delete from any article biting words. Really, Mr. Editor, don't you think if an article is not good enough for the paper that it would hardly justify the expense and trouble of mailing it out to each minister in the conference? So, we hope to see many more articles from many more of our excellent ministers.

R. T. HOLLINGSWORTH,

(Note: The editor received what seems to have been part of the material referred to above, but with the statement, "Not for publication." We felt obliged to respect the inhibition.—Editor.)

IT IS UP TO US

By Rev. Marlin McCormack

Today there lies on the desk of every Methodist pastor in our Connection what is perhaps the most challenging communication to come from the leaders of United Methodism. It is the PLANS FOR WAR EMERGENCIES adopted by the joint meeting of The Council of Bishops and The General Commission on World Service and Finance.

Methodism has never sought to avoid, to evade, to escape the responsibilities of any age in its long history. For us of the present age to do so would be to bring dishonor upon the noble heritage so heroically bequeathed to us by our fathers. This, of course, we shall not do. The leadership in things spiritual, so characteristic of Methodism in time of peace, will not only not be relinquished in time of war and suffering, but it will be accelerated, immeasurably.

But the point I wish to emphasize here is that this will not come about by wishful thinking. If Methodism is to rise and meet the challenge of the present emergency, it is up to us—each of us, all of us, who bear the hallowed name of Methodist, preachers and laymen—to dedicate, to consecrate ourselves, all that we are and have, to the task before us, realizing that in Him is our strength. How heartening it is to remember that "we can do all things through Christ who strengtheneth us."

We might well ask, "What is Methodism to do in this present emergency?" And the answer is before us. Our leaders have, after thoughtful and prayerful consideration of every phase of the situation, given us a thorough and an adequate program. which if followed with the same devotion and high resolve in which it was conceived, will meet the needs of the hour in a manner worthy of our highest traditions.

Our noble leaders have not sought to make this tremendous responsibility any the less tremendous by quibbling or equivocation. They have not undertaken to make it easy for us. And we would not have them do this. These are not easy times. They demand the utmost from every one of us. And in keeping with the spirit of sacrifice and daring that fires the imagination of the present generation, we accept this challenge to keep Methodism meaningful in the face of any and every emergency.

The War Emergency Program is threefold: (1) **Fellowship of Suffering and Service**; (2) **The Week of Dedication**; and (3) **Increased World Service Giving.**

Every congregation should send its pastor to Annual Conference with a large offering for the Fellowship of Suffering and Service. Especially is this true of those churches not making regular monthly contributions to this cause. Our work in overseas relief and among the boys in the training camps depends on this offering. We cannot do less for our boys in the service than we would do for them at home.

We should begin now prayerful preparation for the great Week of Dedication to begin February 28. We must let the rank and file of our people know the full meaning of this special period of prayer and sacrifice. May this special week be the beginning of a great spiritual awakening among our people. It could be, easily.

I, for one, do hereby guarantee a substantial increase in my church's report this year for World Service. Frankly, I am not at all proud of our reports for this cause in past years; and this for the simple reason that I feel largely responsible for the lack of progress at this point. I am resolved, this year, that any lack of adequacy in my church's report for World Service cannot be laid at the feet of a pastor who has failed to do his very best for the cause.

Brethren, let us go to the task of responding to this glorious challenge with the same brave resolve and loyal devotion exhibited by our heroic soldiers on the land, in the air, and on the sea . . . TO VICTORY!

CLEVELAND CONVOCATION POSTPONED

By W. W. Reid

The Christian World Mission Convocation, drawing together some 5,000 Protestant church lay and ministerial leaders from all parts of the United States and from overseas, which was scheduled to be held in Cleveland, December 6 to 10th, has been postponed to "as early a date as domestic and international conditions may make possible." Announcement of this postponement was made today by Dr. Emory Ross, secretary of the Foreign Missions Conference of North America, and general secretary of the proposed convocation.

The postponement was made necessary, according to Dr. Ross, by the situations caused by the war, especially the transportation problem that arose since the gathering was first proposed, and by the impossibility at this time of bringing from Asia, Africa, and Europe the missionary and national representatives necessary to make the convocation an international meeting. The general committee of direction of the convocation, under the leadership of Bishop Henry St. George Tucker, is being continued to plan for the gathering whenever it is held.

Six interdenominational and nation-wide church bodies are planning to hold meetings in Cleveland around the dates of the postponed convocation, and they, plus a number of denominational home and foreign mission boards, will hold united sessions from Dec. 6 to 10, to consider many of their mutual problems growing out of the war emergency and post-war plans, Dr. Ross says. The interdenominational bodies include the Federal Council of the Churches of Christ in America, the United Council of Church Women, the Home Missions Council, the Foreign Missions Conference, the International Council of Religious Education, the Missionary Education Movement, and the United Stewardship Council.

PERSONAL NOTES AND INCIDENTS

Rev. W. C. Newman reports a good year at First Church, Corinth, Miss. In his view that pastorate is no sinecure, but it is a field with a real challenge and offers a great opportunity for the pastor.

Rev. A. M. Ellison, pastor at Bay St. Louis, Miss., has our thanks for his words of appreciation and commendation: "This week's Advocate (September 24), from the standpoint of editorial comment, was worth the year's subscription price."

On Sunday, October 4, at 11 a. m., the Methodist church at Lacombe, La., will be dedicated following a dedicatory sermon by Rev. W. L. Doss, Jr., district superintendent. Rev. Wm. B. Van Valkenburgh is the pastor. The public and especially former pastors are invited to be present for the ceremonies.

Rev. J. B. Cain, pastor at Columbia, Miss., paid the Advocate office a visit last week. The editor regretted that an engagement out of the city caused him to miss the pleasure of a visit with our good friend, but the score was evened when Bro. Cain wrote us that he felt that he probably got more done by the editor's being absent.

Dr. and Mrs. John Magruder Sullivan, Millsaps College, Jackson, Miss., announce the marriage of their daughter, Willie Jefferson, to Mr. Norman Nathaniel Thompson, on Wednesday, September 23, 1942. The marriage took place at Aberdeen, Miss., and they will live at 410 Pine Street, Florence, Alabama.

Rev. James H. Felts, retired member of the North Mississippi Conference, has been suffering with rheumatic trouble lately, due to some bad teeth which had to be extracted. We are glad to report that his condition is greatly improved and that he expects the restoration of his lost teeth in the near future.

Dr. M. F. Wilson, whose illness was reported in these columns some time ago, is recuperating with relatives of his wife at Pearlington, Miss. Dr. Wilson came in for the service at the Gentilly Methodist church on last Sunday, and is reported to be greatly improved in health. This will be good news for the friends of this valuable layman.

Rev. W. R. Lott, district superintendent, writes that the work of the Corinth District is in good shape and a fine spirit prevails among preachers and people. Between five and six hundred members have been received on profession of faith, the two subdistrict stewards meetings were stimulating and helpful, and all church debts have been liquidated except a small amount at Oxford-University church, which is not yet due.

Rev. T. Homer Trotter, for the past two years pastor at Hammond, La., has already entered upon his work at Gallup, N. Mexico, and Rev. H. D. Marlin, his successor, was due to have reached Hammond for the service on last Sunday. Bro. Trotter carries with him the sincere good wishes of many friends in Louisiana and elsewhere, and Bro. Marlin will receive a cordial welcome to his new field of service.

It is ridiculous for any man to criticize the works of another if he has not distinguished himself by his own performances.
—Addison.

LOUISIANA APPOINTMENT CHANGES

Dr. W. L. Doss, Jr., district superintendent, announces the transfer of T. Homer Trotter, of Hammond, La., in a direct exchange with Rev. H. D. Marlin, of Gallup, N. Mexico. These changes, approved by Bishop Smith, became effective immediately.

REV. J. H. HOLDER ILL

Dear Brother Duren: Brother J. H. Holder was taken to the Methodist Hospital, in Memphis, on September 22, and is under the care of Dr. Whit Rowland. He is reported to have had a slight clot on the brain, but is improving right along. Bro. George York is filling his pulpit in his absence. Bro. Holder is doing a great work at Winona and is too good a man to break down. I know of no man among us who has worked harder than J. H. Holder. He has made a great name for himself and his Lord. Our prayers go up constantly for him and his good wife, and the folks at Winona.

Cordially,
E. S. LEWIS.

DR. R. G. BIGELOW APPOINTED DEAN OF WOOD JUNIOR COLLEGE

President Edward W. Seay, of Wood Junior College, Mathiston, Miss., announces the recent appointment of Dr. R. G. Bigelow as Dean of the institution. Dr. Bigelow holds his Ph. D. degree from Peabody College, Nashville, Tenn., and brings to the campus a store of valuable knowledge and experience.

President Seay also states that the college has opened a great year with a capacity enrollment and an excellent staff of workers.

$15,000 TRUST FUND GIVEN CENTENARY

A bequest of $15,000 to Centenary College, with the stipulation that it be used to educate young ministers, was announced late yesterday by Dr. Pierce Cline, president of the College.

The fund was left by the late Angus A. Stewart, 85, former Minden and Shreveport merchant and a devout Methodist churchman, that his estate go to Centenary College to establish a Stewart Memorial fund "in memory of myself and my wife."

The gift is the first of its kind to Centenary, and Mr. Stewart's will expressed hope that his action might become an example for others to follow.

Dean R. E. Smith, of Centenary, was named trustee and executor of the fund. Dean Smith said the money has now been turned over to the College and, while interest from the principal will not be immediately available, in time it will be used to provide scholarships for young ministerial students of any Protestant denomination.

Mr. Stewart died Sept. 2, in a local sanitarium, after an illness of several years. His wife, the former Nannie Leo Kelly, of Haynesville, died 10 years ago, and their only child died when eight months old.

Born near Minden on Feb. 23, 1857, Mr. Stewart became a successful merchant there. In 1907 he sold his Minden interests and came to Shreveport, where he became one of the first stockholders in the Hearne Dry Goods Company, which was organized in 1902.

He was a member of the First Methodist church, and the Four Square Bible Class, of which Dean Smith has been teacher for many years. Mr. Stewart's will asked that Dean Smith's successors continue administration of the fund.

VICTORY RALLIES

Dear Dr. Duren: Bishop J. L. Decell and the district superintendents of the Mississippi Conference in the mid-year meeting of the cabinet planned to hold VICTORY RALLIES in each district for the purpose of checking the things necessary to be done for each charge to make full financial reports at the Annual Conterence. The place and date for each district rally are as follows:

Brookhaven District, First Church, Nov. 5, 2 p. m.

Hattiesburg District, First Church, Laurel, Oct. 29, 10:30 a. m.

Jackson District, Capitol Street, Nov. 4, 7:30 p. m.

Meridian District, Central Church, Oct. 30, 2:30 p. m.

Seashore District, at Wiggins, Oct. 28, 7:30 p. m.

Vicksburg District, Crawford Street, Nov. 3, 2:30 p. m.

OTTO PORTER,
Secretary of the Cabinet.

MRS. S. D. HOWARD PASSES

Mrs. Howard, widow of the late Rev. S. D. Howard, of the Louisiana Conference, died on July 4, following a long and painful illness. On May 17, she fell and fractured a hip. When she was apparently well on the road to recovery, she was carried from the sanatorium in Winnsboro to her home. Soon after, complications set up and she answered the summons to her Father's house on July 4.

She is survived by the following: Finis Howard, merchant at Winnsboro; Burney Howard, head of the Department of Speech and Drama, Nacogdoches, Texas; Miss Clars Howard, High School faculty, De-Quincey, La.; Mrs. W. L. Trenchard, New Orleans, La.; and three grandchildren, one of whom is an aviation cadet at Ft. Sumpter, S. C.

METHODIST SOCIETY OF CHRISTIAN SERVICE CELEBRATES BIRTHDAY

The Society of Christian Service, of the Haynesville, La., Methodist church, celebrated its second anniversary of the union of the two churches Monday at noon with a chicken pie dinner.

During the dinner hour a program was given as follows: Invocation, Rev. Beverly Bond; Mrs. T. H. Arnold, president of the society, gave a short talk on the purpose of the meeting, saying that there were one and a quarter million Methodists in the United States and ten thousand in Louisiana.

A special birthday offering was given to help take care of the new expenses brought on by the war. This was given as they marched around a beautifully decorated birthday cake, topped with two candles and sang happy birthday. This being Mrs. Arnold's birthday, as a surprise to her they sang Happy Birthday. Miss Mildred Curry gave two solos, and Rev. Mr. Hoffpauir, a talk on "Devotion to Duty."

Edith Lacey Circle had the afternoon program, using youth of the church as their topic. Those taking part on the program were: Mrs. Sidney Sale, Mrs. Troy Browning, Mrs. Joe Berger, Mrs. G. M. Ross, Mrs. Burt Hoopes, Mrs. Carl May and Mrs. W. J. Sherman. The meeting closed with singing, "Blest Be the Tie." There were fifty present. After the meeting the group had their picture made by Mr. Graves.

—Haynesville (La.) News.

"A TROUBLESOME QUESTION"

(Continued from page 5)

less justice of God who is no respector of persons, but in every nation honoreth them that fear Him. The justice of God for human guidance is voiced by Jesus in simple, understandable terms—Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. If the upheaval of this hour is calculated to discourage any human plans to maintain an advantageous status quo by sharp practice and circumvention, the eternal law of God—which is the only dependable law of human life and relations—has always been discouraging to such unfair methods. God calls always and everywhere for justice. Justice is the only sovereign remedy God proposes to cure the ills of human society—justice tempered with mercy; which is generous, kindly, overflowing justice—the justice of the strong helping the weak, of the wise teaching and training and developing the backward.

In getting ready to exercise the right of voting, the Negroes—and also the white people—have plenty of room for improvement. The sovereign right of a voice through the ballot in wielding control over society is the highest that government can give. If the Negro has had a poor conception of that right, and has been herded and bought in corrupted elections, so has the white man, too often. Free, intelligent, independent exercise of the ballot is an ideal only partially attained in our nation. It is an ideal which should be kept constantly before our people, with the assurance that every one who qualifies may exercise the ballot and with the certainty that those who are not qualified, and that those who disqualify themselves, shall not be permitted to exercise the ballot. That is democracy. The ballot fairly and impartially placed on the basis of character, competence, and responsibility, is the life blood of democratic government. This is a matter of vital principle and not of expediency. And things of vital principle are difficult to realize and expensive to maintain. How shall we train for the true democracy of sovereign citizenship? Common honesty will certainly have to control us in determining who the citizen is. If we should say that the color of a person's skin shall count for more in our democracy than his character, or his intelligence, or his established competence to contribute to the safety and well-being of society—then what should we think our brand of democracy would be worth as our contribution to a struggling world—over two-thirds of it colored—as it faces the issue of Democracy or Despotism? That is the pressing question. Our attitude on the race question is our answer.

There is still an excruciating aspect of this problem. It is the question of the Negro in certain sections of our states holding the political offices. For white people to live under Negro public officials—our traditions make that simply unthinkable. I cannot go into this at length but on that point one thing that needs to be said here is, that in a democracy of a justly qualified electorate this generation does not face the eventuality of Negroes in public office. Another thing is, that we may have an undemocratic view of political officials:—in a democracy the citizen voter is the sovereign ruler, and the public official is the delegated servant of the citizen. A third thing is, that we have the choice of the heritage we will pass on to our children and succeeding generations: We can follow justice, counting on the eternal law of God to vindicate us and to unravel our difficulties; or we can select shrewdness and have nothing to count on but shrewdness, before God who is not mocked—down the years whose mills are grinding—grinding exceeding small.

In the relations between white and colored people a question quite as perplexing as political rights is that of economic justice. The Negro is an economic problem. He has always been, since his forced coming to America. He was used in labor almost on the animal level to build up an unstable culture—a culture doomed to collapse because it was unjust. Since that collapse—due to his youth as a race, and his limited field of skills, and to the vacillations in the markets for what he could produce, he has in many cases been an economic liability. He is the basis of the poor tenant farmer—the sharecropper. Shifting from the farm into industry, crowded into wretched quarters, he has furnished the breeding place for disease, delinquency, and petty crime. May I for a moment be personal? In my years as a minister, my diversion until the past few years has been walking. I have, by both necessity and choice, walked through miles and miles and miles of Negro alleys. (For in all the southern towns I know one has to go through Negro town to get into or out of town. In hiking I left the main street and followed the alleys.) I have seen the surroundings, I have heard the sounds, I have smelled the odors, I have felt the spirit of Negro town. I have been, after a lay fashion, an inquirer into Negro history and progress. My confession is that the Negro has my respect, as a race with striking gifts for development. He can learn books. He can learn manual skills. He can learn morality. He can learn responsibility. He can be as friendly as anybody. He can be trusted as far as anybody. He has made more rapid progress in America than any other race in recorded history, and developed more in the same length of time than any other race in history. Through the exigencies of a providence too deep for our analysis the Negro is our problem. But the truth is, not that the Negro is our problem, but that he is our people and we are his people. He stands here among us as our agent, our partner in working out in history a laboratory demonstration of democracy, of understanding and cooperation, of mutual confidence, and friendship and loyalty and peace. We are here together in the garden of the Lord to develop a gift for the healing of the nations. Of the Nations! For, as I said at the beginning, this race question confronts the whole world, and will be a big factor in the postwar settlement. There is China with her 400-odd-millions, aroused and conscious of freedom. No longer will the white race exercise extraterritorial rights over China. There is India with her 360-odd-million people, in a struggle with Great Britain for liberty lo these years, and she is bound to win if the democracies win and the Four Freedoms of the Atlantic Charter prevail. There is the Middle East and Africa—all mandated populations under the driving hand of the white race, but pledged under the Four Freedoms to liberty and fair dealing which they have never before had. There is the island world of the Pacific and the Indian Oceans—much in our thought now, but little in the thought of white people before, except of those commercial agencies of the white race which have exploited these island peoples for raw and finished trade products: these colored populations come in for a new day and new deal in freedom and human justice—if, please God, democracy wins the Pacific and the South Seas.

The time has come, the date has arrived, when the white man's burden of sitting on the high perch and ruling the world—so eloquently sung by Rudyard Kipling—is going to be exchanged for a little less glittering, but a much more serviceable burden of helping to reorganize the world on lines of the equality of races and of individuals the world around. This is a heavier but a more glorious burden. For it is more difficult and more noble to develop a man than to drive him, to build a man than to bully him. The white man's burden is now to serve all the races of men—not to exploit them. The white man will now more seriously undertake that duty as his mission and his task, or he is already on the way to degradation and extinction. The white race, particularly of the great democracies, knows something of the sweetness of freedom, something of the richness of liberty, and our present business is not only to herald it, but to embody it and to demonstrate in the broad fields of human experience that it does work, and how it works. The white race has been ruling the world for about 400 years. In the main it has driven with a cruel whip and has exploited with an iron clutch. But the colored races are on to the white man's racket. The white race will now release its whip, will loosen its clutch, will consent to serve among other races as equals, or it will die as all creatures of pride and injustice have died through the ages. For "the earth is the Lord's and the fulness thereof."

(This sermon, sent to us by a layman of Monroe, La., brings its own message.—Ed.)

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"Look here," said the unhappy visitor, "I lost my wife and three children. I've walked the streets for two hours, and I haven't the slightest idea where they could be—"

"You'll find the dime store," said the policeman, "two blocks north, to your left."

—Grit.

Christianity has not been tried and found wanting; it has been found difficult and not tried.—G. K. Chesterton.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

October, 1942

1. Reports.
2. World-Wide Communion.
3. Week of Prayer and Self-Denial.
4. Plan Study of "Latin American Missions."
5. Plan to Attend Zone Meeting.

* * *

Reports Are Due Today!!!

Have you had your Executive Committee meeting and made out your reports for the third quarter? They should be mailed to the conference officers today.

Each officer will be eagerly looking for the report of the work done by your society in her department and your district secretary will be hoping that the corresponding secretary of each society will send her a full report. The dream of every district secretary is to have her district report 100% just once during her term of office. Why not surprise your's this quarter.

Don't forget to mark your special offering "Emergency Gift."

* * *

World-Wide Communion

"October 4, 1942, will be World-Wide Communion Sunday when Christians of all races in many lands will come in penitence and faith to the Lord's Table.

"In marked contrast to our divided and war-victimized world, Christians everywhere must sustain their fellowship unbroken and unbreakable. In this lies the hope for the salvation of tomorrow's world."

Help your pastor as he plans for this service—why not have your society commune in a body?

The Council of Bishops and the World Service Commission have authorized the offering laid on the altar on this day, to alleviate suffering to war-torn areas of the world and for literature for our soldiers. Methodist women will want to have a share in this.

* * *

Week of Prayer and Self-Denial

The Week of Prayer and Self-Denial, of the Woman's Society of Christian Service, will be observed October 26-30, 1942.

"Every society, no matter how few members it may have, should plan for a period of spiritual refreshment during the Week of Prayer and Self-Denial." It is hoped that a day, or at least a half-day, will be given to a spiritual life retreat, using the beautiful service prepared by Mrs. Charles H. Hardie. This will be an opportunity for the women who attended the conference retreat at Hinds' Junior College, to share with their society the inspiration which they received. This spiritual enrichment is the first objective of the observance.

The second objective is to learn something about the institutions that will receive our offering, and make our gifts that will go to them.

1. A dining hall and classroom building at Wood Junior College, Mathiston, Miss.
2. A new building and new furnishings and equipment at Crandon Institute, Montevideo, Uruguay.
3. Land and a girls' dormitory at Granbery Institute, Juiz de Fora, Brazil.
4. New furnishings and equipment for: Bennett College, Rio de Janeiro, Brazil, and American School, Porto Alegre, Brazil.
5. A new building for Wesley Community House, Oklahoma City, Oklahoma.

"Our small gift of twenty-five cents per member made in September in order that we should not curtail our program of service planned for 1942, should not forestall a love gift during our Week of Prayer and Self-Denial. How shall we express our abounding gratitude for the grace of God? If our gift is one of real self-denial, it will not only help to build the kingdom of God, but will be a spiritual experience for us."

* * *

"Latin American Missions"

While we are not to give an outline on this page, we will try to give as much help as possible for the study of "Latin American Missions."

From the report of the Educational Conferences and Seminars, you have doubtless seen that the lessons may be headed something like this:

1. Background.
2. Problems.
3. Religion.
4. Methodist Work.
5. Responsibility.

For the first lesson which will be "map study, geography and history," it has been suggested that the lesson might be carried out with the members of the class as school children and the leader as the teacher. It may be interesting to study the geography which today's children are using.

Two Radio Programs Have Been Reported

Mrs. S. C. Newman, of Germania, writes of the program, "Free Americas," on N. B. C. each Monday evening at 9:30. Mrs. J. C. Porter, of Meridian, tells us of a C. B. S. program, "Calling Pan-America," which may be heard on Saturday afternoons at 5:15.

We hear of a booklet which is wonderful material for this lesson: "Let's Look at Latin America," price 28 cents per copy. Order from American Education Press, Inc., Columbus, Ohio.

Next week we will give some help for the lesson on "Problems."

* * *

Fourth Quarter's Zone Program

Theme: "Our Father's Business."

Devotional: "The Chief Commandments of Christ."

Matt. 22:37, 38, 39; John 13:34; Matt. 5:44; Luke 24:49 and Acts 1:4; Matt. 28:19, 20; Matt. 7:12; Matt. 6:19.

Thought for the Day: Learn to put first things first. Although the "living of these days" makes demands on our time, and money, we must not fail to put the Father's business first. There are so many women less interested in the work of the church to do these other things, therefore members of the Woman's Society of Christian Service should feel the responsibility of giving themselves to promoting God's business.

Hymn: "God of Grace and God of Glory." No. 279.

Topic I.—Measuring Our Progress. Use large Efficiency Aim Chart for this check-up. If not achieved give reasons why. Give particular attention to check-up of Finances and Life Members. Pledge 100% society observance of Week of Prayer and Self-Denial.

Topic II.—Our Obligation to the Wesley Houses. (a) Wesley House and Bethlehem House Pledge. (b) Boxes of Supplies. (c) Workshop at Moore Community House.

Topic III.—Why I am a subscriber and reader of the World Outlook and the Methodist Woman. (Give change in price of subscription.) Voluntary responses from the group.

Topic IV.—Discuss danger of retreat unless we are willing to make sacrifices to insure the promotion of the full program of our organization.

Business.
Announcements.
Benediction.

* * *

Personals

"Mr. and Mrs. Allan T. Edwards announce the birth of a daughter, Marjo, Saturday, September fifth, nineteen hundred and forty-two. Jackson, Mississippi." Little Miss Marjo Edwards is the granddaughter of our conference president, Mrs. W. F. Mahaffey, and will be "at home" with her for awhile in Prentiss.

Friends of Mrs. E. E. Deen, secretary of the Hattiesburg District, will be glad to know that her father, Mr. Estes, is improving after being quite seriously ill for several weeks.

Our very deepest sympathy goes to Mrs. D. A. McIntosh, Jr., of Mendenhall, because of the passing away of her brother. While she was our Secretary of Young Women, "Georgia" found a place in each of our hearts.

"HEALTHY EYE SOCIETY"

By W. W. Reid

"The members of a local country church in China recently decided to organize what they called the 'Healthy Eye Society,'" says Dr. Leslie B. Moss.

In that area many people are afflicted with the eye disease known as trachoma—quite painful and distressing. Six people were trained to recognize this eye disease. They visited every child and grown person in the village. They worked out their plans so that they expected to stop that disease in their village within two years.

In another village the church launched a sort of arbor day project. One thousand four hundred fruit trees were planted by the church members. Although there came along a bad drought and killed some of them, at least 800 of the trees not only were saved but added materially to the welfare of that village.

"That story reminds me of the ancient Chinese proverb: 'If you are planning for one year, plant grain. If you are planning for ten years, plant trees. If you are planning for a hundred years, plant men.' That is the kind of planning the Christian church has been doing in China and other lands as well. Such plans are pointed definitely forward toward the breaking of a new day."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

October, 1942—Program of Work

1. Business Meeting. (a) Plan Week of Prayer—Order envelopes, free from Literature Headquarters. (b) Check Life Memberships. (c) Check on Student Secretary Fund.

2. Finish Mission Study. (a) Prepare for Children's Mission Unit through Children's Secretary.

3. Send boxes of supplies to Malvina Community House, Malvina, Miss., or to ministers recommended by the district superintendent, and report value to the Conference Secretary of Supplies, Mrs. G. B. Blake, Houlka. If money is sent it must go to Mrs. D. H. Hall, Conference Treasurer, New Albany.

* * *

World-Wide Communion

October 4, 1942, will be World-Wide Communion Sunday, when Christians of all races in many lands will come in penitence and faith to the Lord's Table. In marked contrast to our divided and war-victimized world, Christians everywhere must sustain their fellowship unbroken and unbreakable. In this lies the hope for the salvation of tomorrow's world.

COUNCIL OF BISHOPS AND WORLD SERVICE COMMISSION have authorized the offering of this day to alleviate suffering to war-torn areas of the world and for literature for our soldiers. Methodist women can help promote this day by encouraging its observance in their local churches.

* * *

October Issue "The Methodist Woman"

The following will appear in the October issue:

An article on the missionary enterprises in Latin America that have been chosen for study by children. This article has been prepared by Miss Ruby Van Hooser, Secretary of Children's Work.

* * *

Water Valley W. S. C. S. Reports for Third Quarter

Our Society of Christian Service held on bravely in spite of the hot weather. I believe the most outstanding bit of our work has been the holding of mid-week prayer services during our pastor's vacation. The first was under our Spiritual Life Leader, Mrs. Elliot. Fifteen of the congregation made short talks, inspiring and uplifting. The Youth Fellowship, Mrs. Neblett, leader, held the second service. Mary Katherine Clark presided. Shirley Fair gave the lesson, and different members of the group led the prayers. A quartet from First Church added to the beauty of this service. One of our High School teachers led the last meeting which was a high light in our spiritual life. We rejoice to have Miss Edwards with us.

The service for dedication of our flags was given by our Youth Fellowship Class.

The W. S. C. S. is sending Upper Rooms to each of the Main Street church boys in Uncle Sam's Service.

Two of our young people are in Woods Junior College, and the society is upholding them with prayer.

Mrs. Ratliff's call for funds to supplement our pledges met with cheerful response at the meeting on September 14.

Pray for the deepening of our spiritual lives that we may do valiant service for our Master.

NINA PRYOR RAPER,
Reporter for Main St. W. S. C. S.

* * *

Week of Prayer Plans

Plans for our Week of Prayer are going forward. As our own WOOD JUNIOR COLLEGE at Mathiston is to share in this offering this year, let us make this the best year we have ever had. Bishop Peele is watching this with great interest—let us not disappoint the College which is doing such fine work, nor Bishop Peele.

MRS. RATLIFF.

* * *

Our new Secretary of Spiritual Life Groups is Mrs. J. D. Dorrah, of Malvina. Send the third quarter's reports to her.

Things to Do

1. Order Program Material from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price, six for 35 cents. Page 32 of Methodist Woman.
2. Appoint a committee to plan for program.
3. Have Spiritual Life Group to make the Week of Prayer a special on their prayer list.
4. Invite all the ladies of the church to Week of Prayer program.
5. Let everybody know when the programs will be given, and what will be done with the offering.
6. Do not take for granted that your membership will be interested. Compel them to come in by your dynamic interest.
7. Give out envelopes at the first business meeting in October. Envelopes are free, ask for them when you order your literature.
8. Set your goal at twice what you usually have given. Why? Wood Junior College—A HOME PROJECT.
9. Do it now.

* * *

A Call to Methodist Women

"I Didn't Realize It, Did You?"

Opportunities Greater! Pledges Smaller!

How are Methodist women meeting the challenge of a growing need in a needy world. The word CRISIS in China means DANGER PLUS OPPORTUNITY. The Woman's Society of Christian Service in its work throughout the world faces both danger and OPPORTUNITY.

Will you meet these needs by placing a gift in the Week of Prayer Envelopes?

* * *

Dear Friends:

A message by air! Would that it might bear to each of you a ten-dollar air stamp. Presumably it goes via Chungking to Kunming, China; to Calcutta, to Cairo; Lagos, Nigeria; Natal, Brazil; Port of Spain, Trinidad; to Miami, Florida on to New York.

All is quiet here and work goes as usual. Major hardship—absence of home mail; your latest, written in October. Only imported luxuries are milk, kerosene, baking powder. Biscuits and kerosene soon to be past history. Wonder if milk supply will stretch over period of war. Use some camphor oil for light; expensive, fragrant and smoky, but better than complete darkness.

With the invasion of Foochow, April 21, 1941, Mintsing became a station for thousands of refugees en route to points farther inland. In the four months of Foochow occupation, our church refugee hostel gave hospitality to some 1,300 persons, Christians or students in Christian schools.

In this rural community much to give courage. Added to deepening appreciation of Christian church, school, hospital, is increasing number of genuine Christians in Government circles. In March, in our most isolated parish, our lay-training class was suddenly interrupted by the call of "Fire." Central section of a big clan home was ablaze. With heavy wind and inadequate fire-fighting equipment a neighboring home was about to go. Like a flash, the highest official in the community was on the roof, throwing water and directing others in the fight. Not until the fire was over, the building saved and he was home, did he know his eyes were swelling shut, neck badly burned, and that he was utterly spent. This same Mr. Lee is the son of an Episcopalian pastor in the next county. He and his family are thoroughly loyal to our little church. housed in the upper rooms of a rented residence. His type of service is not common practice among non-Christian officials.

"Work goes on as usual." Usual because of an inner assurance you good folk are back of us, with even larger support than in 1941. This younger church deserves it. Membership giving is more than doubling over last year. Yet pastors have exceedingly great difficulty to live. Schools, too, are in trouble, even though they federate to economize in staff and overhead expenses. Poor boys and girls have difficulty in meeting soaring prices of books and other equipment.

We are grateful to be right here and in one of the allied nations, where money transfer is possible.

With heartiest greetings to each of you,

MARY MANN.

Fukien, China.

W. C. T. U. AMBULANCES

Funds for three more ambulances have been forwarded to the American Red Cross by the National Woman's Christian Temperance Union, it was announced today by the national headquarters.

The money was contributed by members of the New York and Iowa State unions in local drives, and by the national organization. W. C. T. U. funds now have bought five ambulances and a mobile blood bank for the Red Cross.

Another of the White Ribboners' war services has sent $1,973 to China and England for the relief of orphans so far in 1942, Mrs. Margaret C. Munns, national treasurer, revealed.

Jones (red-eyed)—"Say, Joe, do you know any good cure for insomnia?"

Joe—"Sure. They say counting sheep does the trick."

Jones—"Yeah, I've heard that. But the baby's too young to count."—Selected.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, La.

Prayer Suggestions for October

Pray for the Week of Prayer and Self-Denial, which should be observed in every society of the Woman's Division of Christian Service. That through its observance the religious life of all shall be enriched, and knowledge and interest in the objects for which the gifts are made shall be increased.

* * *

News "From the Coffee Cup"

We are happy to send you another issue of "From the Coffee Cup." Sarah and Elizabeth contributed their work by air mail, and Mary has decided that a furlough is a help this year in getting out news. Doing this together emphasizes our knowledge that the Americas are one. As a part of the world fellowship of Christians, we share with you some of our experiences.

The Staff

Elizabeth Peterson, Instituto Central do Povo, Rio de Janeiro, Brazil.

Sarah Bennett, Instituto Methodista, Ribeirao Preto Estado de Sao Paulo, Brazil.

Mary McSwain, Mineral Springs, Arkansas.

Holidays (E. P., S. B.)

If variety is the spice of life, our December vacation was certainly spicy. We visited our most modern school at Belo Horizonte; had a real American Christmas with a missionary couple in Ouro Preto, with Santa Claus and everything, even though the snow was artificial; visited a gold mine, a stone cutter, an annual conference, general conference and eight Methodist churches in three different states.

Ouro Preto (Black Gold) is an aristocratic old city nestled in the mountains; state capital of Minas Geraes in the days of Portugese rule, it is rich in art, history and folklore. We visited twelve Catholic churches, famous for elaborate soap stone carvings, altars covered with gold leaf, tile and paintings from Europe. Vine-covered ruins stand as a monument to men who after a visit to the new republic, our U. S. A., dared dream of freedom for Brazil, though it cost them their homes and even their lives.

Just at dusk, after a long bus trip over perilous mountain roads, we saw Belo Horizonte (Beautiful horizon), the modern capital. By night this Minas city seemed a fairyland, using all the jewels from her many mines in a gorgeous display, but by day we found a modern city patterned after Washington, D. C. Located near the governor's palace is our school for girls, Isabela Hendrix School, whose four beautiful new buildings stand as a result of love and labor.

And NOW it's June, and for a week's holidays we've gone south to the state of Panana. After a glimpse of old Portugal at Ouro Preto, new Brazil at Belo Horizonte, England at a British-owned gold mine, there is a European flavor about much of the south of Brazil, for it was largely settled by people from the continent of Europe. The Parana pine trees are the most characteristic natural feature of this state with their spreading, uplifted branches which seem to stand praising God the live-long day. An unusual frost had browned the wild grass and banana trees so that for the first time in Brazil we saw an autumn landscape. One day we made a trip down to the coast on a train that literally seemed to jump the abysses and slide around sheer mountain rock on invisible underpinnings. Though the Methodist church of this city of Curibiba hasn't celebrated its second birthday yet, we found an interested group of 50 people at Sunday School on a cold Sunday morning.

Learn and Do (S. B.)

"This seems like a dream come true," said Maria as the taxi stopped in front of Instituto Metodista. "Ever since I became a Christian, I've wanted to study and learn how to teach others; that was even before I knew of this school." This is quite true for Maria became a Christian 3 years ago, and the Christian Training Course was begun here only last year.

Maria and 14 other enthusiastic Christian girls compose the student body of this Christian training course. The purpose of the course is to help underprivileged but capable girls study to better serve their local churches and through them the cause of Christ. So far there are no paying jobs awaiting them when they finish, but they have a vision of "fields white unto harvest." Never have I seen such an eager group of students. They reach out for knowledge and grasp it for their own use. It is a real joy to work with them.

Courtships in Brazil are short, but engagements are long, hence we find many young people engaged for several years before marriage. Two of our students are engaged to boys who wish to be preachers, and already we have applications from fiancees of ministerial students, three of them. So you see we train preacher's wives!

What do we teach? In addition to the course in Bible and religious education, there are the ones in hymnology, sewing, cooking, music, drawing, English, Portugese,, home nursing and physical education. We are concerned with the whole personality development.

All the girls have the privilege of working in the local church or a mission Sunday school in some capacity. Since 1935 the work at I. M. as a social center has required some paid workers as there were no volunteers. The students now carry on this work under supervision: playground, game room, clubs afford the girls practical experience. Each girl has the opportunity to help in the kindergarten for a given period of time and thus observe the work of a trained teacher. The girls are helping others also through the sewing class as they make clothes for the children in the home mission Indian orphanage of Mato Grosso.

Our home life we strive to make as much like Christian family life as possible, with everyone sharing in household duties. Girls who came without any knowledge of housework declare that they could take care of a house by themselves now! The lively chatter and singing as they work together on some special job, such as cleaning the kitchen or making jelly, make these coveted hours.

In their "spare" time they have made a layette for one of the poorest mothers in the church, have visited many children of the playground and S. S., have planned special parties for different church groups, and have sung at the home for the blind. They have shared in other I. M. activities, attending Parents Club meetings, open house for the young people of the community, etc.

We live and work together, learn by doing, and enjoy it all!

Here and There

We rejoice with you that the W. D. C. S. has a study course on Latin America this fall. The visit of our secretaries, Miss Elizabeth Lee and Dr. A. W. Wasson, was an outstanding event of the year 1941 in our Brazilian mission.

The fourth General Conference in February, 1942, had many encouraging evidences of progress in the Methodist Church of Brazil.

Dina Rizzi is one of several fine leaders among our Brazilian youth who have had the opportunity to study in the United States this year. As she has studied at Scarritt, many of you may have had the privilege of meeting her.

Bennett Junior College is going forward with an increased enrollment, and has started its nursery school. The Instituto Central do Povo is being used as a laboratory for the sociology and psychology departments, giving excellent opportunity for training young women interested in social work.

A new phase of work at I. C. P. is the distribution by the City Health Department of milk for babies in this area. Another way in which the I. C. P. has shown its interest in wholesome physical development was a Field Day recently, with many children and young people taking part.

Plans are underway for opening social work in Sao Paulo, the largest industrial city of Brazil.

"I wish you could have been here this vacation to see the girls. Five stayed, and they were so good. There were many things they wanted to do, and when something turned up that had to be done, they were willing workers," writes Miss Mary Jane Baxter, of Instituto Methodista. She and Sarah divided up June vacation time, and she spent hers in Sao Paulo.

Athletic teams from Passo Fundo came in July to play at Piracicaba, and Miss Rosalie Brown writes that it was a gala occasion, not only for the students of both these mission schools but for the techers. Wholesome sports and friendly social contacts between schools are especially sponsored by our schools.

It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved of many friends.—Euripides.

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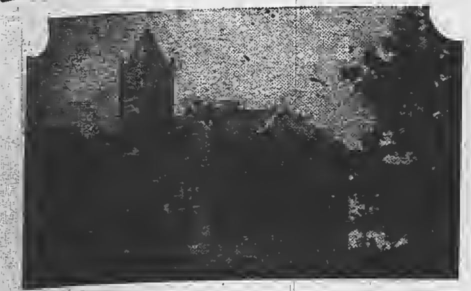

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
OCTOBER 4, 1942

By Rev. W. C. Newman

FAITH IN CHRIST AS OUR PERSONAL SAVIOUR

Lesson Text: Acts 16:13-15; Romans 5:1-11

Golden Text: Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.—Romans 5:1.

Speculative theology and belligerent orthodoxy and militant modernism are all alike in one respect at least. They can become so fascinating to some people as to amount to an obsession, shutting out the realism of Christian faith and conduct. What matters most about one's religion is how it affects his attitudes, character and actions.

A sophisticated little girl of four was showing an unlearned little boy of three the church auditorium. She had been instructed to be quiet in the church. So for the little boy's benefit she expounded this good doctrine. "Now, Charlie," she said, "this is God's house. And God doesn't like noise. And Jesus is God's son, and he don't like noise either."

Her faith was that of a little child, immature, naive. But I insist that it was real faith, for it affected her attitude and conduct for good. As she grows older she can adjust her thinking as is necessary, but if she holds on to that relation between faith and action she will not go far wrong.

Faith In Christ: A Positive Conviction

Lydia was not only the first woman convert to Christianity in Europe, she remains to this day as good an example of how one becomes a Christian as can be found. She put herself in a position to rightly evaluate Christianity by being at "a place of prayer," by being among those that "worshipped God," and by giving "heed unto the things that were spoken by Paul." And it was so that she became convinced of the truth of Christianity, and that persuasion crystallized into a positive conviction.

It may be entirely possible for a man to come to Christian faith at any place or time, as some say when they excuse themselves for not attending church. But I have never known a man who spent his Sundays in the woods to do much about it.

Too many of us go infrequently to a place of prayer, give scant attention to the preaching of the Gospel, and exhibit a pale and sickly faith devoid of any burning conviction on matters of right and wrong, social injustice, and the advancement of the Kingdom of God.

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We Need An Inferiority Complex

Paul had long been planning to visit the Western World, to go to Spain by way of Rome. But an important matter intervened to cause him to postpone that proposed journey. He had to carry the collection taken by the Gentile Christians for the relief of the Jewish Christians in Jerusalem. Fearing that he might be put to death in Jerusalem, as some of his enemies threatened, he wrote to the Roman Christians this famous letter. It is an argument for the world's need of righteousness, and for the attainment of that righteousness through faith in Christ.

Can anyone doubt that the great need of our world, as well as for Paul's Roman world, is for righteousness? Is it not the lack of it that has brought us to war and disaster?

Ours has been a proud world. Not only have psychologists made us desperately afraid of feeling inferior, our world has favored the bold, aggressive, self-assertive people. The meek have little honor among us. The powerful, the glamorous, the rich, the noisy have had all the better of our generation.

And we have felt no need either of righteousness or of God. But now in the light of current happenings we ought to get a good case of inferiority, a sense of our utter helplessness and unworthiness, of our wickedness and guilt. Surely such a consuming sense of need really brings men to faith in Christ.

Through Love to Faith

But desperation is not the only path to faith in Christ. A better one is love. It is not necessary that a man should become a flagrant sinner, beaten down by his own guilt, in order that by a dramatic conversion he may achieve faith, although such a man surely needs such a turning around. But how much better if, before one's life is thus shattered, he comes to love Christ, and therefore to believe in Him, just for His very loveliness, and in response to His love to us.

Most of us who are worth anything at all have come so to be because of our love for someone. A Christian mother, whose faith in us was complete and unqualified; a friend who gave us his fullest trust and confidence; a son or daughter whose eyes shone as they looked upon us; a husband or wife who has lovingly shared our joys and sorrows—it is by such love that we cling to the best.

But Christ is more lovely and more lovable than any human friend. How right and good to give Him our love and so come to saving faith in Him.

Through love to light, O wonderful the way
That leads from darkness to the perfect day;
From darkness and from sorrow of the night,
To morning that comes ringing o'er the sea!
Through love to light. Through light, O God, to Thee,
Who art the Love of love, the eternal Light of light.

—Richard Gilder, in the Methodist Hymnal.

RESOLUTIONS OF APPRECIATION AND RESPECT

Whereas, the Rev. R. H. Clegg is now in the closing weeks of his sixth year as district superintendent of the Brookhaven District, of the Mississippi Annual Conference, in which capacity, through his wise counsel and sympathetic cooperation he has endeared himself to the hearts of the churches of this charge and has proved himself an effective and progressive administrator of the affairs of the Church throughout the district; and

Whereas, according to the law of our church he will surrender his present office at the forthcoming Annual Conference; therefore be it

Resolved, that the quarterly conference of the Monticello charge, in said district, by a rising vote express to the Rev. Mr. Clegg their love and appreciation of him as a Christian gentleman, as an effective minister of the Gospel of our Lord and Saviour, Jesus Christ; and as a wise administrator of the affairs of the Church; be it further

Resolved, that by the same sign this body expresses its full confidence in the Rev. Mr. Clegg's ability and worthiness of the highest trust of the Church, resting secure in the thought that any future obligation that may be intrusted into his hands will be fulfilled with a fidelity commensurate to that he has exhibited in the office so well cared for during the last six years; be it finally

Resolved, that a copy of these resolutions be sent to the presiding bishop of our conference, Bishop J. Lloyd Decell, recommending to his love and care our brother; that a copy be presented to the Rev. Mr. Clegg, a copy be sent to the New Orleans Christian Advocate with a request that it be published, and that a copy be inscribed upon the minutes of this meeting.

Respectfully submitted,
JOHN POOLE,
Z. Z. CHAPMAN,
W. E. DRIVER,
FRANK E. DEMENT, JR.

Monticello, Miss.,
Sept. 20, 1942.

Today is all you have. Tomorrow is a promissory note, and yesterday is a cancelled check. Act today.—Selected.

Discipline

Muriel Lester says that unless America accepts the discipline from God within, we shall accept a discipline from dictators without.—Exchange.

THE CHRISTIAN FIRESIDE

THE CROWD

By Rev. Vivian T. Pomeroy, D. D.

Last week I saw a sight not given every day to the eyes of man. I was on the platform of the subway station at Ashmont when there was a scuffle. Ashmont, as some of you well know, is the terminal of the trains from Cambridge and Boston. Pushing her way through the crowd of people, who had just left the train from Boston, was a very large, very determined, lady. Her eyes were fixed on the train. There it stood, its doors still open, its seats empty. On the other side of the platform, with the crowd gathering round it, stood the trolley to Milton.

"This way, Milton," cried the trolley man. But the large, determined lady disregarded him.

"Over there for Milton," said the trainman, putting out a detaining hand at the doors. The lady shook off the hand and rolled forward like a tank against the foe. "Milton!" she gasped, and flopped upon a seat in the quite empty train. Then she put straight her hat, which had become slightly deranged, and planted her feet firmly on the train floor.

The trolley man winked at the trainman, and the trainman winked back at the trolley man with a nod. They both grinned. The doors of the train closed and away it slid to the siding of the terminal.

And I, who had seen so much, wished to see more. So I waited. Other trains came and went. And after some time I saw, coming down the stairway, the large, determined lady who had disdained the crowded trolley and secured a place in the empty train. Her hat was deranged again—it was a large hat—and she wore the look of a person more sinned against than sinning. The Milton trolley came in, and the lady pulled herself up into it, considerably helped by the pressure of the crowd behind her. The last I saw was her hot and unforgiving face, topped by a hat at once commanding and disturbed.

"What'd she say?" said the station sweeper across the track to the trainman.

The trainman answered: "She said, 'Is this where I want to be?' And I said, 'No, ma'am. It isn't where you want to be, but it's where you were bound to go. It's the Deepo.' 'But I want Milton,' she says. So I says, 'If you want to get to Milton, ma'am, you'll have to go with the crowd in the trolley. If you go without 'em, you'll find yourself alone at the Deepo, which don't go no place.'"

As I continued my way home, I reflected that especially in these times, if one wishes to arrive at one's destination, one must travel—pushed, uncomfortable, but not without a certain cheer—with the crowd.—**Reprinted by special permission of the author and The Christian Leader.**

Dick: "I say, Jim, what is the Order of the Bath?"

Jim: "Well, as I have experienced it, first, the water's too hot; then it's too cold; then you're short a towel; then you slip on the soap, and finally the telephone rings."

—Selected.

THE OLD FOLK

I stayed the week-end with them. They call themselves "The Old Folks at Home," because their dearest possession is their one grandson who is now in the Middle East. They are a wee bit old-fashioned, perhaps, but I came to love them.

On the Saturday evening I retired at ten o'clock, for this country couple believe in going to bed early. I read an hour or more by candle-light.

By Sunday evening, however, we were better acquainted. We had talked. We had been to church together. We had strolled round the garden, opening our hearts in the mellow sunshine of that quiet evening.

So after supper they asked me to join them in prayer, each (with some trouble) getting down upon knees which creaked ominously. We did it in the big kitchen—Martha and John and I.

Martha prayed. So did I—it was easy in that atmosphere. John brought things to a fitting conclusion.

And all three of us remembered that grandson in our prayers. It was a solemn little service, the grandfather clock ticking out the unrelenting minutes. And yet—so queer is life—for a moment I wondered what was the good of it all. Could our prayers help?

When we rose Martha gave me my candle, John opened the door. "You know," he said quietly, "our grandson often writes home to us old folk and says that it's the knowledge out there that we are praying for him that keeps him going. Good night!"

I did not read in bed by candle-light; but amid the shadows I thought that indeed God moves in a mysterious way His wonders to perform.—The Methodist Recorder.

LAYMEN WE DO NOT FORGET

By Rev. James H. Felts

W. R. Huddleston, Tchula. Supt. Tchula Consolidated High School, President Rotary Club, Sect. Lodge 122 F. & A. M., Supt. Children's Division Methodist Church. This young man has ability, energy, definiteness. His popularity has been earned in the school of honest endeavor. Such men give hope for the future of church and state. I refer to Dr. Carley the fact that his hobby is fishing.

F. W. Gwin, Tchula. Planter and farmer. Supt. Tchula Church School. He is known as a sane worker in the church, and is spoken of as "a good usher." Important. "A man of understanding, regular in his church attendance, and knows how to cooperate with the pastor." A fine characteristic. A member of Orphanage Board of Trustees and Conference Board of Education. His hobby is bird hunting. Brother Gwin has reached middle life and become a factor in church and community affairs.

L. B. Price, D.D.S., Corinth. Quiet, unassuming, a man whose faithfulness is as well known as the man himself. I knew his father. "Bradley" is not unlike him in many ways. I doubt if he ever even tried to do a big thing. He would be embarrassed if in the limelight. He holds the respect and confidence of the citizens of Corinth, and is valued as a churchman because he is "always on the job." He holds to the things that count and is held by them. Our Corinth church is a better place to work because this man has given time, energy, money, and abiding loyalty to it.

Dewitt Wilson, Camp Ground, Chalybeate. I know him well. I have never known him to surrender his faith in Christ or his loyalty to his church and community. He can smile and take what comes his way like the man he is. The Chalybeate Methodist church and community is blessed with more than one such citizen and churchman. Brother Wilson is among the best here or elsewhere. He is a part of all that is good and fine in his community life.

J. H. Windham, M.D., Ecru. A busy man. A good physician. A dependable steward and community leader. A man of "deep convictions" who believes what he believes "without let or hindrance." My memory of him is pleasant and refreshing. Any community is better in every way because of such men.

Mack Sanders, Pleasant Hill Church, Iuka Circuit. I am certain that this man is a definite part of the larger life that has come to this charge under the leadership of M. N. Hamil, the present pastor. Brother Hamil is doing a better job because he is being continued there despite better "money offers" at other places. Mack Sanders has changed from the activity of yesterday if he is not a part of the progress that is in evidence. All honor to him and many others like him who work and hope and cooperate to the limit of their strength.

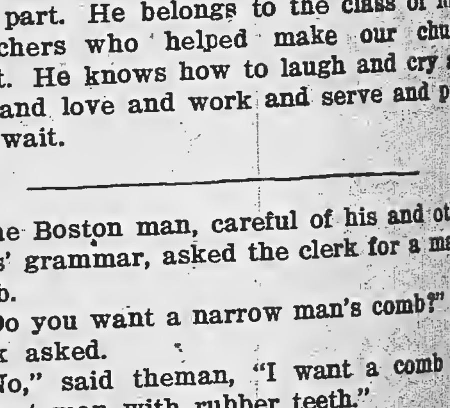
R. M. Papasan, local preacher, Etta. I have known him long and well. I knew his attractive and consecrated wife before she "crossed the great divide." This local preacher is hardly short of a genius in many ways. A most capable financier, a really good preacher who served many years as an "acceptable supply." A much loved neighbor and friend of all who care. He is a real leader whose modesty is unusual. He is a blessing to any community of which he is a part. He belongs to the class of local preachers who helped make our church great. He knows how to laugh and cry and live and love and work and serve and pray and wait.

The Boston man, careful of his and other folks' grammar, asked the clerk for a man's comb.

"Do you want a narrow man's comb?" the clerk asked.

"No," said theman, "I want a comb for a stout man with rubber teeth."

—Windsor Star.



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MRS. MARY ELIZABETH JENKINS

Mrs. Mary Elizabeth Jenkins, beloved member of our W. S. C. S., died at the home of her daughter, Mrs. R. C. Gangwer, 2515 Coral Street, Shreveport, La., at 7:30 a. m., July 16, 1942.

She was of a sunny disposition, loved by all who knew her, and her passing away will be felt deeply by all of us. We feel that when our Heavenly Father called her, she was ready to go, and we are sure that our loss is Heaven's gain.

We will miss her sunny smile and her gracious kindness and goodness of spirit, but know that she has gone to be with God. May God bless and give comfort to those of her loved ones that she has left behind.

Be it resolved, that we send a copy of this letter to her two daughters: Mrs. R. C. Gangwer, Shreveport; and Mrs. George Crowley, Concil Grove, Kan.; and one to the New Orleans Christian Advocate; and that we also record it in our minutes.

Respectfully submitted,
W. S. C. S., Wynn Memorial Methodist Church.

MRS. HARRY WHITEHEAD, PIONEER CHURCH LEADER SUCCUMBS

Funeral services for Mrs. Harry Whitehead, 79, wife of a retired Methodist minister, who had devoted more than half a century to church work and activities among young people, were held at 3 p. m., Sept. 15, at McCoy Memorial Methodist church, Dr. J. H. Chitwood, officiating. Burial was to be at Elmwood Cemetery, Ridout directing.

Mrs. Whitehead died yesterday afternoon at her home, 816 West Seventh Street, Birmingham, Ala., from flu and pneumonia.

She was the former Cornelia. Riddle, daughter of the late Captain William Riddle and Mrs. May Elizabeth Moffett Riddle, prominent New Orleans residents. Mrs. Whitehead had been a resident of Birmingham for more than thirty years, during which time she had been closely identified with a number of church organizations, several of which she had founded.

One of these was the Brotherhood Club, an organization for young men which she founded in 1912. During the years a large proportion of its membership had either entered the ministry or had held positions of leadership in churches throughout the state, and Mrs. Whitehead had followed their careers with great interest and pride.

Another organization founded by her, which now plays a prominent role in church life of the district, is the Susannah Wesley Circle, composed of wives of ministers of the North Alabama Methodist Conference. She had served as president of the organization for several terms. Members of this circle attended the funeral as a group.

Her husband had served as assistant editor of the Alabama Christian Advocate, and the New Orleans Christian Advocate, and had held pastorates in Missouri and New Orleans before his retirement. They observed their Golden Wedding Anniversary several years ago.

Other survivors are three daughters, Miss Mabel Whitehead, who for 25 years was a missionary in Japan, but now makes her home in Birmingham; Mrs. J. Fred Sparks, wife of the minister of the Haleyville Methodist church; and Mrs. Myra Capps, Birmingham; three granddaughters, Myra Lee Capps, Gladys Capps, and Mrs. George Robinette; two grandsons, Ralph and Harry Sparks.

Members of the North Alabama Conference were honorary pallbearers.

—Excerpt from Birmingham Age Herald.

A TRIBUTE TO JACOB VATTER

It was indeed a day of sadness when our beloved passed on to the other shore on September 17, 1941. Our grief seemed almost overwhelming and we scarcely knew how to bring ourselves to the realization that now we must give up him who had been with us for such a long time. Jacob Vatter had lived to be nearly ninety-one years old —years well spent—and the time had come when we could no more hear his chuckling voice and see his cheering smiles or feel the warmth of his hand-clasp. The future seemed lonely indeed.

In the year that has passed since he slipped away, we have continued to be lonely, but strength has come to us, knowing that he must be supremely happy in Heaven as he was always so on earth, even in the face of disappointment and disaster. Never once did he utter a single word of reproach or turn aside from the Christian way no matter what the test. His spiritual insights were an inspiration to all who knew him. His love for all Christian literature was deep—especially did he admonish his children and grandchildren to read very closely the Christian Advocate. How long he subscribed I cannot guess, but it must have been a very long time, because I cannot ever remember seeing him without his telling of some particular article that we should read, and most of the time turning to the place himself. With regret I admit that we (the grandchildren) did not always read what he so wanted us to get. We'd scan the page and run out to play, thinking perhaps we had "fooled' him because he was aged. Now, however, we realize what we could not understand as children. The Christian Advocate has a special place in our homes and hearts.

Grandpa Vatter's life was really closely connected with the development of the Opelousas Methodist church. He was a member of the congregation which worshipped in the first Methodist church in this town, where Louisiana Methodism was founded.

We are both proud and humble when we pay tribute to our beloved relative.

A GRAND-DAUGHTER.

"IN MEMORY"

Mr. Milton Carter, better known as Uncle Milt, one of Jackson county's most beloved citizens, passed from this world to be with his Saviour, Monday morning, August 3, 1942, at 5:30.

Uncle Milt was born and reared within four miles of where death's angel came for him. He had spent his entire life in this community, seeing it grow from a dense swamp section to a thickly settled and prosperous neighborhood.

This sweet life came into being December 11, 1851. He was married to Sabra Eran Carter, June 25, 1875, who sweetly passed away January 10, 1937.

To this union were added nine children.

Everyone that knew him dearly loved him, as his "Light of Love" was ever shining. His entire life was spent serving his Lord and doing good deeds for others. Many were helped along the pathway of life through his sweet works. He was always a peacemaker in time of trouble: Matthew 5-9, Blessed are the peacemakers, for they shall be called the children of God.

He was never angry or vexed with anyone. He lived a life as one who kept his temper in check and his hatred under control, and we know his life was one braver than the man who fights a battle, as a peacemaker is better than a warmaker. His every purpose was acting out the injunctions of a peacemaker: Proverbs 16-32, He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

He was a member of Salem Methodist church, uniting his life with God in his young days. He was always loyal to Him, ever serving Him, trying to lead all he knew to be God's servants. This sweet Christian life made him one of his communities most beloved men. His home was always a happy one, where God was served in love and meekness, where the Bible was read and studied as the way of life—eternal life. It was a home of prayer and devotion to his Lord and Master. Pleasant words are as an honeycomb, sweet to the soul.

Surviving are eight children: Mrs. Henry Taylor, El Monte, Calif.; Mrs. Brooks Johnson, Lucedale, Miss.; W. C., Jack, G. C., and A. F. Carter, all of Wade, Miss.; H. C. Carter, Port Gibson, Miss., and C. C. Carter, Hermanville, Miss.

Funeral services were held at Johnson Cemetery, Wade, Miss., where loving hands laid his body to rest beside his loving companion, beneath a beautiful floral tribute. Rev. Mr. Murray, his pastor, of Escatawpa, Miss., officiated.

"Swing softly beauteous gates of death, to
let a waiting soul pass on,
Achievement crowns life's purposes,
And victory is forever won.

"Swing softly, softly, heavenly gate, thy
portal passed no more to roam.
Our traveler finds his journey o'er,
And rests at last in Heaven's sweet home."

BESSIE.

Anyone, however elequent, can teach others the truth and beauty of his religion better with his life than with his lips.—Sel.

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REVIVAL AT COLUMBIA, MISS.

My dear Dr. Duren: During the week of September 6-13, we held our annual revival here with excellent attendance and good results. Dr. B. M. Hunt, our pastor at Main Street, Hattiesburg, did the preaching in his usual effective manner. Rev. Frank E. Dement, Jr., of Monticello, led the song services most effectively and worked with the children and young people. I have had both of these brethren before in meetings and found them this time at their best, with a moral earnestness and spiritual zeal worthy of emulation by all of us. Five persons have come into the church on profession of faith and an equal number by certificate.

We have had a good year at Columbia, where our capable predecessor left us a remodeled parsonage, one of the best I know, and a worthy people whom it is a delight to serve. We have had this year a vacation school for all the children's division; two training classes, taught by Rev. I. H. Sells and Dr. R. L. Hunt; an Epworth Training Conference, conducted by Brothers E. E. Samples and F. M. Casey; and have secured more than our quota for the Chicago and New Orleans Advocates.

It is our plan to have a week of services at the mission church next month. This church was built in 1941, and is about a mile from our church here in town on the road toward Hub and Lumberton. We have Sunday School there each Sunday afternoon and preaching services two Sunday afternoons each month.

It has been my privilege this year to be in meetings with Brothers A. M. Broadfoot, G. L. Oliver and S. C. Moody. All three are diligent and faithful in their ministries and it was a delight to be with them and their people.

Sincerely,
J. B. CAIN.

LATIN AMERICAN TEA AT HERNANDO

Monday afternoon, Sept. 21, at 5 o'clock, in the assembly room of the Methodist Church in Hernando, a Latin American tea was given the members of the W. S. C. S. and Youth Fellowship division.

The room was decorated with autumn flowers of every color and flags of the two Americas with the Christian flag. As the guests arrived they were served a Mexican fruit drink and cookies, Miss Mamie Jones, President of the W. S. C. S., presiding at the lovely tea table, which was decorated with a Mexican cloth and centerpiece of tropical fruits and Magnolia leaves.

There was a table in the center of the room with Latin American literature and articles on it.

During the tea, Mrs. Will Wood, Jr., played the piano selections and accompanied the Youth Fellowship chorus as they sang "God Bless the Americas." Miss Ann Chatham, dressed in a spangled Mexican costume, sang "El Rancho Grande," and Miss Walterine Gregory, dressed as a Peruvian lady with an embroidered shawl, sang "My Shawl," with Miss Sarah Johnston as accompanist.

Mrs. Gerald Chatham, Mrs. Lee Lauderdale and Mrs. E. M. Sharp were hostesses, and Mrs. Grady Johnston, leader of the fall Mission Study on Latin America.

As an introduction to the text, Miss Carruth read the prologue from "Our Neighbors," by Herring, and Latin American primers contributed by Rev. E. M. Sharp were distributed. The program closed with an impressive devotional led by Mrs. Turman, the theme being "Christ, the Foundation."

CORRECTED ADVOCATE CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference	1941	1942
Alexandria District—R. H. Harper, D. S.	613	624
Baton Rouge District—W. L. Doss, Jr., D. S.	280	424
Lake Charles District—B. H. Andrews, D. S.	425	485½
Monroe District—H. M. Johnson, D. S.	415	446½
New Orleans District—W. W. Holmes, D. S.	400	424
Ruston District—D. B. Raulins, D. S.	260½	412
Shreveport District—A. M. Serex, D. S.	400	400
TOTAL	2,793½	3,216

Mississippi Conference		
Brookhaven District—R. H. Clegg, D. S.	157½	182
Hattiesburg District—B. L. Sutherland, D. S.	462½	496
Jackson District—Otto Porter, D. S.	159½	235
Meridian District—J. L. Neill, D. S.	159	187
Seashore District—J. F. Campbell, D. S.	137½	422
Vicksburg District—Van R. Landrum, D. S.	74	144½
TOTAL	1,150	1,666½

North Mississippi Conference		
Aberdeen District—N. J. Golding, D. S.	128½	256½
Columbus District—J. M. Bradley, D. S.	145	329
Corinth District—W. R. Lott, D. S.	92	420
Greenville District—J. W. Ward, D. S.	50	140
Greenwood District—H. F. Brooks, D. S.	126½	227
Sardis-Grenada District—C. T. Floyd, D. S.	95	199
TOTAL	637	1,571½
GRAND TOTAL	4,580½	6,454

AN ANALYSIS OF ADVOCATE CAMPAIGNS

Conference	1935*	1936*	1937	1938	1939#	1940	1941	1942
Louisiana	833	1,607	2,764	2,693	2,845	2,924	2,793	3,216
Mississippi	1,143	1,262	1,476	1,643	1,302	956	1,150	1,666½
North Mississippi	750	779	936	1,095	1,254	960	637	1,571½
TOTALS	2,726	3,648	5,176	5,431	5,401	4,840	4,580	6,454

* In 1935 and 1936 no prizes were offered in the campaigns.

# In 1939 we had two campaigns, one in the spring for new subscriptions, for prizes in Louisiana and at a cut rate in Mississippi.

The average for the years when no prizes were offered is 3,181; and for the years in which prizes were offered is 5,313—a difference of 2,132. The cash difference is $3,198 annually which, after deducting the prizes, leaves an annual gain of $2,398 over the years when no prizes were offered.

THE NEED FOR GOD'S STRENGTH

By Mrs. Irvin Rowland

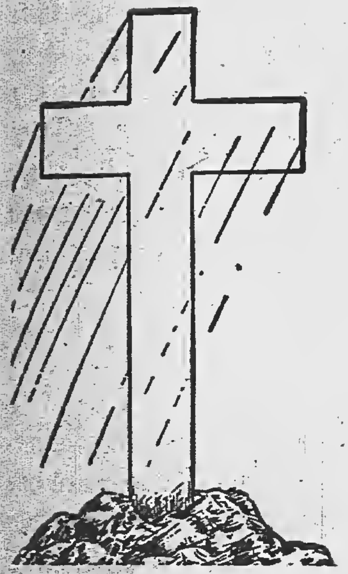
"The God of Israel is He that giveth strength and power unto His people."

In weakness the Christian finds strength, for often he will not humble himself or prepare his heart for the blessing of God's help until he is completely subdued by his own lack of strength. Then he realizes that in God there is a wonderful reserve of Power when he meets the conditions of contact. How great the possibilities when we have once found this life-line and hold on to it!

The spirit of Jesus is working in this world today through His followers. We are the medium or instrument used to transmit His love and concern to all people. We determine the progress of the growth of the Kingdom of God by our own willingness to be used of Him and He wishes us to be. He is depending on us to carry out the Great Commission and to interpret His love and teachings by our lives. Many times we are careless and clumsy, and miserably fail in our duties because we seek not God's constant guidance and help.

We must be as willing clay in the hands of the Master Potter if we fulfill His greatest desire for us. Life, dedicated to His keeping, will yield the most satisfying experience and adventures. Only when we are in full accord with the spiritual laws of Christian living can we glean the best from life, and give our best to the cause of Christianity. Must we wait for sorrow or misfortune to help us get better acquainted with God and His strengthening power? Let us learn what it is to say constantly, "The Lord is the strength of my life."

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

Our peril has been indifference, and that is a grave peril, for rust will crumble a metal when hammer-blows will only harden it. I believe—and this is my crowning optimism—that the challenge with which we are now faced may restore to us that noble humility which alone gives power. It may bring us back to God. In this case victory is assured. The Faith is an anvil which has worn out many hammers.
—John Buchan, Lord Tweedsmuir.

THE PRAYER-ROOM TODAY

My Father, who has suffered my life to be so beset with peril without and within, let me know something of what it means to be more than conqueror. So often life has defeated me, and at best I have hoped to hold my own against its threatening. Teach me that Thy will for me is a constant and increasing victory. Show me the vision of the triumphant peace in which those dwell in whom Thy love puts forth all its power. Amen.

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THURSDAY, OCTOBER 8, 1942.

Love Thyself Last

By Ella Wheeler Wilcox

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look for and find the stranger,
Who staggers, 'neath his sin and his despair;
Go lend a hand, and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with spirit forces, strong and pure.
And fervently, these faithful friends shall love thee:
Keep thou thy watch o'er others, and endure.

Love thyself last; and oh, such joy shall thrill thee,
As never yet to selfish soul was given.
Whate'er thy lot, a perfect peace will fill thee,
And earth shall seem the ante-room of heaven.

Love thyself last, and thou shalt grow in spirit
To see, to hear, to know, to understand.
The message of the stars, lo, thou shalt hear it.
And all God's joys shall be at thy command.

WALLET OF THE WEEK

THE LUTHERAN CHURCH in Norway thunders its defiance of Quisling and his Nazi overlords in the music and words of Luther's great hymn, "A mighty fortress is our God." In the revolt against Nazi domination of the Church, ninety per cent of the seven hundred and thirty-eight ministers resigned their offices. It is reported that at no other time in this generation have so many of the Norwegian people sought God's house, and at no other time has the Church been so aware of God's mighty hand.

* * *

THE AMERICAN SCRAP HEAP, according to Dr. Thomas J. Meyers, president of the American College of Neuropsychiatrists, is in part made up of a million persons who are unable to aid in war effort because of the ravages of chronic alcoholism. To this number, he says that sixty thousand more are added yearly. This statement was made before the group's Chicago convention. Dr. Meyers urged the rehabilitation and salvaging of this enormous waste in manpower by education as to the effects of alcohol.

* * *

FIELD HEAD CHAPEL, at Belper, England, seems to hold a record as having carried continuously a debt from its founding one hundred and twenty-four years ago until a few weeks ago when the last four hundred dollars was liquidated. It is a Primitive Methodist church in a factory section, and the congregation has worshipped in the same building continuously for the century and a quarter, and has doubtless paid many times as much in interest as the sum which at any time in its history represented the value of the building.

* * *

MOUNT RAINIER, in the state of Washington, rises fourteen thousand four hundred and eight feet above sea level, and it towers eleven thousand feet above its own immediate base. It is the third highest mountain in the United States, and it ranks first in the number of its glaciers. The name was given to it by Captain George Vancouver, in 1792, in honor of the British Admiral, Peter Rainier, who had part in the American Revolution. Like great Coulee Dam, it is one of the wonders of the Western world.

* * *

THE LIQUOR FORCES of Kentucky are reported to have resurrected an exploded Lincoln hoax of half a century ago. It is a story that Mr. Lincoln made a statement opposing Prohibition in a speech in the Illinois House of Representatives on Dec. 18, 1840. The statement is said to have been recorded on page 182 of the Journal of that session. The Clerk of the House has certified that no such record exists; research has failed to discover such a statement by Mr. Lincoln; and the late Hon. Sam Small made affidavit that a man named Goodwin, in Atlanta, admitted to him the invention. John Wilkes Booth was crazed with drink when he slew Mr. Lincoln, and the guard was drinking in a nearby saloon when the crime was committed.

THE ALEUTIAN ISLANDS, some of which the Japanese have occupied, are recent volcanic formations and are barren and non-arable. Cape Wrangell, which forms the extreme western end of the Aleutians, has an average peak elevation of four thousand feet. Careloi Volcano is one hundred and twenty miles east of Kiska, is five thousand feet high, is the most active burning volcano in the islands, and emits a faint glow at night. The Aleutians are inhabited by people of Indian origin and live in native barabaras, Aleut huts.

* * *

ULTRAVIOLET LIGHT is said to stem the tide of pyogenic infections, such as peritonitis, lobar pneumonia, poisoned wounds and others, when the sulfa drugs have failed. Dr. George Miley, of Hahnemann Medical College, Philadelphia, gives an account of the recovery of many cases which had been adjudged hopeless under ordinary treatment. Dr. Miley thinks that when the sulfa drugs fail, irradiation is the obvious method for controlling such infections. This report appeared in the September issue of the American Journal of Surgery.

* * *

ENORMOUS WATERWHEELS are among the distinctive landmarks at Lanchow, China. The wheels are one hundred and twenty feet high and appear to be of rather frail construction. They are used for the irrigation of truck farms. The water of the river is lifted to a height of approximately one hundred feet and is delivered through a series of troughs made of tree trunks. The troughs are supported by piling and receive the water at the top of the wheel's rim. The method is as primitive as is the method of the peasants in the delta of the Nile.

* * *

DR. WILLIAM PATON says that, if the national effort of the nations at war is to be saved from descending into paganism, the people must believe in the moral values of the cause for which we fight. He holds that Christianity, the cause of Christ and the existence of the Church, is not at stake in the war now being waged, but that Christian civilization is at stake, and that the practical prospects of building up an order of life compatible with Christianity depends, in part at least, upon the defeat of the Axis powers.

* * *

HIGH IN THE CAUCASUS MOUNTAINS of Russia there lives a tribe of Jews known as "Mountain Jews." Their speech is a mixture of Iranian, Semitic and Turkish. They live a kind of communal life, they are nature lovers, musicians, dancers, and are said to be very hospitable. These frugal and industrious Jewish farmers, despite the corruptions of their language, maintain their synagogues with the traditional service in the Hebrew tongue. The old women smoke pipes, and the people observe such customs as accompanying a bridegroom to the ceremonial bath by a merry-making procession.

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EDITORIAL

MEN HUNGER FOR A LIVING DEMONSTRATION OF FAITH

Church attitude exhibits at least two general types. One deifies the "Early Church" and the other assumes a smug and pharisaical security because of a church connection which is more a formal relation than a creative experience. These types have many variations, but they indicate a reason for failure and point the way to the development of power and progress. When Paul wrote to the Romans, "creation waits for the apocalypse, the revealing of the sons of God," it was no mere "spirit of poetic and philosophical" observation. It was an incisive criticism of the Church because of its failure to clothe its life in the virtues and the values of the Gospel. After more than half the first century of the Christian era had passed, he was pleading with the church at Rome for a living proof of its allegiance to Christ. To use the words of Shakespeare, he was saying, "The fault lies not in our stars, but in ourselves," and he meant that the world is hungering and waiting for a living demonstration of the gospel we preach.

Criticism, even if only implied, is not pleasant. Men do not like to admit fault or failure, but through criticism is developed the resentment which ends in change. That element in the teaching of Jesus and in the preaching of Paul resulted first in a fury of opposition, and ended in a trek toward the cross. The urge to moral reformation and spiritual regeneration originates in criticism which creates dissatisfaction and displeasure with one's self. Christianity lived has a message for every heart and for every level of life—the economic, the cultural, the social, and the spiritual.

It is not altogether impossible that the absence of the upsetting and the irritating factor in much present-day preaching and living is helping to make a lackadaisical church. If there be no challenge in the Gospel, why heed its call? If there be no difference in the life of the churchman, why join his club? When there is no evidence of the purity and righteousness of life, the self-sacrifice and devotion of Jesus, the Church is a form of paganism renamed. The whole world hungers and waits for a living testimonial. It was that which conquered a hostile paganism two thousand years ago. Only that can conquer the thrice-armed paganism of the twentieth century. The mightiest ministry of the Church is a blueprinting of a better world in its own living. To the world, anything less is empty and vain—wishful thinking.

CAREER MEN

A few days ago we received a personal letter from one of our younger ministers in which he observed that certain ministers "are merely career men who are seeking a soft and well-paid place in the ministry." Over against such usurpation of a holy office and function, he then cited the ideal of the Psalmist, who referred to God as making the clouds his chariot and as walking upon the wings of the wind, but who maketh "his ministers a flaming fire." Our friend was not bringing a railing indictment against the ministry, but was speaking of an attitude upon the part of some ministers which to him is indefensible.

We were struck with his phrase "career men" and its graphic portrayal of men who fail to measure up to the responsibilities of the ministry. This phrase was not offered as an impeachment of character, nor to assail the motives of ministers. It was rather that certain ministers, failing to sound the depths of prophetic responsibility, drift into the shallows of selfishness and follow in ways of self-seeking. They may not be guilty of any gross personal sin, something outlawed by organized society, but they miss by so much the point of prophetic obligation as to pervert the opportunities of the calling.

Some months ago we received a letter from a young minister whose face was turned toward the arena of battle in the far Pacific. He had no complacent philosophy of his lot and responsibility. He said frankly that he expected the hardships of the past to sink into insignificance as compared with those which he envisioned in the immediate future. Then he added words such as have made the prophet a glorious figure in human history. He said that for the trials of the days ahead, he found his "motive and staying power" in faith and service. "I shall be able to assist and comfort many men where comfort and assistance will be appreciated most."

The minister is not just an officer with an ecclesiastical commission, and the ministry is certainly not just a career. The ministry is a spirit embodied in life. He may be a prophet of God in any place great or small, but he must be an example of what he preaches to others. The career man may win place by culture, personal polish and glib affirmations. Only the prophet has a chance to sail into the sunset before the drive of the winds of God.

NOTE TO DELINQUENTS

Please do not overlook the expiration notice which you have just recevied. The campaign is over and our subscription list must be brought up to date.

FATHER OF BISHOP DOBBS DIES

A telegram from Bishop Hoyt M. Dobbs brings the sorrowful news of the passing of his venerable father, Dr. Samuel L. Dobbs, in Birmingham on last Friday. Dr. Dobbs' death brought to a victorious conclusion a long and distinguished career as minister and man. He was born in DeKalb county, Alabama, in 1852, was received on trial into the North Alabama Conference at Gadsden in 1885, and for many years he was one of the outstanding leaders of that Conference. His last itinerant service was a quadrennium as presiding elder of the Bessemer district. For the last two years before his retirement in 1930, he was superintendent and agent of the Flat Rock school for underprivileged boys—a school which he founded and of which he was superintendent for fifteen years. His home was in Birmingham and he is survived by Bishop Dobbs and, we think, a daughter who lived with him, and others.

On Friday he entered the heavenly gates, but not until he had given the world those through whom he will continue to live and speak. Yesterday he walked with feeble step by faith, he saw through a glass darkly. Today his patriarchal form, clothed with immortal grace, moves with confidence by the light of the Eternal presence, and he beholds the glories which the Lord has prepared for those who love and serve Him. Peace to his ashes, and blessings upon those who sorrow at his bier.

THERE IS THE OTHER FELLOW

In these trying times when men the world over are engrossed in the pursuits of war, it is so easy to forget the other fellow. One's own problems are stupendous, sorrows come "not in single file, but in battalion," and life today is so full of appalling confusion that the other fellow gets little attention. And yet, there was never a time, possibly, in all history, when the other fellow needed as much sympathy, as much encouragement as he does today.

B. P. Brooks

The writer recently was walking down the street of the small city in which he lives when he saw a group of high school boys talking. As he came nearer this group, unseen by them, he heard one of them say, "Yes, that would be fun, but it wouldn't be right to the other fellow." It makes one throw his chest out a little farther, hold his chin up a little higher, makes him just a little prouder that he is an American when he can be associated with fine, red-blooded young men who want to do something but are willing to give up the project because to do it wouldn't be right to the other fellow. Yes, there is the other fellow.

A word of encouragement, a sympathetic handshake, an understanding smile may be all that is needed to cheer some disconsolate person and send him singing on his way. We are looking for big things to do. We would delight to achieve greatness that would cause our names to make the headlines of the dailies, but so few of us realize that little acts of kindness, little things, may change the eternal destiny of some struggling soul. Dr. Johnson used to say, "He who waits to do a great deal of good at once will never do any." However small in proportion to benefits which follow individual attempts to do good, a great deal may be accomplished by perseverance, even in the midst of discouragements and disappointments. Life is made up of little things. It is but once in an age that occasion is offered for doing a great deed. True greatness consists in being great in little things. If we would do much good in the world, we must be willing to do good in little things, little acts one after another, setting a good example all the time. We must do the first good thing we can, and then the next, and the next, and so keep on doing good. This is great; there is no other greatness; to make some work of God's creation a little more fruitful, better, more worthy of God; to make some human hearts a little wiser, more manful, happier; to make some life more blessed, less accursed. The first and paramount aim of religion is not to prepare for another world, but to make the best of this world.

"How sweet t'will be at evening
If you and I can say,
'Good Shepherd, we've been seeking
The lambs that went astray;
Heart-sore, and faint with hunger,
We heard them making moan,
And lo! we come at night-fall
Bearing them safely home!'"

B. P. B.

NO ROPE FOR THE BELL

By Dr. H. T. Carley

Perhaps more than once we have said something about the church bell and the significance of its message as its sonorous voice speaks to the community, reminding it of the house of God and the hour of worship.

Of course, few modern churches have a bell. To be sure, a good one is rather expensive; nearly everybody has a watch or a clock, and knows perfectly well what the hours of service are; and the anti-noise campaigns have included the church bell as one of the unnecessary din-producing devices that should be banished from all peace-loving towns and cities. Besides, who ever heard of anybody's going to church just because a bell rang?

So the church tower is mostly silent. Even those churches—many of them—that still have a bell no longer use them. They hang silently in their lofty pinnacles, keeping watch perhaps over the city, but saying nothing. No longer does the faithful sexton have the pleasure of pulling the rope that used to hang in the vestibule, his practiced hand starting a slow, rhythmical melody that floated out over the community almost like music from the walls of heaven. Even where the bell remains, the rope, in many cases, has long since disappeared.

But our church has a bell; and we ring it every Sunday and every Wednesday evening, and on such other occasions as its summons is needed to put the people in mind that the Lord is in his temple.

As mentioned above, some churches have a bell, but no rope to ring it with. Brother Marlin, the new preacher at Hammond, was in our town the other evening and heard our bell ring. He said he went to an appointment once that had a beautiful building and a stately spire. When he inquired if there was a bell, the reply was that there was, but it had not been used for many years. He noticed that there was no rope to ring it with. So he went to the hardware store and ordered enough to serve the purpose. In due time the rope and the bell were connected, and the bell began again rendering the service for which it was intended, but which had been discontinued because there was no rope.

Some people ought to get a rope and put into service talents that have long lain unused.

A REVIVAL IN MEN'S WORK

A revival presupposes something to be revived. Men's work has been going on in the church since the oldest of us were young. The early disciples were laymen and most of them were little known and unimportant at the time Jesus selected them. He discovered and developed them.

From that day to this there have been periods when men's work has been stressed, leadership developed, and a challenging program carried out. In recent years, for some reason, men's work has been allowed to lag, take a back seat, become inactive, and in many places die. We lost many of our best men to other organizations, where they became active and developed into real leaders. We then complained about them giving so much time to outside organizations and so little time to their own church. We are to blame for not getting them interested in the work of men in the church and challenging them with a constructive program. There is no bigger or more challenging program anywhere than the one our Lord has given the men of His church to do. We have tried to interest churchmen in lesser things and it hasn't worked for long. Earnest men who are accustomed to serious tasks outside the church will not be satisfied or much interested in a men's organization inside the church that is purely social with no challenging program, or opportunity to do a real man's-sized job and carry a man's load. Capable churchmen have little time for purposeless activities. There are untapped resources of man power in every church and community. No other groups of men have so much in common in rich, personal experiences and great tasks worthy of their best. Something here they don't find elsewhere. Latent lay leadership is adequate, if not abundant, in about every church. What we need to do is to discover and develop it.

Sensing all this and knowing that when the church has sought persistently, consistently and enthusiastically to discover and develop its man power it has been effective and has exerted an influence among all classes of men not before enjoyed, the Board of Lay Activities of our Church made a survey of men's organizations now operating. A special committee of the General Board together with the Executive Committee and the general staff, gave months of study to the many different kinds of men's organized groups in the Church, their organization, their program, their time and place of meeting, their name, etc. As a result of all this and in accord with the action of the General Conference (see paragraph 1213 of the Discipline) a revival of men's work has been started that will, we hope, be church-wide and world-wide.

The name of this revived men's organization is **Methodist Men**. This name was selected by a poll that was a cross section of the Church. All new organizations will of course use this name and it is hoped many now operating will do likewise. Charters are now being issued by the General Board. Send for an application. To those organizations now doing business who don't want to change their names a **Charter of Affiliation** is issued by the General Board. All this is explained in **Methodist Men Handbook,** which will be sent any interested laymen on request. Address your request to General Board of Lay Activities, The Methodist Church, 740 Rush Street, Chicago, Illinois.

Purpose and Obligation

The Handbook explains the purpose of Methodist Men as follows: "The purpose of **Methodist Men** is to develop the spiritual life of its members and lead them to commit themselves wholeheartedly to the objectives set out in the obligation." The obligation which each member signs on joining reads:

"As a member of METHODIST MEN of .... Methodist Church, I hereby commit myself:

"1. To seek daily Christ's way of life; to bear witness in this way in business dealings and in social contacts; to engage in some definite Christian service.

"2. To learn more about The Methodist Church; to study diligently its interpretation and proclamation of the Evangel; to promote its interests and purposes.

"3. To endeavor to win men and boys to Christ and the Church; to promote plans for the handcraft training and for the recreational, social, and religious development of the boys and young men of the church and the community.

"4. To promote Christian fellowship in the church through acquaintance and cooperative effort, and to foster mutual understanding and the spirit of Christian brotherhood in social, industrial and race relations in the community and among all peoples of the world."

(Obligation cards in quantities can be ordered from the General Board.)

One of the objectives of **Methodist Men** is to reach the inactive men of the Church and those in the community who are not Christians and to bring them into the fellowship of the organization and into the active work of the church. **Methodist Men** does not soft-pedal the fact that it is a church organization seeking to interest men and boys in building an individual character, a neighborhood and a world according to the teaching, instruction and example of our Lord.

Methodist Men seeks to interest men in and lead them to become active in personal evangelism and other forms of Christian service.

"Methodist Men at Work" is a booklet soon to be issued which will give a program for weekly meetings of **Methodist Men** for 1943.

Here is a fine opportunity to meet a great need and to sound the masculine note in church work of today. Let men of the church avail themselves of this privilege and opportunity.

E. DOW BANCROFT.

THE IMPORTANCE OF THE JURISDICTIONAL CONFERENCE

The Jurisdictional Conference occupies a unique position in the Methodist Church, and its opportunities for service are greater than is generally acknowledged. It is more democratic in its constituency than the General Conference, since it is made up of one lay and one clerical representative for every thirty members of the Annual Conference, while the General Conference is composed of one lay and one clerical representative for every seventy members.

Certain general areas of work for the Jurisdictional Conference are set out in the law of the Church.

It is to promote the evangelistic, educational, missionary and benevolent interests of the Church. We are coming to see that more efficient promotion of the connectional work in Methodism is imperative. We have an excellent set-up in the Joint Division of Education and Cultivation of the General Board of Missions and Church Extension, but it is everywhere admitted that our best efforts have been halting because of their failure to take root in local congregations. As has been said, "We are educating the educated, cultivating the cultivated, and promoting the promoted." The Jurisdictional Conference must and can find the plan for reaching local churches in this all-important work of cultivation.

The work of the Bishops will receive more attention and consideration in the Jurisdictional Conference than was previously given by Methodism. The important Standing Committee on the Episcopacy, if it takes its work seriously, can give splendid support to our chief pastors and ought to help make the importance of their work more clearly understood. It is no small thing that the election of Bishops is to be carried out by the Jurisdictional Conference.

Certain institutions and interests that are peculiar to the several Jurisdictions are to be "provided for" by the Jurisdictional Conference. This special work grows in importance upon reflection. In the South Central Jurisdiction there are a number of Colored Methodist Episcopal projects which must be aided by the Jurisdiction as a whole or not at all. Latin American Methodism within the Jurisdiction is calling for more attention and deserves our best efforts, heretofore sporadic.

The work of our orphanages and service institutions should be more widely publicized and more generously supported. Our local area journals and papers should receive wider circulation and use. The total educational task is monumental. Indian and French minority groups are with us for our attention and aid. The great rural sections too long neglected call for serious study in the determination of policy. New industrial developments are thrust upon us, bringing opportunities too heavy for proper handling by limited local budgets. We are only now beginning to feel the impact of the metropolis with its periphery of suburban home areas.

The Jurisdictional Conference represents the logical point for concentration of effort in the study of these and other special problems.

How important for Methodism is her statistical material! Yet one finds upon close examination that our various Annual Conference journals are full of glaring errors and inaccuracies. These same errors are reflected in the editions of the General Minutes. Let it be said that the preachers who edit the journals are to be praised rather than blamed. Only one who has done this work knows of its headaches. Yet this does not obscure the fact that we need to have our journals as accurate as human effort can make them.

This important work of revising and making recommendations with reference to Conference journals falls upon the Jurisdictional Conference.

The question immediately arises—how is the Jurisdictional Conference to meet the opportunities for service here noted? Obviously such work cannot be done on volunteer time. The proper agencies must be constituted, staffed and financed. Some have noted the urge to economy in the South Central Jurisdiction Conference with appreciation. It is now clear, however, that the Jurisdiction will meet its opportunities only if

(Continued on Page 13.)

CONFERENCE NEWS AND PERSONALS

Rev. J. W. Faulk paid the Advocate office a visit one day last week. He was here to see his physician, and seems to be making progress toward the recovery of his health.

Rev. W. H. Heath reports good progress on the Hickory Flat, Miss., charge. He has received twenty-nine members on profession of faith this year.

Dr. R. H. McCoy, of Giddings, Texas, is an appreciative reader of this Advocate, and we thank him for taking the trouble to send us a message of cheer.

Mrs. J. E. Oakey, Jackson, Miss., adds to a business communication a message of commendation of the Advocate. Such assurances help to take the grind out of the editorial task.

The little church at Bayou Scie, with seventy-six members on roll, has twenty-three young men in the armed forces. Bayou Scie is a part of the Zwolle charge in the Shreveport District.

Chaplain R. W. Faulk, of the Louisiana Conference, has been transferred from the Puget Sound Navy Yard to Washington, D. C., where he is chaplain in the Bureau of Personnel.

Mrs. M. E. Cribbs, of the Methodist church, at Lyon, Miss., writes that she must give up her Advocate, which has meant so much to her. In addition to her limited finances, she is blind.

Rev. D. P. Yeager says that things are going well on the Williamsburg, Miss., charge, and that he is enjoying the autumn weather. He is one of the unfailing friends of the Advocate.

Rev. L. M. Sharp, Mendenhall, Miss., writes that everything goes well in his charge and that most of the budget has been met. He expects to have a full report when Conference convenes.

Dr. A. M. Serex, district superintendent at Shreveport, La., was one of the visiting preachers in the annual Home-Coming service at Second Church, New Orleans, on Tuesday of last week. He addressed the Rotary Club of New Iberia on Wednesday.

Mr. George Staples, brother of Rev. R. H. Staples, of New Iberia, La., is reported to be still very ill in a New Orleans hospital. Transfusions have been necessary in order to stem the tide of the infection from which he is suffering.

Word comes to us that Dr. B. C. Taylor, pastor of First Church, Alexandria, was operated on for appendicitis last week. We are glad to be able to report that his condition was satisfactory and his early recovery is expected.

Rev. C. W. Lahey, pastor at Bonita, in the Monroe District, is a patient in the North Louisiana Hospital at Shreveport, where he is recovering from an operation. We are glad to be assured that he is making satisfactory progress.

Rev. Virgil Morris, pastor at Lafayette, La., issued a Methodist Student Issue of his church calendar recently. Bro. Morris is neglecting no aspect of his work. His vesper service from 5:00 to 5:45 is broadcast over KVOL.

Rev. R. R. Branton, of the Istrouma church, Baton Rouge, La., is engaged in a series of services in which Rev. A. W. Townsend, Jr., of Hodge, La., is doing the preaching. Reports indicate that the services have gotten off to a good start.

A delayed account of the death of Bro. B. T. Gallaher, of Trout, La., reached us last week. Bro. Gallaher died at his home in Trout, on June 1. We join their many friends in sincere sympathy for Mrs. Gallaher and her son.

A DAILY PRAYER IN WARTIME

For Women Workers

Out of the quiet life of the home, Thou hast called a great multitude of women to do varied service in our sacred Cause. We commend them to Thee, O God, for Thy special protection and upholding. In these new tasks may they display the old qualities of discerning devotion and loyalty and efficiency. May naught of their womanly qualities be tarnished as they enter these unwonted fields of ministry. Grant them all strength of body and clear purpose of mind, and a satisfying sense of partnership with all the people everywhere who have heard Thy call to struggle for the great goals that are of Thy teaching. Behind the monotonous task may they discern the spiritual vision. Be Thou ever at the side of ministering nurses and Red Cross workers, and all who knit and sew and do other war tasks. May the companionship of the Carpenter Christ be real to the women who toil at machines and in factories. In all these forms of service may there emerge new conceptions of life's purposes, and of the immanence of the will of God. Our prayers, and the desires which outrun all speech, are before Thee, in the name of Mary's toiling Son. Amen.

—W. T. E.

We regret to learn of the illness of Mrs. Ashmore, wife of Rev. S. E. Ashmore, of Indianola, Miss. She has been ill for three weeks, and Bro. Ashmore was uncertain as to whether he would be able to attend the meeting of the Publishing Committee, of which he is a member, on October 7.

Mrs. Emily M. Hillebrandt, of Sulphur, La., writes us that she has a weak heart which added to her age has been a great handicap to her during the hot weather of the summer. We are happy to know that cooler weather promises better things for her.

Rev. J. B. Grambling, pastor at Crowley, La., has sent a letter to the members of his church in the interest of World Communion Sunday and his "Tithe Month Campaign." We take from the letter this sentence: "Empty pews and an empty church treasury are no answer to the present world situation."

Ms. W. E. Dean, Cascilla, Miss., says that she had thought she would forego taking the New Orleans Christian Advocate next year, as she attends the Baptist church, teaches in a Baptist Sunday School, and takes the Baptist Record, but when it failed to come she missed it so much that she had to renew. We are glad to know that the paper has a real place in her heart and life.

Dr. Walt Holcomb, pastor of Wesley Memorial church, Atlanta, Ga., has just concluded a series of sermons on "The Gospel of the Grace of God," while conducting "one Day Revivals" in his church. Dr. Holcomb will begin a Preaching Mission October 11, at Mullins, S. C., featuring "One-Day Revivals," with the general theme, "The Gospel of the Grace of God."

Rev. H. B. Crammer writes that the new parsonage home on the Jonesville, La., charge, was made happy by the arrival of a baby girl, Esther Blasdel, on September 5. The purchase and remodeling of a parsonage is one of the noteworthy achievements of the year for the pastor and his people and, with a baby girl to grace the achievement, why shouldn't they be happy?

Rev. and Mrs. O. S. Lewis, of Court Street church, Hattiesburg, Miss., and their son-in-law and daughter, Mr. and Mrs. L. L. Trent, were callers at the Advocate office on Thursday in the absence of the editor. Mr. and Mrs. Trent, who have been stationed at Key West, Florida, are being transferred to some other point, for secretarial work with the Y. M. C. A., the place as yet undetermined. We are sorry to have missed their visit.

Rev. H. D. Marlin, pastor of First Methodist Church, Hammond, La., after a move of more than 1,200 miles and a let-down of more than 6,000 feet in altitude, says that he has suffered no ill effects. At his first service on Sunday of last week he had a splendid reception, and Mrs. Marlin and their little daughter, Tennie Louise, share with him the delights of their new home. One of Bro. Marlin's first transactions was to subscribe to the New Orleans Christian Advocate.

LUZIANNE
COFFEE
100% GOOD

NOTICE TO THOSE FOR ADMISSION ON TRIAL

All men coming into the conference this fall, whether they have P. B. degrees or not, will have to take the course on the Discipline, and we are suggesting that this be completed before Conference convenes.

B. C. TAYLOR,
Chairman, Ministerial
Training Committee.

REMEMBRANCES APPRECIATED

Dear Dr. Duren: Please allow me the space in the Advocate to express my thanks to the many friends and missionary societies for their kind remembrances and messages to me during my recent illness in the Baptist Hospital in New Orleans.

They were gratefully received and deeply appreciated, as they made the days shorter and alleviated the suffering to a great extent.

MRS. T. D. LIPSCOMB.
Church Point, La.

RECOMMENDATIONS OF TOWN AND COUNTRY WORK COMMISSION

Meeting at Alexandria, September 24, 1942

1. That the conference continue its plan of sustentation, requiring one per cent of all ministers in full connection, and urging all churches to voluntarily pay an additional one per cent. Such a procedure, universally observed, would guarantee to all members of the conference a minimum of $1,200 per annum.

2. That charges and schedules of services (both as to days and hours) be rearranged wherever possible to give a preacher a minimum of $1,200.

3. That laymen (particularly lay leaders, W. S. C. S. presidents, and Sunday school superintendents) arrange programs on all Sundays on which preaching services are not held.

4. That station preachers accept additional preaching appointments in nearby rural situations.

5. That the Board of Missions and the Board of Education join with the W. S. C. S. in work on the Kinder charge.

6. That the Annual Conference be petitioned to give legal status to the Town and Country Work Commission.

SERVICE FLAG DEDICATION AT BELZONI METHODIST CHURCH

On the morning of September 20, at the eleven o'clock hour, the Methodists of Belzoni, Miss., dedicated their Service Flag in honor of the Methodist boys who have gone from Belzoni into the military service of our country.

The music for the occasion was rendered by Mrs. Clarence Erb, the efficient church organist, who always unstintedly gives her time and talents to perfecting any of our church programs. After the congregation had sung America and the pastor had prayed, Miss Travestine Renfroe, one of the favorite solists of Belzoni, sang America, My Own, by Noble Cain.

After the preliminary services, Mrs. H. E. Covington, on behalf of the Flag Committee, gracefully and eloquently presented to the church the beautiful red and white Service Banner, on which had been placed a blue star for each one of our soldiers. Her words were well chosen—just the words for the occasion. She made us feel proud of our flag, and especially proud of our soldier boys.

Mr. V. B. Montgomery, in a stirring address, received the flag for the church. Anyone who has ever heard Mr. Montgomery speak knows that nothing was left unsaid that would pay high tribute to our boys in the Service, and would arouse the patriotism of all who heard him.

At the close of Mr. Montgomery's address, Miss Sarah Virginia McClintock, President of the Youth Fellowship, in a modest and very fine way, read the names of our soldiers whom it was our delight to honor on this occasion.

The pastor preached a sermon, urging the congregation to keep the home fires burning and not to fail our boys at the front.

MILLSAPS COLLEGE FIFTIETH ANNIVERSARY

By Elizabeth Buchanan

Fifty years ago on September 29, 1892, through the material and inspirational support of Major R. W. Millsaps, Millsaps College, a Methodist school deep-rooted in traditions of scholarship, opened its doors in the city of Jackson, Miss. From that time on, the highest type youth of Mississippi would be able to secure a Christian education within the Magnolia State.

IMPORTANT TO DELINQUENT SUBSCRIBERS

Expiration notices are being mailed out. Many of these are marked "Final Notice," and that means exactly what it says. The cost of printing the paper is too great for us to carry delinquent subscriptions at our risk. Please take due notice for we shall be obliged to discontinue delinquent subscriptions and we do not want to lose any of our readers.

W. L. DUREN, Editor.

Millsaps' place of eminent distinction among higher educational institutions is due in large measure to the efforts of the men who have led it through the past half-century. Rev. W. B. Murrah, of the North Mississippi Methodist Conference, launched the college's career as its first president, and was followed by D. C. Hull, A. F. Watkins, and D. M. Key. Today Dr. M. L. Smith upholds traditional records of the past, while building an ever greater Millsaps of the future.

Since Dr. Smith was chosen president in 1938, he has succeeded in creating a wholesome and inspiring college community where students learn to excel in academic endeavor, and to grow full stature spiritually and socially, as well as mentally. Mississippi Methodism owes to him a great debt of gratitude for the rapid strides the college has made under his guiding hand.

On its fiftieth anniversary, Millsaps, with about 600 students, is contributing to the highest interest of church and state, not only through Millsaps-trained pastors, but through graduates who teach or engage in business professions.

COAHOMA-JONESTOWN CHARGE

Dear Dr. Duren: We are soon to come to the close of one of our happiest years in the ministry, as we are finishing our first year on the Coahoma-Jonestown charge. We came here last fall, after four happy years at Shuqualak, and we never have been treated any nicer nor found a better spirit of cooperation than the good people of this charge have extended to us.

The two little towns, Coahoma and Jonestown, each receive half-time, and a pastor never had a more pleasant and gratifying situation than that which prevails on this charge. We have a high type of people and it is a joy to serve them.

We had fine meetings in both churches, and have received into the churches during the year nine on profession of faith, eighteen by certificate, and two by vow.

The Woman's Society of Christian Service at Jonestown, has recently repaired the parsonage, and painted it snowy white. Our parsonage, due to these recent changes, has been converted into a lovely little home.

The people over at Coahoma have made extensive repairs on their church building. A new roof has been put on, and major repairs on the brick sidewalls, so the building is now substantial for a number of years to come. The finances at Coahoma are all paid in full, having been completed at the fourth quarterly conference on September 13. The finances at Jonestown are up to date, and since they run a regular monthly system will be paid out in full by Annual Conference.

This has been a happy year for this pastor and his family, as he has worked with the fine people of this charge, and had the good fellowship and enjoyed the beautfiul spirit of his new district superintendent, Bro. J. W. Ward.

MATHIS E. ARMSTRONG,
Pastor.

THE EXECUTIVE SECRETARY OF THE BOARD OF EDUCATION

By Rev. W. R. Lott

The North Mississippi Conference is passing through a period of transition as relates to the services of the Executive Secretary of the Board of Education. At this time I would like to give expression to some feelings of appreciation for the unselfish service rendered to the church by the men who have served in this capacity: Rev. R. P. Neblett, Rev. V. C. Curtis, Rev. R. H. B. Gladney, Rev. R. G. Lord, and Rev. R. A. Grisham. Each of these men brought to the conference the best leadership and vision which they possessed during the years they were appointed to this work. Rev. R. A. Grisham is now serving with the armed forces, as a chaplain. At this next conference the church will lay its hand upon another man to shoulder this heavy responsibility.

I am afraid our pastors and laymen too frequently fail to see the valuable service rendered by the men in this office. This service is rendered in the field away from home ties, which in itself is a personal sacrifice.

If we would think clearly we must realize that the man who directs the force of Christian Education in the conference as we have it now organized is required to touch the personal and organizational life of a large group of people. He is required to know the detailed organizational life of the church educational forces at large so that when he sits in the councils to make plans he is not a stranger to the language of Christian Education or the people who are directing it. It is his responsibility to see that the plan for children's work is brought into his conference, interpreted and made effective through hundreds of teachers in local churches. He is ever on the alert, hunting talent to teach in leadership schools for children's workers. The literature, church facilities, plans and programs for children's work is on his heart. At leadership schools he is the one who types the work which is done on behalf of children.

His interest in the children must not lessen his interest in the work of the Youth Division. He becomes an expert in plans for Youth Fellowship, camp activity, Wesley Foundation programs, campus-church relation committee plans, summer conferences, college days, and Student Recognition Days. He must ever be careful to develop young preachers to show an interest in youth work so that he will have an able group of leaders and teachers for the youth of the conference.

His relation to the Church School superintendents of the conference is direct as it is to local Church School treasurers and class teachers in each division. His approach to these adult leaders through correspondence, literature, plans, and visitation is of vital importance. No one man touches more people for constructive good than the conference executive secretary.

In addition, these men have preached, held prayer meetings, conducted innumerable institutes, and given helpful instruction to perplexed teachers all over a wide area. They do not overlook trying to develop a sound financial plan for local church schools, Bible classes and conference organizations.

They have been promoters and encouragers. New Church School literature must be introduced, books sold, and teachers instructed. The Executive Secretary does all of this with the cooperation of the pastors and officers of the Board of Education.

The Executive Secretary becomes the eyes of the conference to find and bring into the conference most of the visiting speakers and teachers who channel the new approach to church life. He lifts the level of thinking by bringing to the Pastors' Schools, Annual Conferences, Leadership Schools and college campuses outstanding talent for inspiration and instruction.

This is an important office. It has contributed invaluably to church life. It is worthy of the best talent and in our conference has been happily filled and served by men of deep consecration and executive ability.

DEDICATION GREENWOOD, MISS.

Dear Dr. Duren: On the first day of November Bishop Peele will dedicate the Educational Building for First Church, Greenwood. We have this year paid off the debt that has been on this building since 1924. We have paid this year on the debt eighteen thousand dollars. We paid two thousand dollars on it last year.

In the two years of my pastorate in this church we have added one hundred members on profession of faith and two hundred by letter. We have paid to all purposes more than fifty thousand dollars. This is a great church. Come and be with us for the dedication.

J. E. STEPHENS, P. C.

PERSONAL NOTES AND INCIDENTS

Rev. O. L. Elliott, who has been serving the Salem-Friendship charge, in the North Mississippi Conference, is now a student at Wood Junior College, Mathiston, Miss.

Mr. Thomes Booth, brother of Rev. J. W. Booth of the Louisiana Conference, died at his home in Winona, Miss., on Friday following a long illness. He is survived by four sisters also.

Mrs. Paul Arrington writes that they are moving to 735 Piedmont Street, Jackson, Mississippi, on October 3, her former address having been Waynesboro, Miss. Mrs. Arrington's friends and Conference associates will take note of the change.

The Ruston District is planning to come to the session of the Annual Conference in a body by special bus. The round-trip fare will be six dollars. That is certainly a wise move in view of the transportation situation at the present time.

We regret to learn that Rev. J. L. Williams, Superintendent of the Louisiana Child-Finding and Home Society, New Orleans, has found it necessary to undergo a period of hospitalization. We do not know the extent of his illness, but hope for his speedy and full recovery.

Dr. J. W. Lipscomb, Methodist steward and long-time friend of the editor of this paper, is in New York for a checkup on his physical condition. His home is in Columbus, Miss., and he says that he thinks that he is in top condition, but is taking no chances.

We have made the statement a number of times that we cannot publish in the Advocate memorials on the birthday of people who are deceased, but we still receive such memorials for publication. Please take note that we do not publish anniversary memorials. This is an inflexible rule of the paper.

In reply to our notice regarding Advocates to be sent to Army camps, some have written giving simply the name of the camp. Please send us the name and address of the Reading Room, as in many posts and camps the recreation and reading room are different and a paper addressed to the Army post might not reach its destination.

Rev. J. L. Nabors, Jr., pastor of the Mooreville, Miss., charge, is having good success in his work this year. East Tupelo church, organized in 1932, has worshipped for eight years in a basement built in 1934, but the completion of the church building is at last under way. It is hoped that the work may be finished by November 15. It is a brick veneer structure with six Church School class rooms. The Andrews Chapel church is being repaired.

FROM SALEM AND FRIENDSHIP CHARGE

Dear Dr. Duren: Going to Salem and Friendship charge two months after Annual Conference, we have had a very successful year. All five revivals were successful with much interest shown. We have done three hundred dollars worth of improvements on the parsonage and remodeled and painted the Christian's Rest and Liberty Hill churches at a cost of $885.00. We will go to Conference with a full report.

O. L. ELLIOTT, P. C.

A MESSAGE FROM BISHOP PEELE

To The North Mississippi Conference

A communication from Rev. W. L. Robinson, secretary of the Board of Education of the North Mississippi Conference, informs me that the fourth Sunday offering of the Conference for this year is $3,568.00. The amount realized from this source last year was $5,101.00. Doubtless there are two fourth Sunday offerings to be added to the report as it appeared when Brother Robinson wrote me.

I am asking that special emphasis be given to the fourth Sunday offering in October with the expectation of realizing an equal amount or more from each church as was realized last year.

North Mississippi Conference must not take a step backward in any item of the program of the Church. I am sure to call attention to this situation is all that is necessary. Cooperation will bring results.

W. W. PEELE.

LAKE CORMORANT CHURCH TO BE DEDICATED

Bishop Peele will dedicate the Lake Cormorant church, Sunday, October 25, at 11 a.m.

All former pastors and district superintendents are invited to be present. Please notify me if you will arrive Saturday night or Sunday morning so I can arrange entertainment.

WALTER M. CAMPBELL, P. C.

NEW ORLEANS DISTRICT CONFERENCE

Progress was registered in every phase of the work of the New Orleans District at the District Conference held on September 15 at Rayne Memorial church. The conference was probably the most unusual and likewise the most interesting one held in this district. The fact of the conference being held in the fall rather than spring, and the additional fact of the hours of meeting —from 4 p. m. to 9:30 p. m.—and the exceptional attendance, all combined to make the word "unusual" entirely fitting.

The opening devotional was conducted by A. R. Hoffpauir, of Gretna, who was assisted by James T. Harris, of Canal Street, and H. L. Johns, of Rayne Memorial. Following the devotional, Dr. W. W. Holmes, district superintendent, in a few well-chosen words, expressed his desires and goals for New Orleans Methodism. In the organization of the conference, Don L. Harwell, of Gentilly, was elected secretary, and E. B. Chaney, of Houma, assistant secretary.

Items of business transacted included the naming and confirming of committees as follows: Committee on Qualifications of Local Preachers—W. L. Duren, J. T. Harris, H. A. Gibbs; Committee on Recommendations—Jolly Harper, J. W. Booth, R. L. Clayton, E. B. Chaney, J. W. Faulk; Ad-Interim Committee—E. C. Gunn, T. F. King, E. E. Emmerich, N. H. Melbert; Committee to Nominate District Lay Leader and Assistants—J. C. Hutchins, J. H. Carter and Mr. Haley.

Karl Tooke, of Munholland Memorial church, who had compiled in advance the pastor's statistical reports, gave to the conference a complete resume of these reports. (See Resume at end of this article.)

Reports were made for the various institutions, organizations, boards, etc., as follows: Dr. W. L. Duren, for the New Orleans Christian Advocate; Mrs. C. C. Hightower, District Secretary, for the Woman's Society of Christian Service; Dr. J. G. Snelling, for the Memorial Mercy Home-Hospital; H. L. Johns (in the absence of Superintendent C. B. White), for the Louisiana Methodist Orphanage; Dr. Dana Dawson, Chairman of Conference Board of Education, for that board; Dr. N. H. Melbert, for the New Orleans Methodist Evangelistic Campaign (planned for next spring); members of the District Staff as follows: A. F. Hanson, for the coming City-Wide Training School; Mrs. J. C. Whitaker, for the Children's Work in the district; Miss Dorothy Brock, for Youth Work; Leo C. Terry, for Adult Work; E. C. Gunn, for the state-wide rally to be held in Alexandria for the organization of a Foundation for Civic and Moral Betterment.

Robert Crichlow and Dana Dawson, Jr., were recommended to the Annual Conference for admission on trial, and Harold Sellers Bailey was licensed to preach. Dr. M. F. Wilson was re-elected District Lay Leader, and Dr. Otis M. Johnson and A. G. Riddick were elected assistant lay leaders.

Another very interesting part of the conference was the basket lunch served in the banquet room of Rayne Memorial. This lunch was supplemented by the ladies of Rayne who furnished coffee, salad and baked beans.

Immediately following the supper and before the opening of the second business session the second devotional was conducted by B. D. Boddie, who was assisted by J. T. Harris and H. P. Wall.

Reports of committees, etc., concluded this, a most successful district conference.

See Resume of Pastor's Reports to Superintendent.)

Statistical Report of the New Orleans District for the District Conference, Tuesday Afternoon and Night,

(This report was made from pastors' reports of charges in the district for Dr. W. W. Holmes by Karl Tooke.)

Membership

Members received on profession of faith last year, 381; members received by certificate and otherwise last year, 570; members received on profession of faith this year, 344; members received by certificate and otherwise this year, 473; net gain for district total membership, 399. Only one charge in the district failed to gain in total membership.

Church School

Fourteen charges have larger attendance in Church School this year. Seven charges have smaller attendance than last year. Greatest gain in attendance was Felicity with 62 per cent. Greatest loss of any charge was 25 per cent. Several charges have the same attendance as one year ago. The district showed a definite gain in attendance for this year over last year.

Woman's Society of Christian Service

Total reported membership for the district, 1,095 (several churches did not report this item). Eight charges showed a gain in membership of 40 members. Ten charges showed a loss in membership of 65 members. The district showed a net loss in membership for the W. S. C. S.

Church Periodicals

Chicago Christian Advocate subscriptions, 148; New Orleans Christian Advocate subscriptions, 442; Upper Room subscriptions, 1835; World Outlook subscriptions, 175; Methodist Woman subscriptions, 186.

Finances

The financial condition of the churches shows up very well indeed.

Charges Reporting Outstanding Achievements in Building and Improving the Church and Parsonage Property

W. W. Perry, Donaldsonville.—The church debt has been liquidated, almost $300 has been spent on pavement, church property and the parsonage. The charge shows the best report for many years. Many causes in its budget are paid in full.

H. A. Gibbs, Napoleon Ave.—During the year this charge has paid over $1,200 on church and parsonage debt. Including interest, a total of $1,530 has been raised for these church and parsonage obligations.

M. S. Robertson, Houma Heights.—The church has been completed at a cost of $1,200, all of which has been paid. A cooling system has been added to the church and some rooms and other improvements added to the parsonage. The church debt has also been reduced. A new mission has been started in a small village near Houma.

Don Harwell, Gentilly.—More than $500 has been paid on parsonage debt. Also payments totaling over $300 have been made on the church debt to the Board of Church Extension.

A. R. Hoffpauir, Gretna.—The money has been raised for repairing the roof of the parsonage. The kitchen and bathroom of the parsonage have been painted and redecorated at a cost of approximately $100.

Dana Dawson, Jr., Eighth Street.—The exteriors of the entire church plant and the parsonage have been repaired and painted. A new carpet has been placed in the church. The interior of the parsonage has been decorated and a number of improvements have been added.

J. W. Booth, Chalmette.—Approximately $300 has been spent on the church debt. $250 has been spent on the church building for a cooling system and church school accommodations.

Don Risinger, Algiers.—$1,100 has been spent on improvement of the parsonage. Of this amount $600 has been paid, leaving a balance of $500.

Leroy Shumaker, Aldersgate.—The parsonage has been repaired and painted. The debt on the church has been refinanced and an additional $800 has been spent on the church. It has been painted and the inside completed.

J. T. Harris, Canal Street.—Approximately $400 has been spent on the parsonage debt and $300 has been expended on improvements of the church. An organ has been purchased for the church.

M. S. Robertson, French Mission.—A cabin has been built at Indian Point at a cost of $400, and the indebtedness on Indian Point of $2,000 has been paid through the efforts of the Conference Missionary Secretary and the Conference Board of Missions.

J. W. Faulk, Slidell.—$229.97 has been paid on the church debt and insurance, and the balance of $200 on the church debt will be paid by December.

Jolly B. Harper, Franklin.—The Franklin charge has built and equipped an educational building valued at $8,500. A girl Scout hut has been built, valued at $500. A Boy Scout log hut, which has a value of $1,000, has been completed. The entire work, valued at $10,000, has an indebtedness of $680, which is covered by pledges due November 1, 1942.

E. C. Gunn, Carrollton Avenue.—During the year more than $1,500 has been paid on the church and parsonage debt. Many improvements have been added to the church building. Expenditures on the church for improvements total $737.12.

W. Oliver Risinger, Lutcher, Reserve, Laplace.—Considerable work has been done inside the Laplace church to add an atmosphere of worship. The roof of the church at Lutcher has been painted. The property has been improved at the Reserve church by buying material and using labor donated by pastor and members.

D. B. Boddie, Morgan City.—The church roof has been rebuilt at a cost of over $500. Approximately $500 has been spent on the Educational Building for furniture and equipment for beauty and comfort.

W. D. Boddie, Felicity.—Improvements have been made on the church building. The parsonage has been redecorated outside and inside. Some furniture and equipment purchased at a total cost of more than $700.

Karl Tooke, Munholland Memorial.—A pipe organ has been added to the church auditorium. A new floor installed or finished. A cooling system has been added. Folding chairs placed in Church School. A $5,000 campaign is now in progress to paint, decorate and add a church school building.

J. C. Whitaker, St. Marks.—The church and parsonage have been repaired and painted during the year at a cost of about $500.

WISE OR OTHERWISE

By Rev. James H. Felts

When a man's preaching points to himself instead of Christ the congregation departs empty.

The "Golden Rule" is crucified when we do unto others as we would NOT have them do unto us.

The armies of the world could not whip Alexander the Great but strong drink did the job before he was thirty-five years old.

There is little important difference between narrow men and broad-minded ones. Too little and too thin.

A Chinaman registered as "Sneeze." Asked what his name was in Chinese, said, "Ah Choo." He passed.

"Not digits and dollar marks, but souls are first and count most in Christian enterprise."—W. L. D.

Every time Abraham moved his tent he built an altar. Here is found the only consistent and satisfactory Christian life.

Blessed beyond ordinary is the individual sufferer who can reach out the helping hand to other sufferers.

If Will Rogers were still living and knew nothing except what he saw in the papers, he would be as ignorant as the rest of us.

There were Canaanites in the land God gave Abraham and his seed. They had to be overcomers to possess God's gift.

Are you reading Dr. Smith's "Little Lessons in Spiritual Efficiency?" They are TREMENDOUSLY worthwhile.

"What Ulysses did with his sails, Paul did with his soul."—L. O. H.

True or false? "Blistering" people from the pulpit is gospel preaching?

Neighbor. "You look tired and sleepy, Janie."

Little Janie: "It's that new baby at our house—he broadcasts almost all night long."

—Selected.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Christ in the heart, and His love in the nations, is the only cure for the ills which threaten us today."—Benjamin Harrison.

* * *

Latin American Missions

In listing the books for supplementary use with the study of "Latin American Missions," we made an error in quoting the price. "The Latin American Circuit," by Miss Elizabeth Lee and Dr. A. W. Wasson, and "Latin America, U. S. A.," by Dr. Elmer T. Clark and Mr. Harry Spencer, are sold together (one not sold without the other) and the price is **25 cents for the set,** not 25 cents each as was stated. (Sorry!)

Last week we gave a few suggestions for the study of "Background" and this week we are giving some for the study of "Problems."

In "That Other America," by Dr. MacKay, which we used a few years ago, will be found the problem of the difference in the "temperament" of the people of North America and those of South America. Also will be found a list of the incidents which have caused resentment toward us by the people of the Latin American countries: The taking of a large part of Mexico, the bombardment of Vera Cruz, General Pershing violating Mexican sovereignty by crossing the border to chase Pancho Villa, the landing of Marines in Carribean countries, the taking over of the Panama Canal Zone, etc.

What about the Monroe Doctrine? A prominent gentleman from Paraguay has said: "The Monroe Doctrine is the will of the United States government to do what it pleases, when it pleases, on the American continent, backed by the army, navy and marines."

"In 1933, Secretary Hull promised the Latin American countries that the United States would cease intervening in their internal affairs. The Good Neighbor Policy includes a lot of other things, but non-intervention in the affairs of Latin American countries is the heart of the policy. It is necessary to point out that **we promised to stop some of the things we had been doing.**"

"Many people in Latin America do not care to be too friendly with us, and others are fearful that our present friendliness is only temporary, that we will revert to type when World War II is over. Thus they accept the Good Neighbor Policy 'with their fingers crossed,' feeling that we have some ulterior motive which may not be too good for them in the long run. This explains why certain Latin American countries are very cautious about giving the United States naval and air bases. They fear that such concessions, once granted for a limited period, may be extended for one reason or another and in effect become permanent—that they might simply be another way of satisfying our **big appetite formed in past years.**"

"The problems of the 'neighborhood' are not going to be solved simply because we know each other better. . . . Accurate information about the neighbors is mighty important, personal acquaintance is most interesting and sometimes entertaining, but neighborhood problems will not be solved unless the neighbors approach their problems with very definite Christian attitudes."

If you wish to read about a danger spot, read "Argentine Danger Point," by Herbert M. Clark, in the August, 1942, "American."

Do You Know:

That August 15 was graduation day at the good-neighbor school in Philadelphia, Penn., with fifty amateur ambassadors going forth to work for Uncle Sam? They had learned Spanish, the history and culture of the Latin American countries, etc., as taught by this inter-American training center sponsored by the office of the Coordinator of Inter-American Affairs in the interest of good neighborism.

That Columbia once was the greatest quinine producer in the world, bigger than the Dutch East Indies, but it slid into the background after the Dutch developed the East Indies and in recent years the Dutch have had a monopoly? Guatemala, Bolivia and Peru also produce quinine. Then why is it that we, in the United States, only have quinine in limited quantities?

That if we had helped Brazil develop her rubber program, instead of transferring our rubber trade to an English-controlled African state, we would today have plenty of rubber? Now, we are helping to equip about half a million rubber tappers and supporting staff to be sent up the Amazon valley looking for wild rubber trees!!!

It has been suggested that the lesson on "Problems" might be presented like a trial—have the courtroom with the judge and the jury and let the United States be on trial for the unfriendly acts toward the Latin American countries. Of course, there would be a lawyer to defend the United States and produce witnesses to prove the friendly acts.

Perhaps your library or some member of your community has copies of "Inside Latin America," by Gunther, and "Good Neighbors," by Herring. Read them.

Mrs. E. V. Perry writes: Towns where the "JOY" picture shows operate will find their manager glad to cooperate in showing travelogs of Latin American countries. Recently "Heart of Mexico" was shown in Rolling Fork and the public enjoyed it so much the manager was asked to repeat it. It gave the scenes of the country, the religion, education, history, geography, culture, etc.—everything which we are trying to emphasize in this study. Other travelogs show Ecuador, Peru and Chile—most of them in color.

Mrs. Perry has some material on hand which may be secured from her:

1. Several copies of worship services and bibliographies which will require 6 cents postage.
2. Twelve copies of "Toward An Understanding of Mexico," by Herring. Each 10 cents.
3. Five copies Social Action, "Pan-Americanism—Can We Win It? Each 10 cents.
4. One copy of the Foreign Policy Reports, "Mexico's Social Revolution." 10 cents.
5. One set of the "Outlook Pamphlets on Latin America." (New) 25 cents.

Do you know who dreamed of the Pan-American Union? Read "Bolivar—The Great Liberator," by Rourke, in the September, 1942, "Reader's Digest."

* * *

Surprise Party for Miss Ellis

Commemorating Miss Sallie Ellis' twenty years of faithful service as a deaconess in Biloxi—first at the Wesley House for four years, then for sixteen at Moore Community House—the Epworth church tendered her a surprise party on the evening of September 18, which was also her birthday.

Gift flowers had made the Community House more beautiful and as the guests from many of the coast towns arrived, they were greeted by Miss Sophie Kuntz, who presented them to Miss Ellis.

In the dining room, Mrs. D. M. Ulmer, assisted by members of the church, served delicious punch from a bowl surrounded with flowers on a lace-covered table. There, too, was the traditional birthday cake.

Later the guests assembled in the club room, where Rev. D. M. Ulmer led the singing of church hymns and, as a climax, Mrs. A. L. Nesosis, in behalf of the W. S. C. S., of the Epworth church, presented to Miss Ellis a Life Membership.

The real surprise of the evening came when Miss Ina Thompson, District Chairman of Life Memberships, stated that the women of the coast societies, wanting to add to the occasion, decided to make Miss Kuntz a Life Member also, and she asked Miss Ellis to present the pin.

These two efficient workers have endeared themselves to the entire coast and Miss Ellis has mothered a generation of the young people of the community.

* * *

Latin American Tea

Members of the W. S. C. S., of the Prentiss Methodist church, responded to the following invitation:

The W. S. C. S. of Prentiss Methodist church
Invites you to a tea:
Will introduce you to Latin America,
Where there's lots of glee.
Come and bring a donation
For the Emergency Mission Gift,
Because for the duration
We will all practice thrift.
Be sure to show your face,
As no one else can take your place.

Honor Guest: Mrs. W. F. Mahaffey, President, Mississippi Conference W. S. C. S.

This was a three-fold tea—the introduction of the study "Latin American Missions"; the presenting of the conference president, who has recently moved to Prentiss; the making of an offering for the Emergency Gift.

The tea was given in the home of Mrs. W. W. Gray, who was a schoolmate of Mrs. Mahaffey, and Mrs. G. C. Terrell and Mrs. Clyde Terrell were co-hostesses.

Mrs. Roy Wolfe gave the devotional, and Mrs. Gray, Secretary of Missionary Education, presented the study. Mrs. Mahaffey told of the presentation of "Latin American Missions" at Lake Junaluska in the summer.

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Program of Work—October

1. Business Meeting. (a) Plan Week of Prayer—Order Offering Envelopes. (b) Check Life Memberships. (c) Check on Student Secretary Fund.
2. Finish Mission Study. (a) Prepare for Children's Mission Unit through Children's Secretary.
3. Send boxes of supplies to Malvina Community House, Malvina, Miss., or to ministers recommended by the district superintendent, and report value to the Conference Secretary of Supplies, Mrs. G. Blake, Houlka. If money is sent it must go to Mrs. D. H. Hall, Conference Treasurer, New Albany.
4. Monthly program with items from the Methodist Woman.

* * *

Week of Prayer and Self-Denial— October 26-30

Generous offerings will help provide:

A dining hall and classroom building at Wood Junior College, Mathiston, Miss.

A new building and new furnishings and equipment at Crandon Institute, Montevideo, Uruquay.

Land and a girls' dormitory at Granbery Institute, Juiz de Fora, Brazil.

Land and a girls' dormitory at American School, Lins, Brazil.

New furnishings and equipment for Bennet College, Rio Janeiro, Brazil; American School, Port Alegre, Brazil.

A new building for Wesley Community House, Oklahoma City, Oklahoma.

ALL THESE NEEDS ARE URGENT.
HOW MUCH SHALL WE HELP?

* * *

Prayer Suggestion for October

Pray for the Week of Prayer and Self-Denial, which should be observed in every society of the Woman's Division of Christian Service. That through its observance the religious life of all shall be enriched and knowledge and interest in the objects for which the gifts are made shall be increased.

* * *

Consecrated Christians will continue to contribute sacrificially to missions because:

1. Two hundred additional missionaries are needed at once in Latin America.
2. Many missionaries are still at work at their stations with increased opportunities for service.
3. Emergency travel for missionaries is costing twice the amount appropriated.
4. The Board needs to establish reserve funds for reconstruction when the war is over.

* * *

Malvina Community Center

Miss Glenn, the new rural worker, has been at her desk now for a month. We are delighted with Miss Glenn and hope she finds Malvina and the surrounding country a delightful place in which to live and to work. When visiting she finds many mothers in the field. When planning for the usual young people's night she finds many too tired to come. But the nursery group, each morning, grows and grows.

We are quite interested in a new investment Miss Glenn is making. She secured books from the Rosedale public school for those who come to care for the nursery children. Now, reading and writing are an important part of the morning spent at the Center. When cotton picking is over and the children start back to school they will not be so far behind that they will get discouraged and quit.

Enquiries are being made for clothes. Any number of well-filled boxes have been sent in. These clothes will be priced and ready for a rummage sale this Saturday. We appreciate these boxes and wish you could see the improvement they have made in the children, girls, boys, and women.

If you are wondering what to put in a box for the Center, remember that we have a Christmas tree when every one expects a present.

* * *

Notice to Supply Secretaries

At the end of the second quarter the districts in the North Mississippi Conference reported as follows: Aberdeen, 4; Columbus, 9; Corinth, 9; Greenville, 2; Greenwood, 2; Sardis-Grenada, 2.

Please read the Supply page in the September issue of "The Methodist Woman."

Sincerely yours.
ZURA H. BLAKE,
Conf. Sec. of Supplies.

* * *

Colegio Irene Toland
Matanzas, Cuba,
April 13, 1942.

Dear Friends:

"On the whole it seems to me we have made progress and have had a good year. Our greatest disappointment has been the failure of a number of students who have been with us four or five years and have attended Sunday School and church regularly, to make a decision in regard to profession of faith and church membership. This coming week Dr. Stewart is holding a series of six special services in the church and we are hoping these students will reach a definite conclusion in regard to the Christian way of life. As you already know, our students, being grammar school children, the majority in the lower grades are less than twelve years old, that is to say, under the age when children usually join the church and certainly under the average age in a country where evangelical influence is much less wide-spread than in the North. We have been glad to note, however, that a number of our ex-students have become members of evangelical churches because of influence exerted when they were in our mission schools.

"During the entire first quarter of this year I all but held my breath waiting to see how we would come out financialls. We began the 20% raise, prescribed by law, of the teachers' salaries in December, and consequently the past quarter was the first in which the increase was paid during the entire three months. Nevertheless, in spite of higher salaries (which I am more than glad we can pay) high prices of food and all supplies, and monthly payments on the bus, we have come out with a balance. We have thought it best not to raise the fees as we considered, because the people of Matanzas on the whole are not able to pay more.

"Now another problem looms near. A law has been passed placing a war tax on all the money received by the school. (Does one say 'receipts'? I can think of only the Spanish term which is 'entrances'.) What that is going to mean to us I have not yet found out. Another of our problems is created by the terrible streets of Matanzas. They have twice completely broken the springs of the new bus.

"But now to mention some of our joys. We have an unusually good group of boarding students, a cosmopolitan group, including a brother and sister who are half Chinese, a little Jewish boy, two boys who are mulattoes and, before Christmas, we had two North American children from Chicago, whose parents brought them here to learn Spanish. Other of our boarding students are Rosa Maria Sueiro, who did rural work with Miss Buck in Omaja, and a girl of 20 or 21 who is engaged to one of the ministerial students in the Seminary in Havana.

"I am enclosing a recent program of a concert by an artist of international fame. The concert was sponsored by the Governor of the Province and given in our auditorium. Also recently in the auditorium we had a wedding, the marriage of two of our former students who first met here in the school. Next Wednesday the Presbyterians are to have an excellent play which is so well done that it is to be presented later in the largest theater of Havana. We are glad to cooperate with our Presbyterian friends in their efforts to raise funds for a new chapel."

Sincerely yours,
JUANITA KELLY.

(Sent out by Elizabeth M. Lee.)

THE FUTURE

Tis well that the future is hid from our sight,
That we walk in the sunshine, nor dream of the cloud,
We cherish a flower, think not of the blight,
And dream of the loom that may weave us a shroud.

It was good, it was kind, in the Wise One above
To fling Destiny's veil o'er the face of our years,
So we see not the blow that shall strike at our love,
And expect not the beam that shall dry up our tears.

Though the cloud may be dark, there is sunshine beyond it,
Though the night may be long, yet the morning is near;
Though the vale may be deep, there is music around it,
And hope midst our sorrow, bright hope still is near.

—Hammond Vindicator.

Oh, how great is the power of truth! which of its own power can easily defend itself against all the ingenuity and cunning and wisdom of men.—Cicero.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, La.

A District President Speaks

By Mrs. Frank N. McClure

The other day I met a woman on her way to the post office with several rolls of pennies in her hand which she intended to use for the purchase of War Stamps. She had always been an active church worker, who gave willingly to religious projects, and I asked her if she was keeping up donations to the "Penny Bag" of our Woman's Society of Christian Service which contributes largely to our missionary pledges. "Oh, no," was her reply, "I cannot do both—and I think war needs come first."

That statement gave me serious food for thought. No one can say the war is not an important factor in my life when an only son serves with the troops in the Pacific area, but I also realize that, whether we win or lose, the entire effort will prove in vain if we let down our church support one iota.

We are in this war because every living church member of all Christian faiths (I do not care how saintly they may be considered) has failed to conform to the most significant teachings of the Gospels. Those same church people who have refused to contribute to missionary work, either home or foreign, are having many times the sums they might have given now taken from them through government taxes and war expenses . . . and they dare not refuse.

A woman of wealth told me last year when her church "cut" its missionary budget several hundred dollars, "If I had my way I would have lowered it still more." . . . Another woman says, "I don't believe in missionary work;" and to such a woman I would ask, "Do you really know what the work of our missions covers, or is it just a general field that you have never taken the trouble to investigate?" The definition is so simple—just plain welfare work plus Christian training.

What woman wishes her city or village or borough welfare organization to go out of existence; the needy to go hungry and naked; a growing generation without education or a helping hand? Then why the objection to supporting missionary schools and hospitals, baby folds and children's homes, settlements in slum centers, the hand of fellowship to racial groups, when fostered by the church and offering a vital force in living through Christian example?

Why weep over bombed churches in Europe or bewail lack of freedom to worship, when by our very selfishness and indifference we may create a similar situation for ourselves? How dare we pray if we are neglecting the job which calls us in our churches—to serve and share?

Of course we must buy War Bonds to our very limit, but if we are really sincere in the objective of an allied victory we must increase our sacrifices and self-denial in order that the church, too, may continue its ordained tasks . . . and the only way we can do this is by TITHING. Down through the ages we have read and heard that "one tenth is the Lord's," but we have not heeded. That one tenth means not only money, but time and talents: give the Lord what is his and behold his miracles!

Sew in the Red Cross rooms, but do not use that as an excuse to avoid a church chore. Give every attention to air raid warden service and kneel at your communion table. Buy War Stamps but pay your church pledges as regularly. Plan for shelters and the care of little children in an emergency, but do not forget the cry of children in this and other lands for the help your church struggles to provide. You cannot do everything! Yes you can, for the Lord always gives strength for the burden . . . try it, and see for yourself.

Women of The Methodist Church, support your country—uphold your flag—but never let the Cross touch the ground!—The Methodist Woman.

* * *

Suggestions for Study for the Mission Topic Latin American Missions

PURPOSE

To bring about an appreciation and understanding of the peoples of Latin America, their treatment, their traits, their outlook on life in the light of their background of history, geography, and present environment.

To help the class understand the likenesses and differences of the Latin American people, their territorial, governmental, and social problems.

To increase appreciation for the need of relationships based on Christian principles to exist between the two Americas.

To come to a better understanding of the need for Christian evangelical missions in the lives of the Latin American people in the homeland as well as the foreign countries; the type of work carried on by the evangelical churches and their contributions to Latin American life.

To create a willingness to share in the opportunities and the challenge that confront the evangelical churches, especially The Methodist Church, as they continue their work among Latin Americans.

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Clark and Spencer: "Latin America, U. S. A." (Supplementary Text).
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Morgan: "Rim of the Caribbean."
Mead: "Tales From Latin America."
Daniels: "Makers of South America."
Herring: "Good Neighbors."
Gunther: "Inside Latin America."
Hulbert: "Latin American Backgrounds."
Second Annual Report, Woman's Division of Christian Service.
The Outlook Pamphlets.
Wright: "Fun and Festival from the Other Americas."
Carr and Taylor: "Discussion and Program Suggestions for Adults on Latin America."
Survey Graphic (Magazine), March, 1941—(Survey Graphic, 112 East 19th St., New York, N. Y.—50c.)
The World Parish Series (Order from Board of Missions and Church Extension, 150 Fifth Ave., New York, N. Y.—Free.)
The Homeland Series.
The World Outlook.
The Methodist Woman.

WRITE TO:

American Bible Society, 1009 Sloan St., Crawfordsville, Ind.
Pan-American Union, Washington, D. C.
Committee on Cooperation in Latin America, 156 Fifth Ave., New York, N. Y.

SOME PROCEDURES AND POSSIBLE ASSIGNMENTS

1. Use "Do You Know?" quiz to arouse interest.

2. Have a good reader give the "Prologue from Good Neighbors" by Herring.

3. Discuss: Why Are We Interested in Latin America? Nationally? As Methodists? As Christians?

4. Discuss: Why Send Protestant Missionaries to Roman Catholic Countries? Are we Justified?

5. Have a review of article "Peace Without Empire," by A. A. Berle, Jr.; Survey Graphic, March 1941.

6. Have a review of article, "Are Protestants Good Neighbors?" World Outlook, June, 1942.

7. Have a "Latin America in the News," broadcast, using current news items and items of religious interest from "The Moving Finger Writes" section of recent issues of World Outlook.

8. Have a committee to plan special worship service to close study using the theme: "Christ the Foundation."

9. Tell the story of "Christ of the Andes."

10. Have a member of the Girls' Interest Group or the Youth Division report on III, F. in outline.

11. If class is large, have one group make a "Latin American Primer", giving from three to five important facts about each of the Latin-American countries.

12. Using an outline map, locate all places of Methodist work in Latin America.

13. Have a committee study and make a report on the needs of the evangelical churches in Latin America, and the needs of the Methodist Church in Latin America.

14. Plan a Latin-American Fiesta, using suggestions for parties, decorations, invitations, recipes in "Fun and Festival from the Other Americas" by Rose Wright. (You may secure the 20 Latin-American flags to use in your society for a special occasion by writing Mrs. Ed. Conger, Arcadia, La.)

15. Have a good map of Latin America.

16. Leader of class should read one good background book on Latin America, such as: Herring: "Good Neighbors." Gunther: "Inside Latin America." Schurz: "Latin America."

(Secure from local, or parish library, or Louisiana Library Commission, Baton Rouge, La.)

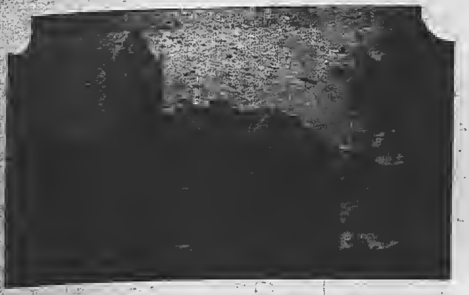
(From the Outline sent out by Mrs. G. W. Dameron, Conference Secretary of Missionary Education.)

* * *

Columbia W. S. C. S. Entertains At Birthday Party

Of interest in religious circles was the party and program held at the Methodist

(Continued on Page 16.)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, OCTOBER 11, 1942.

By Rev. W. C. Newman

What Loyalty to Christ Means

Lesson Text: Mark 2:14-17; John 6:66-69; Philippians 3:7-11.

Golden Text: What things were gain to me, these have I counted loss for Christ.

Calhoun in his interesting history of Mississippi as a province, territory, and state, says that the best whiskey to be bought in Natchez in 1815 and thereabout was brought down the Mississippi river on a flat-boat by Rev. Moses Trader, of Ohio, who sold his cargo out, then held a revival meeting. Of this parson Calhoun says that he sold good whiskey and preached with great unction.

Running With the Hare and With the Hounds

There is no unhappier state of mind a man can be in than to be so divided in his interests and loyalties. Long ago the old prophet called for a positive decision on the part of the people by crying out "How long halt ye between two opinions?" And Jesus himself declared a mighty truth when he said "No man can serve two masters." The most miserable person I can imagine is one who, while trying to be a Christian, also tries to be one of the wicked.

Loyalty to Christ, then, means first of all that one casts his lot and his life on the side of Christ for whatever it may bring. There must be no reservations, no "ifs or ands," no half-heartedness. The decision must be clear-cut and final.

Where A Man's Treasure Is

One of the commonest excuses offered to us by people who attend church irregularly is that they are too busy or too tired. This is sheer nonsense, of course. Granted that many people work hard and grow weary in body and mind, there is no kind of logic in offering this as an excuse for neglecting God and the church.

One does not say on Saturday "I am too busy or too tired to go to my store or office today. I will just stay at home and read the paper." He does that only on Sunday. And the reason he does it on Sunday instead of Saturday is that he is more interested in his business than he is in God.

Loyalty to Christ means that Christ comes first, other things second. I like the spirit of that cobbler who had a sign above his work-bench saying "Being a Christian is my business; I make shoes for a living."

People do what they are interested in doing. They give their time to the things to which they have given their love. Therefore, love comes first in the matter of loyalty to Christ. If a man loves his business he will not neglect it. If a man loves Christ he will not neglect Him. Whichever he loves the most will get his most attention.

Great Churches Are Built On Loyal People

Some of the most interesting and admirable people I know do not attend church faithfully. Some of the most prominent church members never go to church on Sunday night, or Wednesday night. Whenever there is a conflict between a business engagement and a church engagement, most people do not give the church engagement half a chance. When a choice must be made between attending prayer meeting and attending a social function or an athletic contest, the prayer meeting nearly always loses out.

But no matter how attractive and lovable such people are, the plain fact is that you cannot build a great church upon them.

The only great churches are built upon people whose loyalty to Christ and the church is unquestionable. They may not be able to give as much money, or to make quite such a show as some others. But they are the church. They are always there, always interested.

Disloyalty is Treason

A soldier who leaves his post of duty stands guilty of high crime. One who betrays his country to the enemy receives and deserves the contempt of everyone, even those to whom he made the betrayal.

The Christian is in a warfare no less serious than that in which the world is engaged today. Every empty pew is a deserted post. Every absent member is a weakening of the army. Disloyalty brings defeat.

TO KEEP AMERICA FREE

By Mrs. Irvin Rowland

"Remove not the ancient landmark, which thy fathers have set."

The American way of life! What do we mean by that? How much do we appreciate it? From its beginning, America has been a refuge for liberty-loving peoples, a haven for those persecuted for their beliefs. America's very foundations were laid upon Christian principles and ideals, and her stupendous growth and development bear testimony to her integrity. The right to live, the right to grow, the right to be free men as God intended—that's what we want the American way of life to be.

How can we uphold these democratic principles? This depends upon the individuals that make up this great nation. No nation is greater than those who comprise it. No individual is greater than his own influence. Thus, a Christian nation exists only as long as its people follow in the footsteps of righteousness.

"Remove not the ancient landmark"—our forefathers established America on the rights of religious and civil liberties. This landmark is a trust to all the descendants and citizens of its vast areas. If we fail in this task, America fails in its mission. No country can be free if its people are enslaved either by sin or dictators. We must put God first in our personal and national life if we maintain a free America. So, fellow Americans, if we would preserve the true American way of life, "Remove not the ancient landmark which thy fathers have set."

MY JUDGMENT DAY

By Rev. Charles O. Ransford

No one ever gets away with wickedness. There is a day of judgment. Most men have frequent days of judgment. God is always checking up on man. Life has many frustrations. Our defeats and failures are God's ways of stopping men to compel them to think. Unfortunately, all men, when stopped, do not pause to inquire why. If they did, every day would be one's own personal judgment day. The loving-kindness and mercy of God are in that he compels men to stop, to think, and to reckon with themselves and make their own judgments. If men will not stop and pass judgments on themselves, there is no other course but the inevitable judgments of God.

A REVIVAL IN MEN'S WORK

(Continued From Page 1.)

some funds are made available for its ongoing program. Just how such funds are to be raised may be left for later discussion.

The agency which at once appears as the logical clearing house for jurisdictional work is the Jurisdictional Conference Board of Missions nad Church Extension. Its several divisions of Home Missions, Church Extension, Cultivation and Women's Work might easily be utilized to coordinate the work most urgently called for. The Southeastern Jurisdictional Conference has laid hold of this instrumentality and has a functioning Board of Missions and Church Extension. A highly successful meeting of this Board in cooperation with the women and under the guidance of the Joint Division of Education and Cultivation of the General Board has just been held. There were a number of striking things about this meeting which cast light upon our situation in the South Central Jurisdiction. It may be that these should be considered at a later date as we seek to understand the mission and importance of our South Central Jurisdictional Conference.

WHEN IN NEW ORLEANS
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New Orleans Oldest and Best
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THE CHRISTIAN FIRESIDE

SAYING HIS PRAYERS

If there is a picture that is heavenly it is that of a little three-year-old with shocky head and bright countenance, with bare feet, dressed in his night clothes and just ready to say his evening prayers. Bobby had long hair and curly and about the color of tow. His features were prominent, forehead high and any one competent to judge human nature would declare that he was a boy who would make his mark in the world. Bobby was ready to say his prayers. His mother knelt with him. He knew the prayer fairly well, but he didn't always say it without being prompted. His mother said, "Now I lay me down to sleep," and Bobby repeated after her, "Now I lay me down to sleep," and he hurried to get the words out of his mouth so he could ask, "Mama, Mama, can old Tabbie sleep with me tonight?" "Yes, darling, but go on with your prayer." "Down to seep I pay the Lord my soul to keep." "Mama, where does God live?" "Everywhere, Bobby. Say the rest of your prayer." "If I should die before I wake—say Mama, are we going to have pancakes for breakfast?" "Yes, dear, but go on with your prayer. God won't listen to you if you ask so many questions." "If I should die before I wake, I pay the Lord my soul to shake." "No, Bobby. My soul to take." "My soul to take," and ended by saying in good, Methodist style, "Amen, amen, amen, amen." And as he was saying his amens, with the agility of a gray squirrel, he clambered into his little bed: but before his mother had finished tucking in the covers, he shouted, "Oh, Mama, we fordot to pay for something. We didn't pay for Papa or Aunt Sara or sister"; and Bobby clambers out of his bed and is again on his knees and with the help of his mother, he says, "O Lord, bes Papa and Aunt Sarah and sister."

Then he scrambles back into bed, but just as his mother is leaving, after kissing him goodnight, he shouts again, "Oh, Mama, we forgot to pay for Tabbie and old Dick." Tabbie was the cat and Dick was the old dog, Bobby's most intimate companions. Again he gets down beside the little bed, and prays for Tabbie and old Dick, and soon he is fast asleep.

It is thus that Bobby learns to talk with God. It is thus that most of us come into a consciousness of God. God bless the mother who teaches her child to pray. She is the greatest religious teacher in all the world. —A. J. B., in The Army and Navy Chaplain.

THE SUFFERER

It was his last afternoon.

Many a time I had called to see him; and always he had been brave and cheery in spite of his sufferings, which became more acute as the end drew near.

Still comparatively young, he had a wife and two young children. Like all of us, he had had his hopes, too—his dreams of the great things he would do; and then this trouble came. his strength ebbed, his world grew smaller. the pain increased. the end was inevitable.

But he was never conquered. "The darker it grows," he whispered once, "the brighter is the radiance of the Presence ever with me."

Thus the last hours came.

He had been asleep—a restless sleep; but he looked up. He took my hand.

"I've tried to run the straight race," he murmured. "It's been a short but happy race . . . and the prize is the nearer Presence of my Lord."

In the sunny garden outside were squeals of delight—ripples of merry, childish laughter. He was weak with the effort of saying only a few words. I leaned over him.

"Do they bother you?" I asked.

I wish you could have seen the light on his face. He smiled. He nearly laughed—that dear laugh of his which had always been so kindly.

"Bless you, no!" said he, quite loudly. "I'd rather pass on amid children's laughter than old folks' tears!"

Those were his last words. He leaned back, smiled, and sighed. That was all. But it seemed to me that this gallent warrior rose from his bed of pain in that moment, marched up the hills of God, and went to greet a dawn for him alone.

—The Methodist Recorder.

THE HERO'S MOTHER

I gave her my seat in the bus.

She thanked me.

For some distance we traveled without a word, but after receiving our tickets from the conductress the little lady, who was slightly lame, looked up at me and said without any preliminary: "My boy was in the attack on Dieppe."

"Indeed?" said I, rather taken aback.

"Yes," said she proudly.

Her pride was a very beautiful thing—a mother's pride in her son, the sort of righteous pride which springs from love.

"Then you are a hero's mother," I replied.

She smiled. "He was wounded," she told me. "But he's getting on nicely now, and I'm hoping to see him soon. He's a lad with spirit—born to do big things, his father always used to say. He played Rugby at school; and he was only fifteen when he rescued another boy from drowning."

"No wonder you're proud of him," said I.

She was looking straight ahead. Her lip quivered. She sought her handkerchief and found it.

"But that's not all," she whisepered.

"Oh?"

I wondered what other remarkable feat or deed of daring her boy had done. Had he achieved yet further startling successes?

"Ever since his father died—and that was when my boy was only twelve—he brought me a cup of tea to bed every morning. Never missed—and there was always a smile with it!"

And I thought that perhaps, all things considered, that was a bigger thing than facing the enemy at Dieppe.

—The Methodist Recorder.

NORWAY CAN NO LONGER PRINT THE BIBLE

Printing of Bibles will cease in Norway following Reichskommissar Terboven's order prohibiting further sale of paper to the Norwegian Bible Society, according to information received by the American Bible Society.

This restriction finds the Norwegian Society with a large number of unfilled orders, for the last year, in spite of enemy oppression, witnessed a record call for the Bible. With the start of the war the Bible Society had great stocks of Scriptures on hand. Orders for Bibles began to pour in. Never, in the 125 years of the Society's work, have the Norwegian people bought Bibles on such a scale. Soon a shortage of binding material, for both the cheaper and more expensive books resulted, although a "ceiling" price was maintained and no preference shown. Infirmaries and prisoners were given first attention.

"This unprecedented sale is all the more significant" writes New Europe, "as religious unity, in the most profound sense of the term, has now been added to the political unity of the Norwegian people in face of Nazi oppression."

Notwithstanding the fact that most families in Norway already possessed a Bible, for it is said that in proportion to its population no country in the world has such a large distribution of the Bible. 90,000 volumes were circulated last year, with unfilled orders for many thousands more.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

and of having the privilege of meeting Dr. Stanley Rycroft, author of the text, "On This Foundation."

Mrs. G. C. Terrell, in behalf of the society, presented to the guest of honor a beautiful pottery vase.

The offering for the Emergency Fund was $18.75.

During the afternoon Miss Kathryn Parker rendered a number of accordion numbers, suggestive of our Latin American neighbors.

A salad plate with coffee was served to the twenty-five guests, which included Mrs. Wolfe, of Memphis, the guest of Mrs. Roy Wolfe.

HOW HE GOT HIS SERMONS

A few years ago a writer in a magazine told about meeting a Negro preacher who claimed to be 114 years old, and was preaching every Sunday. He asked the colored minister how he prepared his sermons, and got this for an answer: "The Lord and me gets them out together." I have heard some sermons that I did not think the Lord had much to do with "working them out." But, brother, if the Lord helps you work out a sermon, you need not bother about results. We need more sermons that the Lord has a part in.—The Cumberland Presbyterian.

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ALCOHOL AND DISEASE

From World Narcotics Research Foundation,
Elton R. Shaw, Secretary

Some years ago Bishop Frank Bristol, of the Methodist Church, said: "Man is the one great universal puzzle to himself." Industrial engineers tell us that only about ten per cent of us have a definite aim in life or a genuine motive in living. We are lopsided, unbalanced, poorly proportioned, full of idiosyncrasies, eccentricities, susceptibilities, peculiarities of our physical and mental constitution and temperament, the great majority unfit for any business, profession or calling. In no way is this demonstrated more clearly than in our violation of the simple laws of health.

Three million of us are sick every day in bed. More than six hundred thousand adults and three hundred thousand children die every year in the United States of preventable disease. With all the marvelous progress of medical science, the mortality from chronic diseases is on the increase. Chronic disorders of lungs, kidneys, heart and other organs cause more than half the deaths. In fifty years while our population has increased some three hundred per cent, our population of insane and feeble-minded people has increased more than nine hundred per cent. What is the explanation? The best medical authorities tell us that the cause is the ever increasing addition to narcotics—alcohol, morphine and other alkaloids of opium, nicotine, caffeine and other drugs. These narcotics, along with our fast living, are breaking down our resistance to disease and opening the door to scores of chronic troubles.

Heart trouble is now first in the cause of death, most of it caused by narcotics and wrong eating. This is the undisputed testimony of medical science.

In twenty years cancer has jumped from eighth place among the causes of death to second place. It causes one-tenth of all deaths. Since 1900, three and a half million people have suffered from this disease, most of them giving their lives. Dr. George Thomas Peck and Dr. Edward Meekin Livingston, of Manhattan Memorial Hospital, wrote a large book, "Treatment of Cancer and Allied Diseases," in which they said that most cancers in this country are in the digestive tracts. They named the causes in this order: Alcohol, tobacco, improper chewing of food, gulping hot foods, irregular meals and tooth diseases.

Dr. Soma Weiss, of Harvard Medical School, who spent five years studying the victims of beriberi in Peter Bent Brigham Hospital, in Boston, stated that consumption of alcoholic beverages is causing the oriental disease in this country.

And so we might go on indefinitely down the list of the most fatal diseases. Tuberculosis is a most curable disease, not infectious, with certain limitations. It is almost never inherited, yet half a million adults suffer from it and at least eighty thousand die each year, one-seventh of the deaths between ages eighteen and forty-five—much of this due to lowered resistance from alcohol and other narcotics.

Some four hundred thousand suffer each year from typhoid and thirty-five thousand die each year, most of this due to lowered resistance from narcotics.

Millions of our young men are going through physical examinations for army service. Again we have brought to our attention what we learned a quarter of a century ago when half a million were rejected as physically unfit—16% of the three million men.

For the ever increasing addiction of narcotics, fast living, violation of the laws of health, ignorance and indifference, we are paying a heavy toll. The findings of the conference on Child Health and Protection told us what our American parents are passing along to their children. Of 45,000,000 children: 10,000,000 are handicapped, 6,000,000 are improperly nourished, 1,000,000 have defective teeth, 675,000 offer behaviour problems, 450,000 are mentally retarded, 382,000 are tubercular, 342,000 have impaired hearing, 18,000 are totally deaf, 300,000 are crippled, 50,000 are blind, 200,000 are partially blind, 200,000 are delinquent, 500,000 are dependent. This was the survey made by Director Harry Everett Barnard, Indianapolis chemist and sanitarian, and a dozen dignitaries and clerics and their investigators working under Dr. Ray Lyman Wilbur.

Alcohol and other narcotics destroy our moral and human resources. We suffer increasingly today because the American people (a fourth of them voted) listened to the false prophets who said that the evils of drinking and drunkenness would be greatly reduced by repeal of prohibitory laws and that drinking among youth would be greatly reduced.

We are not thinking deeply when we boast that in the last fifty years we have increased our expectation of life from forty years to fifty-five for men, and fifty-seven for women. Most of that increase is due to the reduction of the infant mortality rate. The amazing thing is that during those same years the mortality from chronic diseases doubled, causing more than half of the deaths. Narcotics and wrong eating attack heart, lungs, liver and kidneys.

Ethyl Alcohol, Narcotic Poison in All Alcoholic Beverages

Ethyl Alcohol—in all alcoholic liquors—is scientifically considered a dangerous ingredient, that taken into the human body, tends always to impair the nervous system, weaken self-control, depress the higher functions of the brain, and destroy the fine balance of health and intelligence, physical well-being, mental clarity and spiritual understanding.

Science today shows FOUR FACTS ABOUT ALCOHOL as a beverage:

Alcohol is a narcotic;

Alcohol is a deterrent of normal bodily functions;

Alcohol is a habit-forming drug;

Alcohol is a protoplasmic poison of both body—and life germ cells.

In this four-fold role alcohol affects the body in various ways, viz:

Ethyl Alcohol interferes with the functions of the organs in the living body because it absorbs water from moist substances it touches; it dissolves fatty substances it touches.

Ethyl Alcohol so affects especially the nerve centers, that it numbs, dulls, deadens or narcotizes and thereby tends to put to sleep the nervous system. Chloroform, ether, morphine, nicotine, are other narcotics, but because alcohol is the only one that is drinkable, it is the easiest to take.

* * *

"Alcohol is not so much an individual enemy, as a member of a gang of human enemies—disease, poverty, vice, crime, fatigue, over-exertion. We may call it the confidence man of civilization, taking people down by associating with social pleasures—a jolly good fellow who leaves its believers penniless or victimized."—Harvey Sutton, M. D., Director of the School of Public Health, Sydney University, Australia.

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MRS. LOU JACKSON DIES

Our loved friend, Mrs. Lou Jackson, "Aunt Lou" as we affectionately called her, departed this life Sept. 4, 1942. During her long and useful life of 94 years, she made many friends. Her cheerful, smiling face and loving deeds endeared her to others. Her busy hands were ever ready to do for others. Our lives were made sweeter by having had her for a friend, so loyal and true. Our loss is her gain, and we expect to meet her in that land of endless joy.

"The loved and lost!"

"Why do we call them lost?
Because we miss them from our onward road?
God's unseen angel o'er our pathway crossed.
Looked on us all, and loving them the most,
Straightway relieved them from life's weary load.
They are not lost; they are within the door
That shuts out loss and every hurtful thing,
With angels bright and loved ones gone before,
In their Redeemer's presence evermore,
And God Himself their Lord, and Judge, and King."

Lovingly, Her friend,
EMMA DUNKLIN PHILLIPS.

JUDGE PHILLIPS

Our dearly loved one, Judge Phillips, has passed from this world to that home above, where peace and joy fill the life forevermore. His great heart was ever touched by the woes of a little child. He gave his heart to God, and loved to repeat choice passages from the Bible. He loved to make friends, of which he had many.

The clime to where he has gone:

"That clime is not like this dull clime of ours;
All, all is brightness there;
A sweeter influence breathes around its flowers,
And a benigner air.
That sky is not like this sad sky of ours,
Tinged with earth's change and care;
No shadows dim it, and no rain-cloud lowers;
No broken sunshine there.
One everlasting stretch of azure pours
Its stainless splendor o'er those sinless shores;
For there Jehovah shines with heavenly ray,
And Jesus reigns, dispensing endless day."

When our days are finished here, we expect to join him and our other loved ones, and be together, with the Lord.

ONE WHO LOVED HIM.

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Terms: Expenses and Free-Will Offering.

Address: In Care of New Orleans Christian Advocate.

MRS. E. W. SCOTT GONE TO HER REWARD

Mrs. Loleta Maye Strange Scott, the wife of Rev. E. W. Scott, pastor of the Methodist church at Saucier, Miss., journeyed beyond "our borne of time and place" July 21, 1942. Her home-going was in the morning of a useful career, her noble soul and unrealized ambitions are another argument for our immortality.

Mrs. Scott was born in St. Stephens community, Kemper County, Miss., October 7, 1902. She was the daughter of Samuel Austin and Susan Emily Strange.

Sister Scott joined the Pleasant Grove Methodist Protestant church at the age of fourteen. She was married to the Rev. E. W. Scott February 12, 1922. Unto this union were born four sons—Winston Eugene, Austin Francis, Luther Earl, and an infant son that preceded her in death.

The writer has known Rev. and Mrs. Scott for the past five years. Three different times while holding revivals for Bro. Scott I was entertained in the parsonage that Sister Scott so lovingly blessed. Truly she was a great co-worker with her husband in his ever undertaking for good. It was through the efforts of the devoted wife that Bro. Scott's education was made possible in one of our colleges in Texas. Those of us who have been privileged to know the Scott family know that this beloved wife was truly a part in the ministry with her husband. She lived to make others happy and to share her Christ with them.

We are told by her husband that Sister Scott suffered much the past three years of her life, but kept it mostly to herself. She always bore her afflictions patiently, not complaining one time of her lot, or asking why it should be.

Each of us who knew her know that a great soul has gone to be with Jesus. Her last testimony was, "I know my Savior and know that all is well." We know that when she crossed Jordan that the Savior whom she placed her trust in to the end of her earthly pilgrimage was waiting to receive her. It became her coronation day on the other side. Each heartache, each pain, each disappointment, and each trial had added one more gem to her crown in glory until the crown would hold no more gems, then the silver cord of life was cut and the crown was rewarded in paradise.

Her home journey was made all too soon for those of us who knew and loved her, but the sufferings of earth are ended and yonder in the Father's "house not made with hands, eternal in the heavens," she awaits our coming.

A. C. WALLEY.

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Right on the shelf, *handy*, you should have cooling, soothing Mentholatum to help you care for: 1. Head-cold stuffiness. 2. Chapped skin. 3. Clogged nostrils. 4. Neuralgic headache. 5. Nasal irritation due to colds. 6. Cracked lips. 7. Cuts and scratches. 8. Minor burns. 9. Dry nostrils. 10. Sore muscles, due to exposure. 11. Insect bites. 12. Minor bruises. Jars 30¢.

MENTHOLATUM

MEMOIR—MRS. NELLIE ST. V. KRAUSE

Our hearts are deeply grieved over the passing of our dear sister, Mrs. Nellie St. V. Krause, on June 21, 1942. She was a devoted wife and mother, a loving sister and friend. Her kind heart ever reached out to others. She was a true Christian and a member of the Methodist Church. We miss her dear presence while we wait for the time of reunion above, with her and other loved ones who have entered into the joy of the Lord.

"Beyond life's toils and cares,
Its hopes and joys, its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
Will be a long, sweet life, unmarked by years,
One bright unending morrow.

"No light from sun or silvery moon is given,
But Christ, the Lamb of God, all bright and fair,
Illumes the city with effulgence rare,
The glorious light of heaven.

"Ear hath not heard the songs
Of rapturous praise within that shining portal,
No heart of man hath dreamed what bliss belongs
To that redeemed and joyous blood-washed throng,
All glorious and immortal."

Lovingly,
SISTER EMMA.

LOUISIANA W. S. C. S.

(Continued From Page 12.)

church in Columbia on September 17th, observing the second anniversary of the Woman's Society of Christian Service. The church was beautifully decorated with a combination of roses and snap dragons. A table in front of the altar was covered with a lace cloth and decorated with a beautiful birthday cake on which burned three large candles. While the guests arrived soft organ music was played by Mrs. Earl Harris.

The following program was presented:

Organ Music—Mrs. Earl Harris.

Pirthday Greetings—Bonnie Sue Meredith.

Hymn: "Be Still, My Soul—by congregation.

Devotional—Led by Mrs. R. R. Redditt, who read scripture, gave comment and prayer.

Vocal Duet: "The Lord is My Shepherd" —By Mina Sue Harris and Vivian Wendt.

Mrs. U. M. Mouser, our vice president, then introduced the principal speakers, Mrs. J. B. Pollard, of Alexandria, Conference president, who in her characteristic manner gave an address which was most interesting and helpful. We all enjoyed having Mrs. Pollard with us very much.

Solo Prayer—Mrs. W. R. Wendt.

Recognition of Charter Members.

A surprise feature of the afternoon was the presentation of a life membership certificate to Mrs. L. R. Adams, Sr., by her son and daughter, Dr. and Mrs. L. R. Adams, Jr. The pin was presented by Miss Ida Lee King.

Remarks by our president, Mrs. J. E. Mc Clanahan.

Offertory Prayer—By our pastor, Rev. W. R. Wendt.

The birthday offering was taken, during which time Mrs. Earl Harris played "Onward, Christian Soldiers."

The offering for the afternoon was about $50, which will be applied to the "Emergency Gift Fund."

After the program we were invited into the banquet room, which was decorated with red, white and blue flowers and red, white and blue candles. On the tea table were silver trays which held a variety of sandwiches and cookies. Mrs. L. A. Adams, Jr., presided at the punch bowl.

The Fellowship Committee in charge of the party were: Mrs. L. R. Adams, Sr., chairman; Mrs. W. H. Blank and Miss Adele Redditt.

The Tea Girls were Hilderene Robinson, Irma Sue Harris, Vivian Wendt, and Maxie Houston.

Mrs. Doyless Hill presided at the registration book.

Our society has just completed the book, "I Have A Stewardship," by Bishop Cushman, taught by our pastor, Rev. W. R. Wendt. This is a very fine book and we enjoyed it and found it very helpful.

We are now making plans for our Week of Prayer in October.

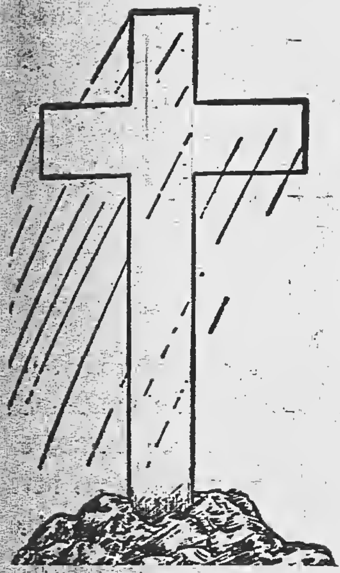
MRS. SMITH BUTLER,
Columbia, La.

Pullman Passenger: Porter, what about these shoes? One's black and one's tan!

Porter: Well, if it don't beat all! Dis is de second time dat's happened dis mawnin'.

—Business Education World.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

It is by faith that man removes mountains. . . . Faith gave him an inward willingness; a world of strength wherewith to confront a world of difficulty. The true wretchedness is here: that the difficulty remain and the strength be lost; that we have the labour and want the willingness.
—Thomas Carlyle.

THE PRAYER-ROOM TODAY

I thank Thee, my Father, that I can trace enough of Thy gracious providence in my past days and years to know Thy good hand is upon me now, even if I cannot feel the pressure of that hand, or understand what it is that Thou art doing. I thank Thee that I know enough of Thee to trust Thee when Thy ways are altogether past my finding out. I thank Thee that so many of my questions have been answered that I can wait for the answers to the rest. Father, I would put myself at Thy disposal, content with what Thou shalt choose for me, today and evermore. Amen.

Vol. 89. No. 41.

NEW ORLEANS, LA.
THURSDAY, OCTOBER 15, 1942.

Conversions Today

By Charles T. Holman

We may as well remind ourselves that conversions are taking place today. We religious folk may have become too respectable for such happenings, but others have not. Thousands of young men and women through the world are finding a new meaning for their lives and a new organizing center for their aspirations and ideals in socialism, communism and fascism. There has been the same profound emotional experience, the same complete reorganization of personality, as characterized religious conversion in the past. These young people have become "new creatures," not in Christ Jesus, but in communism or fascism. There is no reason why we Christians, with our ideal of the Kingdom of God, the highest human life in social relationships and in fulfillment of the will of God, should yield the expectation of such personality transformation to these secular cults. There is, however, a real challenge to us to make our ideal of the Kingdom much more fascinating and much more concrete if we expect it to command the loyalties of youth.

WALLET OF THE WEEK

A CORAL ISLAND in the Indian Ocean is inhabited only by cats. It is said that a few would starve to death because of the difficulty of securing food, but the thousands of them have instinctively formed a fishing industry which sometimes secures a ton of fish at a catch. They form a circle at pools and channels and catch the fish left in the wake of the receding tide. A good illustration of the adage, "Necessity is the mother of invention."

* * *

HAROFE HAIVRI, the Hebrew Medical Journal published in New York and now entering the fifteenth year of its existence, is said to be the only Hebrew Medical journal to remain in existence. This is due to the fact that the war has greatly curtailed the publication of Hebrew literature. A recent issue of Harofe Haivri featured a symposium on Diabetes which brought many letters of commendation from interested persons throughout the country.

* * *

JEHOVAH'S WITNESSES, having been denied for the ninth time permission to bury the body of Judge Rutherford at the "House of Princes," have been granted permission to carry the body east for burial on Staten Island. Exclusive Kensington Heights, San Diego, had no mind to let the body of the prophet rest in the place which was to be the rendezvous for all the great Biblical prophets from Abraham to John upon their return to rule the earth. To the sect, the action was an "awful blasphemy and injustice."

* * *

BALSA WOOD, said to be only one-half as heavy as cork and stronger per pound than spruce, is the object of a continent-wide search in South America. It is used in making airplanes, life floats, and as a substitute for light metals. At the present time, practically the whole supply comes from Ecuador. In a period of five years the balsa tree grows to a height of fifty feet when it is ready to be cut. It must be dried immediately or it spoils and, no kiln-drying facilities being available, the supply has been greatly limited by the long rainy season which makes atmospheric drying difficult.

* * *

THE ARCHBISHOP OF CANTERBURY addressed an audience of six thousand persons in Royal Albert Hall recently in which he settled all questions as to what would be his attitude toward the ultra conservative policy of Anglicanism. He said that there were four requisites for life to the first two of which no one had been able to establish a property claim. They were air, light, land, and water. He then took the position that the settlement of the control of any requisite of life, by inference including labor and industry, could not be made final by nationalization. It was a speech bristling with reformations which shocked the English conservatives.

KOREAN CHRISTIANITY is said to have as a generally recognized condition for reception into full membership in the church that the Christian convert shall first win another to Christ. They regard worship as a privilege, not a duty, and they go out from the service of worship to engage in personal Christian work. No one should wonder that the Korean church has grown by leaps and bounds when the final preparation for church membership is personal evangelism.

* * *

THE STORMY PETREL is said to be the smallest of the sea birds. It is not over six or seven inches long, but when larger and stronger birds make for home at the approach of a storm the stormy petrel puts out to sea and stays until the storm is over. He is the sailor's sign of an approaching storm. From its habit of tripping along on the surface of the water, it has been named "Little Peter." This name was suggested by the incident of Peter's walking on the stormy surface of Galilee.

* * *

THE NEWARK METHODIST CONFERENCE is reported to have spoken most emphatically in condemnation of discrimination against Negroes. It is quoted as saying that "over 13,000,000 fellow Negro citizens have less general experience of freedom and democracy in the United States than any other group of our population." It called upon the whole Christian church to unite against such a menace. The mention of this action which came to our notice gave no intimation of just what discriminations caused the eruption.

* * *

THE AMERICAN MEDICINE CABINET, according to the Northwestern National Life Insurance Company, is responsible for the death of ten children and twenty adults every week. It is explained that poisoning due to corrosive chemicals, narcotics, and mistaking cleaning and other fluids by people half awake are among the more dangerous things. To this list, the misuse of the sulfa prescriptions must now be added. It is urged that every medicine cabinet be cleaned out twice every year and all poisonous drugs, narcotics, corrosive chemicals, and old prescriptions thrown out.

* * *

THE NAVY CHAPLAINS contest with Secretary Knox has reached the propaganda stage. The inter-church General Commission on Army and Navy Chaplains is seeking to have the Chief of Navy Chaplains given a rank which would give him a measure of independence of superior officers, and thus redeem him from the statue of "a glorified clerk." There is probably something to be said for the Secretary's insistence that the work of a chaplain is "an individual job," but there is also something to be said in defence of his right to be able to command respect for his function and office and a place for its exercise.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

THE SELF-EXPRESSION PHILOSOPHY OF LIFE

Chipped and marred human vases and pathetic derelicts in present-day society have become so numerous as to be a major field of social study and experimentation. Some almost fantastic theories have been developed for lifting the load from the shoulders of the individual and placing it upon the broader shoulders of society. One theory is that these individuals are the creatures of social policies and repressions which do not provide the opportunity for the development of their selfhood—they represent imprisoned genius and goodness because they have no adequate outlet.

The first thing to be said about such theories is tha they become the happy hunting-ground of shallow psychiatric quacks who have been hypodermically inoculated with theories extracted from popular magazines, and their information is literary and romantic rather than understanding and profound. It is one of the easiest fields in which to develop an obsession without making any real contribution for the healing of the ills which are as plague spots in social life.

Dr. Joseph R. Sizoo, in a book published several years ago, says that before one should undertake to apply the philosophy of self-expression, there should be an inquiry to determine whether there is a self worth expressing. In his opinion, worthy life is more than obedience to an impulse. It is living under the mastery of a great conviction—a mastered life. To use a homely illustration, one whose self must be expressed through his heels has little to offer for the building of a great world and, even though he achieve the perfect fulfillment of his dreams, he will not have traveled far when he arrives at his destination. His self was of such little value as to have been meaningless when it was expressed.

So, also, it may be said that many people have neither faith nor message which is worth propagating. Their concept of a great God and a great world is of too small a pattern to be either interesting or inspiring. With individuals, it is not the mere fact of self-expression that counts. It is the worthiness of the self in which lies the difference between a marred vase of flesh and blood and a perfect expression of life as a creative art. Processes of propagation are not nearly so important for determining the impact and the power of a crusade as is the soundness of the experience and the wholesomeness of the message of the crusader. In the early Christian centuries, the dispersions incident to persecution, caused the centers of power and propagation to be infinitely multiplied, because the disciples were the exponents of an irrepressible experience. Wesley and his lay preachers found in the innovation of field preaching a great forum for the expression of the fire and fervor of early Methodism. The American circuit rider found his opportunity for self-expression and propagation in the dirt-floored hut of the frontiersman and under brush arbors in the wilderness. The important thing is that we have a self worth expressing and a story worth telling, for paganism expressed is still paganism.

DELINQUENT SUBSCRIBERS TAKE NOTICE

We have sent "Final" notices to a large number whose subscriptions have expired. This will be the last issue sent to those who do not remit at once. Do not blame us if your paper should be discontinued.

WHERE ARE THE NINE?

The words of our caption upon the lips of Jesus reveal an element of evangelistic and pastoral work which is too often absent in our day. Our study of membership statistics often ends with the figures without our going deeper for causes. Year after year some pastors report losses as great or greater than their gains, but never seek to find a reason for these losses. The losses may be both explainable and unavoidable, but a report which shows a loss should do for a pastor and a church what an inventory loss does for a reputable business—start a search for the leaks.

Sidney W. Powell, in a book just published, observes: "It is important to bring forth fruit, but it is equally important that the fruit should remain." The soundness of that remark can scarcely be called into question, for we get nowhere by marching up the hill and then marching down again. Dr. Powell interprets his remark by this reference: In 1915 a certain Church reported 1,487,923 members. In the succeeding twenty-five years, reports showed 1,625,268 members received on profession of faith. At the end of the same period, the total membership was 1,504,942. Allowing for normal losses by death, the membership should have been 2,512,942. Instead of a net gain of 1 1/7 per cent, the gain should have been 119 per cent for the twenty-five years. Long before the end of the twenty-five years that Church should have been asking, "Where are the nine?" It should have found an answer or begun a revival in penitence and abject contrition of soul.

Conference time for the Methodists in our section is just around the corner, and the first thing to grip the attention of pastors and people should be the membership statistics, not the money. The query in the mind of every pastor and congregation should be, "Where are the nine?"

Judged by our own figures, where are we going? If we are not getting forward, we should know the reason for it.

WORLD SERVICE REPORT

The World Service report, which has just been received, shows an increase of receipts, from June 1 to September 30, of $75,636.71 over the same period last year. Of this substantial increase $21,886.40 came from the Southeastern Jurisdiction. The North Central Jurisdiction leads with $27,691.33, but in proportion to the total amount contributed the gain is smaller than that of the Southeastern. The gain over the whole Church is 13.43 per cent over 1941.

THE CHOIR

The choir may be the most fluid situation in the local church or its most fossilized area. It may come and go, ebb and flow every week, or it may be as eternal and immovable as the Rock of Gibraltar.

Dr. A. P. Hamilton

It may be as “sounding brass and tinkling cymbals,’ or it can be the medium through which you may hear “the morning stars sing together and all the sons of God shout for joy,” and through which you fancy you can hear the whirr of angels’ wings, and the very accents and harmonies of heaven, by anticipation.

There is no adequate worship without it and likewise the very spirit of worship may be totally destroyed by a choir that is irreverent or that does not give a spiritual background and tone to the whole service.

Just because this is true, it seems to me that the average minister often fails to give enough thought and time to his choir. He should know always well in advance what place and how much time his choir is to have in the total scheme of the hour, just as if the program were to be broadcast. Everything should be synchronized to the last second, and harmonized with the theme of the service.

And the choir should be made to feel that it has an integral and important part to play in the work of the church in all its public functions. It is only in this way that a sense of responsibility can be encouraged and developed in the individual members.

In too many instances the pastor has a condescending, half-patronizing attitude toward the choir, as if it were something just to fill in the gaps, to keep up a sort of continuity, or most of all to fill time until the real show (his sermon) begins.

It seems to me that this attitude has all too often tended to cheapen, in its own esteem and that of the church, the place of the choir in every Protestant scheme of worship.

This is not to say, of course, that the choir should “think of itself more highly than it ought to think” and have a constant desire to put on a show or that it should ever forget that its main office is to lead the congregation into an appreciation and vocal expression of the great music of the church.

But this is a plea for a more reverent, effective and inspiring worship program under the leadership of carefully chosen, spiritual choirs throughout our Methodist connection. Not only in the large church where there is an organized choir and choir director, but in the small church where all the music is voluntary.

It doesn't matter how small the church is if the spirit is willing and the pastor is willing to see to it that the right leadership is chosen and if he will patiently work at the problem all the time. For it takes just that.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

CONCERNING THE APPROACH OF COLD WEATHER

There have been several nippy mornings and nights lately that gave unmistakable warning that winter is on the way. There are other indications of the same thing.

The leaves are beginning to fall from the trees. There is a maple in our front yard—and the litter under it is a sight. It won't be long till I shall have to find some draft-exempt yet able-bodied man that is willing, for a consideration, to manipulate a rake in such way as to assemble the scattered leaves into a pile, and then make such disposition of them as will eliminate them as usurpers of the sward—either that, or do it myself. A happy thought! I remember hearing the late, distinguished, sentimental and poetic Bishop Quayle say that nobody should rake up the leaves on his yard—God put 'em there, and there they should stay. If I can't find the above-mentioned draft-exempt man willing to work, I am a disciple of Bishop Quayle.

I have heard several people say recently that they have been hearing wild geese going over at night—another good sign that cold weather is coming. I suppose where the geese come from it really gets cold, and they come South for the benefit of the climate. If that is the way they feel about it, they are welcome to their opinion. I hate to disagree with a goose—but it gets plenty cold down here. But I'm not covered with feathers. If I were, and had wings, I'd go a lot further than the sandbars of the Mississippi.

Another sign that it is late in the fall is that iced tea doesn't taste as good as it did several weeks ago. Then, I could come in at lunch and drink a big glass with great pleasure, and another on top of that with a degree of comfort; now, with the tinge of coolness in the air, one glass is plenty. It saves sugar, though.

A sure sign that people generally are getting ready for a fall in the temperature is the odor of mothballs that pervades the air. Winter clothes were packed away last spring with these enemies of pesky insects liberally scattered throughout. No wonder the moths stay away—and no wonder that the said clothes have to be given a liberal airing to make them suitable for another season's wearing.

I note from the calendar, too, that the season is fast approaching when gas bills will go up. Whether it is a coincidence or not, it is a fact that beginning pretty soon now, it will take more to square accounts at the gas company's office than it has required for several months past. The increase is always explained on the ground that it is winter.

So I don't like cold weather. But I'll put up with it again, as I have done for the past fifty years—and more. There's not much sense in worrying over the inevitable.

THE END IS NOT YET

By Bishop J. Lloyd Decell

Clement of Alexandria said Greek Philosophy was "A slave to lead to that Figure (Christ) in whom is found the consummation of their intellectual, moral and spiritual life." Education does lead one.

J. Lloyd Decell

In the Ritual it is written "Brethren, the Church is of God. . . ." It is true "God fulfils Himself in many ways" and the educational way isn't exclusive, yet Christian Education is God working in and with the Church through the Church School for the ". . . maintenance of Christian fellowship and discipline, the edification of believers, and the conversion of the world." This is not too high an estimate upon the work being done with and for children, youth, and adults in the Church School. There are many, many who aren't being reached for these benevolent ends—and they must be reached.

Christless education is a menace to the Church and the foundations of civilization. This isn't a nervous cry of alarm, in view of present conditions, but it is a truth which has for its confirmatory evidence a scorched lane running through history over which multitudes have trudgingly limped back into paganism.

There is a new generation, it is said, every thirty years. This means that the "field that is already white unto harvest" is a continuous field, and laborers must always be at work in the harvest.

Writing of conditions in his state, a secretary of the Council of Religious Education for one of the oldest and most cultured of our Southern states, said: "Ten questions relating to the Old Testament and ten relating to the New Testament were printed on test sheets and the test was given to 18,434 children in 213 high schools. There were 16,000 children who could not name as many as three prophets from the Old Testament, and 12,000 children who could not name the four Gospels, and 10,000 children who could not name as many as three disciples of Jesus." He further observed, "Thousands of church leaders in the state began to ask serious questions. They also began to express fear that children, who are so ignorant of the world's most important religious book, may also find it difficult to carry out in conduct the high ethical standards described in the same book."

The above condition may be recognized not as exceptional but typical. Does not Methodism believe in the work of God through the Church School? Shall Methodism use indifferently or hesitate to take advantage of the privilege and use the power available for extending her life and building the Kingdom of Christ through the Church School? The harvest is ripe and waiting, some of it deteriorating, and Christ-filled laborers may reap!

By all means let the minimum increase in enrollment in each Church School be twenty-five per cent more than at present. Is it too much to hope that schools with 20 shall have 25, those with 60 have 75, those of 100 shall enroll 125, and 1,000 shall have 1,250, etc.?

"The joy of the Lord is your strength . . . We will not forsake the house of our God . . . So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading . . . Come let us build up the wall of Jerusalem . . . Fight (work) for your brethren, your sons, and your daughters, your wives and your houses . . . So built we the wall." (Nehemiah) "Bring him to me." (Jesus) "As many as touched him were made perfectly whole." (Matthew).

This is no hour for the defeatist, this is the day of "The Doer of the Word." "Hold out the Light, for they are coming."

REPORT OF SPECIAL COMMITTEE ON ADVOCATE MATTERS

We, your committee appointed to study the report of the New Orleans Christian Advocate for the past year, wish to report as follows:

1. We rejoice to register the fact that a high mark in the circulation of the paper has been reached. The campaign has been the most successful in the recent history of the paper. More districts have reached their quota than ever before. For this we commend and thank especially the District Superintendents, who are entitled to a large share of credit for this success. We also thank the district Advocate representatives, the pastors, and laymen who have helped in this campaign, and we pledge ourselves to continue to give to our patrons and friends the best conference paper possible.

2. We are aware of the fact that the New Orleans Christian Advocate is growing in power and influence even beyond the bounds of the patronizing conferences. This is largely due to the editorial work of Dr. W. L. Duren. His prophetic voice, speaking boldly and fearlessly on the great issues of the day have made of the paper a leader in the thought and a powerful influence in the shaping of the program and policies of the Church. We hereby commend Dr. Duren and thank him for the high standard of his editorial work, and we look forward to his continued leadership for the next three years. We also thank and commend the Associate Editors, who have made a worthy contribution to the interest and appeal of the paper.

3. We also record with great satisfaction that at the close of this fiscal year there is no deficit or indebtedness standing against the paper, but a balance on hand to be carried over into the next year. This is a tribute to the wise business administration of Dr. Duren as manager, and we commend and thank him for this excellent record.

In every respect we have reason to be proud of our Conference organ. We believe that the success of this past year is an additional justification and proof of its permanent place and usefulness in our church life. It comes before our people on its merits and record, and we commend the New Orleans Christian Advocate to the continued support and loyalty of our Conferences.

A. T. McILWAIN,
J. E. GRAY,
A. M. SEREX.

EVANGELISM

The Commissions on Evangelism have been requested to present the following to the Annual Conferences:

Whereas, the Bishop and Cabinets of the Birmingham Area, together with the Conference Commissions on Evangelism, have agreed upon an Area-wide concerted and simultaneous period of evangelism for March 28-May 2, 1943.

We recommend:

1. An active Commission on Evangelism be organized in each district.

2. The superintendent recommend and the Bishop appoint a Director of Evangelism for each district and list the same in the appointments.

3. A Watch Night Service be held in each church where practicable.

4. Each district superintendent, where practicable, arrange for a radio broadcast on evangelism within his district on December 31.

5. A School of Evangelism and Fellowship of Prayer shall be held in each district with the superintendent, District Director, and District Commission and Local Church Committee on Evangelism responsible for the School and Fellowship of Prayer.

6. This shall be a unified advance through evangelism under the direction of the district superintendent with the cooperation of pastors, District Director of Evangelism, and all other district and Local Church workers on Boards of Stewards, Lay Activities, Missions and Church Extension, W. S. of C. S., Church School, Young Adult, Youth, and Children.

7. March 28-May 2, 1943, shall be a period free from other conferences and meetings, and all preachers and members concentrate on and consecrate for special participation in the following program:

(a) March 28-April 3—Cultivation, Organization, Literature, and Survey.

(b) April 4-10—Prayer Meetings and Services in Homes.

(c) April 11-17—Visitation in every home and of all prospects, with primary interest being not on sociability but Christ and the Church, and enlisting new church members and increasing Sunday School enrollment and attendance.

(d) April 18-24—Preaching services in every station church and at least one central church on each circuit.

(e) April 25-May 2—Easter, followed by plans for conservation and continuation.

8. Preachers and laymen "do the work of an evangelist" by developing new preaching places and establishing congregations.

9. Undergird the special period and the work of all the conference year with faith, loyalty, and service to the end that God the Father, Son and Holy Spirit, shall be honored and glorified in us and through the Church.

"GOD BLESS OUR SERVICE BOYS"

Dr. Thomas P. Potter, of New York, Methodist historian and poet, has inscribed a new verse which he would add to "God Bless America" for the duration of the war. It has already been favorably accepted and sung in a number of church and other groups. Dr. Potter's words are:

God bless our Service Boys,
Boys whom we love;
Walk beside them and guide them
In the light of thy love from above;
Hold them safely in thy keeping
Till this world-wide war is o'er.
God bless our Service Boys
For evermore.

In the forum of conscience, duty to a moral power higher than the state has always been maintained. . . . The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation.—Charles Evans Hughes.

CONFERENCE NEWS AND PERSONALS

Mrs. T. M. Jones, Meridian, Miss., is the daughter of Rev. and Mrs. J. M. Lewis, and she says that, following the tradition in her home, she is devoted to the paper.

Mrs. Ashmore, wife of Rev. S. E. Ashmore, of Indianola, was in the hospital and too ill for him to leave her to attend the meeting of the Publishing Committee of the Advocate on Wednesday of last week.

Rev. P. W. Sibley received the new pews for Tickfaw church in time for the revival at the Methodist church, which is now in progress with Rev. R. R. Branton, of Istrouma, La., doing the preaching.

Bishop W. W. Peele will spend some time in the North Mississippi Conference preceding its session, which is to meet at Louisville, Miss., on November 4. Among other things, he will dedicate two buildings.

Mrs. Gordon McKenzie, Homer, La., says that the Advocate has meant a great deal to her, as she has been a shut-in for the past five years. She has been very much dependent upon it for its message and its news.

Mr. George Staples died at a New Orleans hospital on Wednesday of last week following several weeks of serious illness. The body was shipped to his home in Minden, La., for interment. He was a brother of Rev. R. H. Staples, of New Iberia, La.

Mrs. L. W. Alford, McComb, Miss., is living up to her splendid Methodist lineage in her devotion to every interest of the church and in lending herself to every worthy cause. Not least of her loyalties is that to the church paper.

Mrs. T. W. Hackler, Edwards, Miss., reads her Advocate and then shares it with others who do not have it for themselves. She is a long-time friend of the editor's wife, and is loyal to the paper apart from her personal connection with those who produce it.

Rev. H. H. Wallace, of Drew, Miss., has five sons and a son-in-law in the armed service, and it goes without saying that his heart is constantly at the front with those splendid sons whom he has lent to his country in the struggle for freedom and civilization.

Members of the Memorial Mercy Home Board, who called at the Advocate office following the meeting on Tuesday of last week, were: Rev. J. D. Wroten, Rev. C. C. Clarke and Bro. W. D. Hawkins. They reported a very satisfactory meeting of the Board.

Rev. A. T. Law, of Amite, La., succeeds to the presidency of the Tangipahoa Ministerial Association upon the resignation of President J. Willard Wood to enter the chaplaincy of the U. S. Army. The meeting of the Association was held at Kentwood on October 12.

Rev. J. W. Middleton, who has accepted the call to First Baptist church, Atlanta, the place vacated by Dr. Ellis Fuller, of Baptist Theological Seminary, is a native of Woodland, Chickasaw County, Mississippi. He goes to his new pastorate from San Angelo, Texas.

Rev. A. C. Walley writes that a healthly state of affairs exists in the work of the Barlow charge. Finances are in good shape, improvements have been made on the properties, there is no indebtedness, and the Advocate has more readers than for many years past.

Readers of our paper who have enjoyed the stories by Rev. Vivian T. Pomeroy, of Milton, Mass., will sorrow to learn of the death of Mrs. Pomeroy a few days ago. He will be remembered in prayer by many in far away corners where the cheer of his graceful and wholesome stories has gone.

Dr. J. T. Leggett, veteran of the Mississippi Conference, attended the meeting of the Publishing Committee, but was not at all well. He has been in the hospital several times in recent months. He has rendered great service in the Mississippi Conference and we regret to note his failing health.

A DAILY PRAYER IN WAR-TIME

For the Church

Imperilled and enabled, Thy Church confronts these times, O Eternal God. Of many names and many forms, she is still the one Church which has borne witness to Thee throughout the ages; and has, in every crisis, been the comfort and stay of human hearts. Now, in our desperate need, we pray for the Church, that her ministers and members may be equal to the duties of this tragic hour. May the consolations of the Gospel, and the fortitude of the God of Battles, be ministered to mankind everywhere. In the churches may the pure and pertinent Gospel of the living Christ be preached, and may the number of worshippers everywhere be increased. We thank Thee for the growing unity of the Church throughout the world, and for her new sense of her mission to society in the remaking. Let not the faith of preachers falter, nor their courage and consecration. Grant that every service in houses dedicated to Thy worship may console and inspire and instruct the people; to the end that Thy name may be glorified and Thy will be done. Amen.—W. T. E.

On Sunday, September 27, Rev. C. A. Parks held a flag dedication service with "Christianity and Democracy" for his theme. The placement of flowers on the altar of the church symbolized the flower of manhood on the altar of the country. Bro. Parks is closing a happy and successful year at New Albany.

Mrs. L. M. Elliott, Rolling Fork, Miss., says that it would be hard for her to do without the Advocate. She reads it from front to back, and finds inspiration and encouragement in the memoirs especially, as their beautiful lives help her to believe that she, too, may win a crown of righteousness and a home in the Father's house.

Rev. J. L. Nabors, pastor at Caledonia, Miss., reports the work of his charge as moving forward in a satisfactory way. Bro. Nabors seems to have gotten entirely over the automobile accident which he had some time ago. He expects to be at Conference with a good report.

Rev. John L. Williams, of the Children's Home-Finding Society, has been seriously ill from an attack of pneumonia. Mrs. Williams, who was in Pennsylvania at the time he was stricken, reached his bedside early last week. Friends who are in touch with Bro. Williams are hopeful that he will soon be on the way to recovery.

Rev. W. T. Phillips says that Tchula, Miss., has gone over the top on all counts for the past two years and they will do so again this year. The Church School is well organized with F. W. Gwin, superintendent, keeping its machinery in top condition. Mrs. A. Branscome does the same thing for the W. S. C. S. Bro. Phillips is one of the most faithful and energetic pastors of that conference.

Rev. J. A. Biffle says that he is closing his third year of service at Courtland, Miss., with another perfect financial record. He is also making his sacrifice for the winning of the war. He has one son somewhere in the Pacific and another in the Army expecting to cross over soon. His oldest son is in a defense plant at Mobile. Such is the loyalty of the Methodist parsonage throughout the South.

BOONEVILLE CIRCUIT

My dear Dr. Duren: We have had a great year on the Booneville Circuit. I had my first meeting the second Sunday in July and my last the fourth Sunday in August. Bro. J. W. Holliday was with me in one meeting and did some good preaching, and Bro. Thad Ferrell was with me in three meetings, and we had some great revivals—some real old-time shouting. Bro. Ferrell is mighty good help. If you want some good preaching and a sweet-spirited man to work with, get him. Bro. Sam Ledbetter was with me in one meeting, where we had a good meeting also. We had 87 additions to the church this summer and 80 of them on profession of faith. We thank God for the year.

J. E. ROBERTS.

LUZIANNE
COFFEE
100% GOOD

REV. H. D. MARLIN

Large congregations greeted the new pastor of the First Methodist church last Sunday morning and evening. The Men's Bible class had an attendance of 27, an increase over the previous Sunday, while there was a small decrease in attendance at the Sunday School. The weather militated against the attendance somewhat, it being cold Sunday morning.

The Rev. Mr. Marlin expressed appreciation for the cordial reception given the family and his sermons were declared very inspiring.

Next Sunday the goal is 30 for the Men's Bible Class, so all regulars are asked to invite a friend, in addition to the invitation by card.

Meet the new pastor of the First Methodist church. He is a congenial gentleman and will add much to the citizenry of Hammond.

—The Hammond Vindicator.

SHUQUALAK CHURCH DEDICATION

On Sunday November 1, at 7:30 p. m., the Shuqualak Methodist church will be dedicated by Bishop W. W. Peele, of Richmond, Va., who will also preach the dedicatory sermon and christen several babies. The district superintendent, Rev. J. M. Bradley, D. D., will preach at 11 a. m. The church and pastor are anticipating a great crowd both morning and evening.

All the former pastors are given a special invitation by the pastor and congregation to be in the dedication service.

R. A. THORNTON.

REPORT OF REV. R. T. WARE, HOSPITAL CHAPLAIN, SHREVEPORT, SINCE LAST CONFERENCE

Methodists admitted to date, 1,542; Sunday School lessons distributed, 6,200; cards and letters written, 1,542; given help to the amount of $582; number helped. 385; clothing for babies and children, 523; men clothed—totally, 6; women clothed—totally, 3; crutches furnished, 27; Testaments given away, 272; New Orleans Christian Advocates distributed, 963; Upper Rooms, 420; bath cloths, 288; hair combs, 153; have baptized (I believe at least 100 saved), 9.

Every person was given Christmas present, Mother's Day greeting, and flowers on Easter.

(This excellent report tells its own story concerning the labors of a chaplain whose devotion to his task needs no other commendation.—Ed.)

RETURN OF DR. H. F. BROOKS, D. S., REQUESTED

Since we are coming close to the end of this conference year and will soon meet in Annual Conference, we desire to express to Dr. H. F. Brooks, our able district superintendent, our sincere thanks and deep appreciation for his splendid leadership this year.

Not only has he been a wise and courageous leader, but he has been kind, sympathetic and brotherly to all of the preachers. His ministry and association with our people has been very helpful and much appreciated by all.

Therefore be it resolved, that the Greenwood District Ministerial Association, in session at Greenwood, Miss., Oct. 6, 1942, goes on record as expressing its appreciation of Bro. Brooks as a gracious and most efficient leader, and respectfully ask our Bishop and his Cabinet to return Dr. Brooks to this district as superintendent for another year.

Respectfully submitted,

W. E. McALILLY,
J. E. STEPHENS.

EMORY ENROLLMENT

At the end of the first week of the fall quarter, Emory University's enrollment is not far behind that of last year. At the present time it stands at 1,243, while at the same time last year the total was 1,287. Thus there is a decrease of 44, or about 3%. The decrease is mainly in the graduate and professional schools and in the upper classes. The greatest decline is in the school of Theology. In the latter school there are 106, only nine short of last year.

A study of the above figures reveals that a further increase is still possible, since there may be some late registrants in the school of theology. At the same time, while last year's freshman class totaled 180, the new freshman class has an enrollment of 223. This increase is almost sufficient to make up for the loss in the upper classes. Present indications are that there may be a slight total increase by the middle of the winter quarter.

THE GREENWOOD DISTRICT PASTORS MEET

The pastors of the Greenwood District held their last meeting for the conference year on Tuesday, Oct. 6, in the Methodist church in Greenwood, Miss. The most of the pastors and their wives were present.

Our meetings have been well attended, instructive and most helpful throughout the year, but this meeting each speaker was at his best, and this program brought to a climax the closing program of the conference year.

Bro. E. C. Abernathy brought us a very Helpful soul-stirring message from Ezek. 2:1, his subject being, "Stand," after which we were led into the very presence of God through prayer by Bro. W. C. Beasley.

Rev. R. G. Lord, Conference Secretary, assisted by Rev. C. L. Oakes, Statistical Secretary, explained how to fill out reports for the Annual Conference, stressing the importance of their being correct.

A resolution of thanks to Dr. H. F. Brooks, our district superintendent, for his efficient administration, kindly words, brotherly spirit and helpfulness, and asking our Bishop and his Cabinet to return him to us for another year, was read by Bro. McAlilly, and was unanimously adopted by a standing vote.

The following visitors were presented:- Rev. R. G. Lord, Secretary of the North Mississippi Conference; Rev. C. L. Oakes, Statistical Secretary; Rev. G. D. York, chaplain, C. C. C.; Rev. W. C. Beasley, our pastor at Boyles; Rev. W. T. Griffen, of the Florida Conference

Dr. Brooks reported that Rev. J. H. Holder, our pastor at Winona, was in the Methodist Hospital in Memphis, and asked that we offer special prayer for him, which was done at once, the prayers being led by Bros. E. S. Lewis and T. H. Dorsey.

The hour for preaching having arrived, Bro. J. O. Dowdle brought us a very timely and helpful message from Rom. 12:1, his subject being, "Sacrificial Giving."

The noon hour having been announced, Bro. Stephens, our pastor-host, announced that lunch was served and led the way to the dining room, where we found our wives, and a table covered with all kinds of delicious things to eat and beautifully decorated with flowers of the season. This was a happy hour in which many speeches were made, the best of which was delivered by Mrs. H. F. Brooks, wife of our district superintendent.

Dr. Brooks asked that Rev. and Mrs. H. H. Wallace, of Drew, stand that all might see a father and mother who had given to the Service five sons and a son-in-law, a record he does not think another minister in North Mississippi Conference can surpass.

At 1:15 o'clock the work of the day was resumed. Bro. R. T. Hollingsworth, our chairman, conducted the devotional, using Psa. 37:23, as his text. In his message, Bro. Hollingsworth grew eloquent and by the time he had finished he had become fluent.

Then the subject, "Looking to the Conference Session," was discussed as follows:

(a) Getting the Preachers Ready—Bro. S. A. Brown.

(b) Getting the Membership in the Local Church Ready—E. S. Lewis.

(c) Making Ready for My Successor—T. H. Dorsey.

Thus bringing to a close the happiest day of our association.

A. L. DAVENPORT,
Secretary.

FAITH IS THE VICTORY

"The following is a well-known incident of Cardinal Manning's life. At a time when he experienced great depression of soul and a darkening of his faith he had to go into the shop of a well-known book-selling firm for a copy of one of his own books, entitled 'Faith in God.' As he waited for the book to be sent up from the storeroom he heard a man's voice calling up from the lift, 'Manning's, Faith in God, all gone.' The Cardinal, we are told, took the lesson to his own heart."—Christian Herald.

WHAT IS CIVILIZATION?

Civilization is in people. It is a quality of life. It is an interior condition. It is in the spirit of man. When justice, peace, goodwill, mercy, kindness, integrity, fidelity and humanity dwell in a person, that person is civilized; and when these attributes characterize a nation, that nation is civilized. When the English aviators returned from their devastating raid on Cologne, did they rejoice in the havoc they had wrought? We are told that they felt and said, "It was a pity to have to do it." Why? because they had grown up in an atmosphere permeated with the virtues and graces of Christianity. Regardless of outer tokens of progress and refinements, it remains true that internal barbarism exists in all those regions where the life and spirit of the gospel have not penetrated. Civilization is the product of the power of Christ, whom the gospel proclaims. In the measure that Christianity holds dominion over the souls of men, we have civilization in its true conception.—J. L. Rosser, Watchman-Examiner.

Fame to the ambitious is like salt water to the thirsty, the more one gets the more he wants.—Ebers.

PERSONAL NOTES AND INCIDENTS

Mrs. Will Fulton, Rt. 3, Philadelphia, Miss., has our thanks for the assurance of her appreciation of the Advocate and what it means to her.

Mrs. Alma G. Riley is in New Orleans and with the possibility of making her home here for a time since her son, "S. F." is in the service.

Rev. C. A. Schultz writes that he is closing his conference year at Tylertown, Miss., and that the program made has been in every way satisfactory and that every interest of the church is being cared for.

A City-wide Training School, being held at Rayne Memorial Church, organized Sunday afternoon with what appeared to be a a splendid enrollment. This School is an annual event for New Orleans Methodism and the surrounding territory.

Mrs. C. A. Northington writes that she has been living in three states since the passing of her late husband. She has her paper sent to Lake Cormorant, Miss., where she has a daughter, but at the time of her writing she was with another daughter in Memphis, whose husband had been called to the Army.

Dr. Neill Hart, superintendent of Pine Bluff, Arkansas, district, was the preacher at Rayne Memorial church on last Sunday morning. He is in New Orleans in connection with the City-wide Training School now in progress. His thought-provoking sermon on "Immortality" was greatly appreciated by the congregation.

Rev. H. P. Lewis, of the Byhalia, Miss., charge, writes that Bishop W. W. Peele will dedicate Emory church on that charge at 3 p.m., Sunday, October 25. The church has been built, furnished, and paid for within less than a year. It also paid all church assessments at the fourth quarterly conference and had money left in the treasury. The Byhalia charge has pledged an increased salary for the coming year.

Last week we made an error in placing the wrong caption over the conclusion of Dr. B. P. Murphy's paper on the "Jurisdictional Conference." Credit for authorship was also omitted but the name did appear on the copy which was sent to us. Dr. Murphy is assistant secretary of the Board of Church Extension at Louisville, Ky. We apologize for the error and the correction has been made on the second installment which appears in this issue.

A marriage of unusual interest in North Mississippi was solemnized at the Methodist church in Clarksdale, when Miss Mamie Lee Ratliff, daughter of Mr. and Mrs. W. H. Ratliff, of Sherard, became the wife of Homer Ellis Finger, Jr., pastor of the Methodist church at Coldwater, Miss. The ceremony was performed by Rev. W. J. Cunningham, of Sardis, assisted by Rev. Shed Hill Caffey, of Clarksdale. Mrs. Ratliff, the bride's mother, is president of the Conference W. S. C. S.

We received on Monday moorning a copy of an address by Dr. Dana Dawson, of Shreveport, dealing with the racial, religiious, economic, and military aspects of the Japanese evacuation from the Western coast. Dr. Dawson was one of the committee of churchmen invited to make an unbiased study of the evacuation program. Dr. Dawson defends the action of the government and also the manner in which the program is being carried out. The address is quite long for inclusion in our columns at this time, but we hope to be able to publish it later.

After the last forms for this issue of the Advocate were on the press, a telephone message from Indianola brought us the news of the passing of Mrs. Bingham, widow of the late J. R. Bingham, of Carrollton, Miss. She had been in declining health for many months and on Monday of last week she passed into a coma which deepened until the end on Monday afternoon of this week. She is survived by two sons and three daughters and a number of grandchildren. Funeral was held in Indianola with interment at Carrollton Tuesday afternoon.

WOUNDED IN ACTION

News has just reached us that Billy Roberts, son of Rev. and Mrs. B. F. Roberts, of Jena, La., was wounded in action somewhere in the Pacific. No other details are known.

CONFERENCE ENTERTAINMENT

The Louisiana Annual Conference meets at First Church, New Orleans, Tuesday, November 10, at 7:30 p. m.

At its session in 1941 the Conference voted that all the preachers and delegates would pay their own entertainment expenses, except the Bishop, the superannuates, and the clerical staff. To this number New Orleans Methodism has added those coming up for admission on trial.

Headquarters of the Conference will be the Jung Hotel, and rates at this hotel and the DeSoto Hotel, together with other Conference information, have been mailed to all the preachers of the Conference.

All superannuates who expect to attend the Conference and all preachers coming up for admission on trial, who desire entertainment, are asked to notify Dr. N. H. Melbert, 1108 St. Charles Avenue, New Orleans, La., by November 1.

There are several smaller hotels near First Church where entertainment might be obtained. Any further information will be furnished by First Church upon request.

It is expected that the Conference will adjourn not later than Friday noon.

W. W. HOLMES,
E. C. GUNN,
N. H. MELBERT.

TOO MANY DISTRICTS

In doing some research work this summer I picked up some information that should be interesting to Advocate readers.

For decades our General Conferences have been trying to encourage larger districts in southern Annual Conferences. In 1898, during the horse-and-buggy-mud-road era, the maximum number of charges per district was raised to 30. In 1914, just as we were passing from the horse-and-buggy age into the age of automobiles and good highways, the maximum was raised to 40. Neither of these acts by the General Conferences got very satisfactory results; so in 1938 the last General Conference of the M. E. Church, South, took the lid entirely off and left each Annual Conference to determine the number of districts it would have, and at the same time fixed the number of quarterly conferences required at two instead of four.

In spite of all these hints by the General Conference, from time to time, many of our Annual Conferences in the South still have at least a third more districts than they need. In the North Mississippi Conference, for instance, the average number of charges per district is only 27 2/3. Still below the maximum number fixed for the horse-and-buggy age.

Some one said the church moves forward at an ox-cart pace while the world goes by in automobiles and airplanes. This is certainly true of the Methodist Church in the South when it comes to enlarging districts to suit the age in which we live.

Many salesmen today cover five to ten times as much territory as they did 40 years ago. The automobile can easily go ten times as fast as the horse and buggy of 40 years ago. If the district parsonage is centrally located the district superintendent can reach any church in his district in one or two hours at most. Still we of the South cling to the horse-and-buggy size district.

In contrast to our small districts take a look at the following table.

Conference	Number Districts	Aver. per District
Philadelphia	4	80 1/4
Newark	3	79 2/3
Troy	4	71
New Jersey	4	80 1/2
North Mississippi	6	27 2/3

But, says some one, these four conferences are in densely populated sections and do not cover much area. All right, we move farther west.

Conference	Area Sq. Miles per District	Aver No. Ch'ges per District
West Oklahoma	5,000	39 3/7
East Oklahoma	6,000	33 1/6
Central Kansas	8,570	46 1/7
Nebraska	9,600	44 1/4
Dakota	25,870	36 2/3
Colorado	34,000	55 1/3
Montana	73,000	42 1/2
North Mississippi	3,800	27 2/3

The average Montana District is more than three times as large as the whole North Mississippi Conference. Comparing one of our districts with theirs is like comparing a back yard garden with a Delta plantation. The average Colorado District is nine times as large as ours and contains twice as many charges!

Why this difference? Just this. In the North and West they have enlarged their districts as traveling facilities have improved. They are living in the day of automobiles and good roads, while we, so far as the number and size of our districts are concerned, still live in the horse-and-buggy days. We are sacrificing efficiency for the sake of a few more good jobs which carry much power and honor.

Once upon a time the quarterly conference was a useful and eagerly anticipated event in the life of Methodist churches and people. Today the quarterly conference is the most tiresome, least inspiring service the church puts on. I am convinced that the station charges could get along just as well without any at all. The circuit charges could operate equally as well with two instead of four per year, as our Discipline obviously permits. With less than half as much work to do, and with very much quicker and more comfortable transportation, one superintendent could easily care for twice as many charges as he now superintends in our conference, saving the church many thousands of dollars, and releasing men from the superintendency who are badly needed in the pastorate because of our growing shortage of preachers.

Such action on the part of the church is only what every good business and business man would take, unhesitatingly and quickly. The laymen of our conference would approve almost unanimously. It is good sense, good business, and good churchmanship.

JOHN B. REYNOLDS.

Booneville, Miss.

FURTHER THOUGHTS ON THE WORK OF THE JURISDICTIONAL CONFERENCE

By B. P. Murphy

In a previous statement on the Jurisdictional Conference it was the intention to show by application to special conditions in the South Central Jurisdiction that this new unit of Methodism has an important place in the working force of the Church. As set out in the Discipline, the Jurisdictional Conference has a wide range of responsibility, including the election of Bishops, the promotion of the evangelistic, educational, missionary and benevolent interests of the Church. It has been noted that the several divisions of the Board of Missions and Church Extension make it the logical clearing point for jurisdictional work.

Aside from its general make-up, the Board of Missions and Church Extension, by virtue of its membership, represents a select leadership from the several conferences. It is composed of the effective Bishops of the Jurisdiction, the members of the General Board of Missions and Church Extension residing within the Jurisdiction, the President of the Jurisdictional Woman's Society of Christian Service, and the following representatives from each Annual Conference in the Jurisdiction: One district superintendent selected by the cabinet; the chairman of the Annual Conference Board of Missions and Church Extension; the Conference Missionary Secretary; the President of the Conference Woman's Society of Christian Service; the Conference Lay Leader; one young man and one young woman, one of whom is the person responsible for Missions and World Friendship in the Conference Youth organization.

It is clear that such a representative group conscious of the opportunity for jurisdictional work and in full knowledge of special local conditions could develop an effective and far-reaching program.

The Discipline provides that the budget for the Annual Meeting and promotional work of the Jurisdictional Board shall be presented annually to the Board of Missions and Church Extension and when approved shall be provided by the General Board. (It is understood that the Oklahoma City meeting voted to submit for approval the expense of only one of the seven Annual Conference representatives.)

Being further provided with an Executive Secretary of the Jurisdictional Board, the work planned by the full Board could find efficient expression in the life of the Church. (We recognize that the South Central Jurisdictional Conference voted, at the recommendation of the Standing Committee on Missions and Church Extension, not to elect a paid secretary.)

There would perhaps be objection in certain quarters to the expense of maintaining a Jurisdictional Executive Secretary and his office. It would appear that some expense is necessarily involved in the fullest use of the Jurisdictional set-up. Such a budget could be modest—say $7,000 or $8,000 per year, and in comparison with the possibilities for service would be negligible.

There are several possible plans for providing the budget. It would appear reasonable to expect the Joint Division of Education and Cultivation of the General Board to bear part or all of the expense. It might be possible for the general Administrative expense to bear part or all of the budget. In the final analysis the several Annual Conferences of the Jurisdiction could provide the small amount of $500 annually to make up the total budget.

It would appear that the work of a proposed Jurisdictional Secretary would be promotional rather than administrative, and that the opportunity for cultivation and promotion would be extensive.

The duties in the field of promotion would comprise those of cooperation with the General Boards and the several conferences, district and local church agencies. The set-up for serious work is at hand.

The Jurisdictional Board is composed of representatives from the Conference Board and the Women's Work. There is direct clearance with the Conference and District Missionary agencies and the local church Boards of Missions and Church Extension. As in the case of the Women's Division of Christian Service an active Jurisdictional Executive Secretary could ring the bell in his office and have direct communication with each congregation. The splendid literature of the Joint Division of Education and Cultivation of the General Board could be pushed on to local groups more effectively. The work of our conference and missionary secretaries could be implemented. Our district missionary institutes should be reconstituted and revitalized. Area inspirational councils could be planned on a mass-meeting basis. The object in this work would be to inform and inspire the churches, utilizing the knowledge of special local conditions, in presenting the total task of Methodism and with particular reference to the benevolent program.

It will be seen from this statement that the decentralizing genius of the former Southern Church might well be followed in evolving a working plan for the Jurisdictional Board of Missions and Church Extension.

This statement is clearly made from the viewpoint of the Board of Missions and Church Extension. A similar case may be made out for the work of the other Boards of the Church.

EVANGELISM

The primary duty of the church is to proclaim the Christian Gospel. The church exists in virtue of the divine revelation, and it has no duty so urgent and inescapable as that of proclaiming the supremary of God over all created things and the dependence of men upon His unmerited Love. A sacred duty lies upon the church to make the reality of God evident to those who do not know him. By the very nature of its own divinely inspired fellowship as well as by the witness in word and life of its individual members, it must seek to win men to the acknowledgment of the Lordship of Christ in the lives of men and of nations.

This task of evangelism concerns those who have forgotten a Christianity their fathers knew, no less than those who belong to other religious traditions or to none. The missionary movement links the peoples of Europe and America with those of Africa and Asia as perhaps nothing else does. In Germany today a large part of the younger generation has been so poisoned by the inculcation of Nazi principles that there is heed for a systematic re-education in the basal truths of the Gospel. The heroic witness of so many in the European churches in face of terrible trial gives promise of noble evangelistic service when the opportunity offers. In our own country, too, the need is great. We are only now awakening to the extension of pagan thought and morals amongst us.

In a world in which idolatries have so largely supplanted true faith in God, nothing is so greatly needed as living testimony to the fact of God's loving purpose in Christ for the whole world. The church could be occupied in a multitude of good works and yet achieve nothing, if in the heart of its life there should cease to be a fountain of prayer and adoration and the recognition that a higher than human wisdom is ever breaking forth from the word of God. The most important task of the Christian church in aiding the growth of world order, is to proclaim the Gospel. The greatest need of the world is not efficient planning, but a recognition of the Lordship of Christ.—The Christian Church and World Order.

BOOKS

The Spiritual Life, by Edgar Sheffield Brightman. Abingdon-Cokesbury Press, New York, Nashville, pp. 208, price $2.

Dr. Brightman is Professor of Philosophy in the Graduate School of Boston University, and this book presents the substance of the Cole Lectures which he delivered at Vanderbilt University in 1942. Beginning with a definition of Spirit, the author seeks to orientate the Spirit as a personal experience and a factor in life. Much of the material in the first half of the book will not be new to students of theology, but in the second half will be found much material which is both fresh and stimulating. We have in mind particularly the last two lectures on "Spirit As Developing," and "Spirit As Free." Anyone interested in the study of the place of Spirit in life will find in these pages helpful treatment of this great theme.

Make Life Worth Living, by Joseph R. Sizoo, D.D. The Macmillan Company, New York, pp. 190, price $1.

This is the fourth printing of a book which was first issued five years ago, and its price brings the message of one of America's outstanding ministers within the range of the most modest income. In this book, Dr. Sizoo points out with absolute frankness the problems and questions of people of all walks of life touching religion. He holds that one of the strongest factors in the survival of religion is the ageless longing for God, the desire to believe. In the opinion of the author, disillusionment, outbursts of resentment, and heartbreaking experiences of failure are not planned, and that people in the very depths of their greatest disappointment still long for knowledge as to how they may make life worth while. For that reason, he holds that frustration can never speak the last word for man. It is not a book of sermons, but each chapter has an indicated atmosphere of Scripture. The various chapters are inbreathed with a gripping reality of God, a faith projected upon the sombre background of human problems. The chapter on "Tinkering with Morals" should give pause to those who may be inclined to indulge in loose thinking about life and its responsibilities.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Latin America has never been so open to the Bible as today," reports R. R. Gregory, who has served for twenty-one years as secretary of the Caribbean Agency of the American Bible Society. In the West Indies the circulation of the Scriptures in 1941 was 28% above that of 1940. The totals for Argentina, Paraguay, Uraguay and Brazil are all above those for 1940.

* * *

"Latin American Missions"

The packet, "Inter-American Cooperation," price 50 cents, from the National Council of Jewish Women, 1819 Broadway, New York, N. Y., is a very splendid collection of material for the study of "Latin American Missions." It will be invaluable in the preparation of the lesson on "Problems."

"The Present Outlook for Democracy in Argentina," by Dr. Hugh C. Stuntz, in the October, 1942, "World Outlook," will also be helpful.

Material (outside the text and the required supplementary books) for the lessons on "Religion," "Methodist Work," and "Responsibility" may be found in the World Parish Booklets which may be secured from the Editorial Department, Joint Division of Education and Cultivation, Board of Missions and Church Extension, 150 Fifth Ave., New York, N. Y. FREE.

Those wishing to plan a "Fiesta" will find "Fiesta—The South American Way" serviceable. Order from National Recreation Association, 315 4th Avenue, New York, N. Y. Price 15 cents.

Menus for Latin American dishes may be found in the "Good Housekeeping," May, 1942, page 140, and in "Hollands," June, 1942, page 27.

The "World Outlook" and "The Methodist Woman" for September and October have numbers of articles which may be used.

* * *

Dr. Henry Returns

Members of our conference, especially those who were at Mission Inn, Lake Junaluska, N. C., in the summer of 1941, will be glad to know that Dr. Robert T. Henry, who was caught by the attack on Hong Kong, China, and was assigned to the job of driving a truck under Japanese orders, in the service of one of the hospitals there, has returned to the States. In the November issue of "World Outlook" he will have an article, "I Was In Hong Kong," in which he will tell of his experiences.

Dr. Henry is a Mississippian.

* * *

Young Women and Girls

Mrs. Glendell Jones, our Secretary of Young Women and Girls, writes:

"Remember to write Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, for your new Youth Program Packet. Its price is 65 cents, and it will answer your questions and fill your needs from now until August, 1943. If you have not started a special interest group, it is not too late to meet this 9th Efficiency Aim. Order your packet; call a meeting of your girls; and plan to meet and study together monthly. My prayers shall be with you as we forge ahead for Christ!"

Mrs. Arrington in Jackson

A few years ago we studied about the migrants and this year our conference officers and ex-conference officers are joining the trek!!!

Our president, Mrs. W. F. Mahaffey, has moved from Mendenhall to Prentiss, where Mr. Mahaffey is connected with the state health department.

Our vice-president, Mrs. C. E. Mullins, has moved from Bude to Brookhaven, where Dr. Mullins is connected with a city clinic. Address: 722 South Church Street.

Our secretary of student work, Miss Mary Thornton Lindsey, has moved from Hattiesburg to Jackson, where she is a student at Millsaps College. Address: 849 Bratton Street.

Now, Mrs. Paul Arrington, our former president and now chairman of our conference committee on Minority Groups, has moved from Waynesboro to Jackson, 1735 Piedmont Street, where Mr. Arrington is state supervisor of S. V. D. I., under the state board of health and department of education.

Next??

* * *

Workers Among Japanese in the United States

From the "Scarritt College Voice" we quote:

"The unprecedented action which has removed tens of thousands of Japanese from their homes and occupations on our west coast, has created problems that will live to make us regret such hasty action. Belatedly we will make restitution and will attempt to repair the damage, but few of our loyal Japanese-American citizens will ever get over the discrimination and deprivation to which they have been subjected.

"Loyal German-Americans on our eastern seaboard have not been molested nor has any wholesale removal of loyal Italian-Americans been proposed.

"Our church is attempting to relieve the tensions of that situation by assigning a number of returned missionaries from Japan and Korea to work among these Japanese-Americans: Alice Cheney, Charlie Holland, Janet McKelvie, Mary McMillan, Mary Searcy, Katherine Shannon, Ida Shannon, Anna Bell Williams and Alberta Tarr are the Scarritt-trained workers assigned as 'ministers of reconciliation' in these services."

* * *

Week of Prayer and Self-Denial

In 1941 our Week of Prayer offering was $2,332.36. The Vicksburg District led with $490.09. The largest offering from an individual society was from Central, Meridian,, $94.16. Let's increase these offerings this year.

This year let us make not just an "offering" but a "self-denial offering." Some societies are giving to each member a gift box to be kept on her dressing table, or the kitchen shelf, or the mantel in the living room, until December 15, when the offering has to be sent to the conference treasurer. In this way, through nearly two months, sacrificial gifts may be dropped into the box.

Not only sacrificial gifts, but gifts of thanksgiving for special blessings which come during this time.

* * *

News from China

We remember with pleasure the visit of Louise Avett to our conference during our annual meeting in Biloxi in 1938, so we are interested in a recent letter from her:

Suining, Sze,
West China.

Dear Friends:

Our second Young People's Summer Institute is just over. I am here waiting for a ride on a postal truck to Chengtu. I have a ticket for a seat with the driver tomorrow morning. So I am having a forced vacation in this village. It's nice, however, to have time to rest and begin answering letters. I get so few home letters now. Have had only twenty American letters since last December 8.

We had a good Institute—54 delegates (largely students from three schools). There were twelve full-time leaders and four part-time ones. We were very fortunate to have Miss Amber Van leading because she is capable and has had experience in young people's institutes, conferences and camps at home. Bishop Chen, Dr. R. Y. Le and Dr. Chen (son of Rev. Marcus Chen) added much to the Institute. Bishop Chen's vesper talks, lectures and Decision Night meant so much to these young people. Bible classes and evening prayer groups were popular. The four workshops—music, worship, publicity and recreation furnished an opportunity to learn by doing. I had charge of the recreation workshop. Was disappointed that I did not get to do what I had planned, but I think the table games and interest groups were enjoyed. Had stamp-collecting, cooking, spatter-painting and star-gazing. One P. M. the delegates divided into witness bands and went out on the street, in shops and in a factory to witness. It was a rich experience for some. In prayer groups some learned and experienced prayer for the first time. Saturday night stunts were enjoyed. Tuesday night Decision service was very meaningful. Three boys expressed a decision to become preachers; four girls pledged themselves to become full-time Christian workers when they finish school. How we need them for we have only one Sze young preacher and no young women workers. Wednesday night, July 15, we celebrated the birthday of the author of "Twas the Night Before Christmas" by having a Christmas dinner, an hour of games, and a lovely, though simple worship service. Sunday evening, the last service, was a testimony service followed by the Lord's supper. It was beautiful to hear those young people express their faith in the Christian Way of life and pledge themselves to follow Him.

The two weeks before I came to the Institute were very busy ones. The last trip on the district was hard because I had to close two schools. Travel is so expensive that Miss Chee and I went by boat except the last 120 li. Rickshas and whaggers are around $1.00 for one-third of a mile. They are probably going to be more. Miss Chee

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Prayer Suggestion for October

Pray for the Week of Prayer and Self-Denial, which should be observed in every society of the Woman's Division of Christian Service. That through its observance the religious life of all shall be enriched, and knowledge and interest in the objects for which the gifts are made shall be increased.

We of NORTH MISSISSIPPI should make a very earnest effort to double and triple our usual Week of Prayer offering because Wood Junior College is within our own precincts and we hold our summer Training Schools there. Bishop Peele is expecting great things of us. Let us not disappoint him. The following letter from the president of Wood College, Rev. Edward W. Seay, will be read in many groups of the W. S. C. S. I hope many who do not know of the fine work there will also read this letter, and then come to the Week of Prayer with an offering commensurate with the need at Wood Junior College.

Wood Junior College,
Mathiston, Miss.,
August 24, 1942.

To the Methodist Women of Mississippi.

Dear Friends:

We are anticipating another great year at Wood Junior College, with a strong staff and a splendid student body. We are sincerely hoping that we might have the best year that we have ever had at this institution. Prospects are looking bright for us, and we are more than pleased with the splendid and increasing interest of the good people of Mississippi in Wood Junior College.

We are very grateful, indeed, to our friends of the Woman's Division of Christian Service of the North Mississippi Conference for two nice scholarships given to us for another year to use in helping some deserving young woman secure a college education at this institution. We are needing more scholarships, however, to meet the ever increasing demand that we have for scholarships at this College from year to year. Of course, all of the students at Wood Junior College work for a portion of their expenses while they are here. I do not know of an institution anywhere that gives more work scholarships than does this little institution in North Mississippi. It is impossible, however, for the school to help every individual as much as it would like to help them and should help them without the aid of more scholarships. That is, the demand for scholarships from deserving students is far in excess of the supply which we have to offer. I might say here, however, that Wood Junior College is the only institution that I know of that has not advanced its prices even one cent although the nation is at war. We are sincerely hoping that we might continue to hold our prices at the lowest possible level in order to make it possible for students to attend this college who could not possibly attend an institution of higher learning were it not for this particular type of school. It is still possible for a boy or a girl to attend Wood Junior College for less than one hundred and seventy-five dollars per year for room, board and tuition.

This is a growing institution. Our enrollment is increasing from year to year and many times we are forced to say "No" to many fine young men and women simply because we do not have suitable dormitory and dining hall facilities with which to accommodate them. We are anxiously anticipating, however, our new building which is being made possible by the good women of Methodism through the World Week of Prayer Offering. We are so thankful that we are one of the projects for this important week. We are, indeed, grateful for the interest which the women of entire Methodism have shown in our College here in Mississippi in listing it as one of the projects for the World Week of Prayer Offering. This building will be more than an important addition to our plant and it will aid us tremendously in reaching farther and doing a greater piece of work than we have ever done in the past. It is a building that we have long needed and one that we are more than thankful and proud to receive.

We wish to take this means of inviting each and every woman of the Woman's Division of Christian Service in the State of Mississippi to visit our campus whenever they are in our section. We would like for each of them to see the peculiar and particular type of work which we are attempting to do from day to day with a group of splendid young men and women of this state. We have an excellent student body and feel as if we are doing a great piece of work in the furtherance of Christian education, keeping definitely in mind that the future Church of Tomorrow depends altogether upon the young men and women of the present day. We feel as if we are making a definite contribution, not only to our Church, but to our state as well. We are attempting to lay great stress upon character education and religious training. We are more than particularly anxious to give our students something during their two years spent on our campus that will go with them throughout life. We ask for your prayers and interest in the important work which we are doing from day to day.

With kindest and best wishes to each woman of our state and Church, I am,

Cordially and sincerely yours,
(Signed) EDWARD W. SEAY,
President.

* * *

Report of Itta Bena W. S. C. S.

Third Quarter

This is the inactive quarter in our auxiliary. We meet only once a month, having then the program meeting with a short business session. We do not have Bible or Mission Study.

Our Secretary of Christian Social Relations has given out Christian literature to shut-ins and young mothers who cannot come to church.

The auxiliary cooperated with civic organizations of the town in the scrap drive for our country.

Our Secretary of Student Work entertained the boys and girls of the church who were going to college.

The children and young people have held their meetings and had good programs.

Our chairman of the Octagon Coupons is ever mindful of coupons for the Methodist Home.

At the end of this quarter our Connectional Treasurer is sending Mrs. Hall, the Conference Treasurer, $38 on our pledge and $4 for Scarritt Maintenance.

We have eight subscribers to The Methodist Woman and nine to the World Outlook.

We hope to take up our work this fall with renewed interest and zeal.

MRS. H. V. THORNTON,
Secretary of Publicity.

* * *

Dedication of Flags at Noxapater Methodist Church

August 23, 1942

Morning Service, Instrumental Music, Hymn—by Congregation, Apostles' Creed, Gloria Patri, Responsive Reading, Prayer, Scripture, Announcements, Collection.

Hymn—"Onward Christian Soldiers"—By Congregation.

Sermon—By Pastor.

Flag Dedication—Pastor: The symbol of our Christian faith is a cross. Serenely it stands above the wrecks of time, bearing testimony to the love of God for man.

Congregation: For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

Pastor: The love of God for man, of which the cross is a symbol, invests the life of each individual with sacred worth and dignity. These are the glad tidings of the gospel of Christ which the church has borne over land and sea to the ends of the earth.

Congregation: Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

Pastor: The foundations of this Republic are builded on the Christian teaching that every man is of infinite value in the sight of God. On these shores our fathers before us and we their children have dedicated a nation to serve the holy liberties of man and his inherent rights in the pursuit of the abundant life.

Congregation: The Lord is the portion of mine inheritance and of my cup.—The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

Pastor: The symbol of our national idealism is a flag of stars and stripes. Beneath its gracious folds we confess our sins and failures, and here we dedicate ourselves anew to the ageless principles for which this emblem of human dignity and freedom stands, faithfully to live them, resolutely to defend them, and courageously to keep them as a sacred trust for all mankind.

Congregation: They shall sit every man under his vine and under his fig trees; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

Pastor: I dedicate these flags for use in the house of God. Here they shall stand on holy ground ever to remind us of our Christian heritage, to stir us to thanksgiving for the blessings that have crowned our years, to rebuke us for all unfaithfulness to our

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Missionary Units in the 1942-43 Curriculum for Young Women and Girls' Work

August 2-16—"Missions and Democracy" (Evening—printed in "Highroad").

October 25-November 8—"Methodist Youth Fund" (Evening—printed in "Highroad").

January 3-24, 1943—"The Field is the World" (Senior Group-Graded Lessons in "Studies for Youth" and "Highroad").

Sub-titled: "War Brings New Responsibility," "Methodists and the New Asia," "Methodist Work in Africa," "Our Fellowship to the South."

January 3-24, 1943—"Good Neighbors to the South" (Evening—printed in "Highroad").

Sub-titled: "Cooperation Between the Americas," "The People and How They Live," "The Church: A Prophetic Voice," "Youth Action in Latin America."

July 4-18, 1942—"Gifts from the Oppressed."

Sub-titled: "The Negro Enriches Our Culture," "The Refugee Brings His Gifts," "The Japanese Become American."

Missionary Education Movement publications:

For Intermediates (12-14): "The Traded Twins," by Robert N. McLean (cloth $1, paper 60 cents); "Pedro Opens the Gate," by Alfred D. Heininger (paper 50 cents).

For Seniors (15-17): "Rim of the Caribbean," by Carol McAfee Morgan; "Discussion and Program Suggestions for Seniors on Latin America," by Maud Upton; "Makers of South America," by Margarette Daniels; "Tales from Latin America," by Frank S. Meed; "Focus on Latin America," by Dorothy McConnell (pictorial book); "Fun and Festival from the Other Americas," by Rose Wright.

For Young People (18-23): "On This Foundation," by W. Stanley Bycroft; "Discussion and Program Suggestions for Young People in Latin America," by Donald R. Gorham.

* * *

Mid-Year Executive Meeting to Be Held in Bunkie

The regular Mid-Year Executive Meeting has been called for October 21-23. The Woman's Society of Christian Service, of Bunkie, will be hostess to the group. Each officer has been asked to give a report of her work and to be prepared to formulate plans for the completion of her year's work.

* * *

W. S. C. S. News Letter

Welsh, Louisiana

Each quarter Mrs. John J. Miller, President of the Welsh W. S. C. S., sends a news letter similar to the one below to all women of the church, whether they are members of the W. S. C. S. or not. From the activities listed, the society must be alert to every opportunity for service. It is a clever idea and one that must bring interesting results. Other societies might like to copy the idea!

Dear Friend:

We are facing the last quarter's work of 1942, for the Woman's Society of Christian Service. We need to look backward at our accomplishment in order to make the last the best. Let us be like Mary Lyons, a noted teacher. She would tell her students to "Trust in God and do something." Some things that we can do: Read our Bibles to grow more reverent in the higher, holier way of living; study our society and church literature more to learn the needs of the world and to know what efforts are being made; increase our stewardship by giving our personality, our influence, our time as well as our goods to bless those around us and those afar.

Our weekly program is enjoyed. We meet the first Wednesday in the regular W. S. C. S. program and business; the second Wednesday is the Spiritual Life day; the third Wednesday is the Study Day instead of the second if that is agreeable; the fourth Wednesday the Circle meetings. In October the Week of Prayer is October 20-26. A Thank Offering Service will be held later in the quarter. A tea will be held for all the women some afternoon.

Mrs. Doris Buckingham, Secretary of Supplies, asks for gifts of rice, canned fruits, potatoes, etc., for McDonnell School at Houma, Sagar Brown at Baldwin, and the Methodist Orphanage at Ruston. Leave them with Mrs. Buckingham, Mrs. John Miller, Miller Hardware, or call the secretary to send after them.

Mrs. Leo Reeve, Secretary of Students, reminds us to write to students and soldiers, and also send books, magazines and gifts.

Mrs. C. L. Abell, Secretary, Social Relations and Church Activities, wants your Octagon Coupons for Memorial Mercy Home. A church supper at the same old price—25 cents—next Tuesday evening, October 6, will be sponsored by Mrs. Abell's Committee.

Our Birthday was a grand success. The missionary offering, including the Wesleyan Service Guild offering, sent to Mrs. McConnell, State Treasury, this quarter was $57.50.

Our Reading Circle books should be read and returned at once. Many others are asking for them. Mail them if you cannot bring them.

New officers for 1943 will be elected and installed this quarter. Pray that God will guide the committee in this great responsibility. Every officer has a big job.

October 4 will be World Communion Day. The Woman's Society of Christian Service shares the responsibility in assisting members to attend and helping with a service for the shut-ins. All denominations are observing this Holy Communion.

Let every one make it an individual responsibility to call on new people and the shut-ins. Send birthday cards to Mrs. Jim Bower,October 21; to Mrs. Guidry, October 20; to Mrs. Hannah Bolton, November 17. If you know others, call the society members.

Don't forget flowers for the church. Call Mrs. E. D. Shipp about them.

Don't forget to pray that the interest in all our work may continue, and that each may "show herself approved to God a workman that needeth not to be ashamed."

God bless each of you.

MRS. JOHN J. MILLER,
President.
MRS. MORRIS TRAHAN, JR.,
Publicity Chairman.

METHODIST WITNESS STILL GIRDS THE WORLD!

(Some figures on the exaggerated stories of missionary withdrawals)

By W. W. Reid

Despite war, despite persecutions, despite the temporary withdrawals of missionaries from some war-harassed lands, the Christian witness of the Methodist Church still girds the world! Forces are withdrawn here, augmented there, but the witness remains, guided by men of yellow, or brown, or black skins. Their loyalty challenges American Methodists to carry on—yes, to increase their Christian service!

China

Five years ago (July 8, 1937) there were 171 missionaries—the figures include men and their wives—assigned by the general sections of the boards of missions of the former Methodist Episcopal Church, the former Methodist Protestant Church, and the former Methodist Episcopal Church, South, to service in China. Since that date nine missionaries were added to the China staff, a total of 180.

Since 1937, eight of the above China missionaries have died, 20 were retired for age, and eight withdrew for reasons of health. Of the remainder, 21 are now serving in occupied China, and 46 are serving in free (or West) China. Sixteen others—the wives of missionaries now in occupied China—are temporarily in America. Fourteen men and women are in the U. S. A. or in other mission lands in Christian work supported by the Methodist Church. Eleven are on regular furloughs. On "emergency furlough due to the war" there are 37 China missionaries—11 working temporarily in jobs not supported by the Church, 26 on Board support in field work, special duty, etc.

In January, 1941, the Woman's Division of Christian Service had 177 missionaries assigned to China; a year later the number was 167. The record today shows these 167 as follows: two have died; two have married; six have retired; 56 are in service in free China; 32 are in occupied China; 27 are on regular furlough; 13 on emergency or extended furlough; 29 on leave without salary but all engaged in Christian work in America, or transferred to other foreign fields.

Thus, while the Methodist missionary forces in Japan-controlled China have been reduced, the forces in free China have been increased, and there is constant call for new missionaries. Candidates are ready to enter the service were transportation available to take them to West China. Nine young Methodists, planning on lives of missionary service in China, are now engaged in study of the Chinese language in a school in California. Meanwhile, testimony from many sources indicates that Chinese Christian leaders—trained through the years by the missiionaries—carry on schools and churches, and also carry on hospitals and clinics where these have not been taken for military purposes.

(Continued on page 13)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, OCTOBER 18, 1942

By Rev. W. C. Newman

THE NECESSITY FOR CHRISTIAN GROWTH

Lesson Text: Luke 2:40, 52; II Peter 1:1-8

Golden Text: Grow in the grace and knowledge of our Lord and Saviour Jesus Christ.—II Peter 3:18.

"He was a boy like other boys,
And played and sported with the rest;
He had his troubles and his joys,
And strove for mastery with the best.

"With all the rest he went to school,
But gave his lessons more concern,
And school to him was never dull,
He had so keen a wish to learn."

So has John Oxenham pictured for us the youth of Jesus as a quite normal period of "growing up." The intimate details of his youth are not given us in the stories of his life. We do not know exactly how he spent those boyhood years. But one thing we do know with absolute certainty—they were years of growth. He was not born full-grown either in mind or body or spirit. Even the Son of God had the necessity to grow.

Perpetual Infancy

The irresponsibility and care-free living of children and youth are a severe temptation to many people to prolong their childhood. Indeed, some people seem never to be willing to become adult. And the comfort and increased luxury of modern civilization tend to increase this temptation.

In pioneer days a boy of sixteen years performed the work of a man. A girl of that age was ready to assume the duties of housekeeping.

Today boys and girls of that age are still in school, still dependent, unable and often unwilling to accept the responsibilities of a mature person. The period of infancy increases in direct proportion to the increase of prosperity and ease of living.

Now a baby is a delightful person, enchanting and beautiful. But if a baby continues to be a baby year after year it becomes a distressing thing.

Our chief business is not only to grow, but to "grow up"; to become really mature.

When to Stop Growing

It appears to be a matter of very serious importance to some people to stop the growth of their bodies. They are willing to endure the tortures of dieting and to go through all kinds of physical contortions in order to maintain slim hips and a reduced waistline. Which reminds me of the old gag that defines an adult as a person who has quit growing on top and started growing in the middle.

All this, within reason, is very good. But there is a very sad fact in that connection. When the body really stops growing the deterioration called old age, resulting eventually in death, has set in.

Even so, when one's mind and one's spirit cease to grow steadily, mental and spiritual death are just ahead. Fortunately, marvelously, the mind and spirit of man are unlike his body in that while his body must cease to grow and become old and die, his mind and spirit may keep on growing forever, as Christians believe, even when we shall have crossed the "valley of the shadow of death."

What We Grow On

It is an interesting, if not an enlightening, experience to listen to the advertising spiels that are found any day at almost any point on your radio. Particularly interesting to those of us who are parents of small children are the fabulous claims made for certain cereals, whose properties, we are assured, will guarantee to every spindly child a body that would do credit to Superman.

How wonderful it would be, if true. What a blessed relief to parents to find so easy a way to assure the health and strength of their children.

But there is no easy, magic way to grow. It is a slow, tedious process, which may be hastened but cannot be hurried. Nor is it an inevitable process. Neither the body, mind, or spirit will grow simply of its own accord. Growth must be stimulated, guided, by meeting certain known conditions of growth.

The body must have food, exercise, and pure air for its proper development. No less must the spirit of man have the food, exercise, and atmosphere that make for character. Worship, service, and Christian fellowship are at least three things that help. To neglect them is to imperil our own souls.

METHODIST WITNESS STILL GIRDS THE WORLD

(Continued from page 12)

Japan and Korea

It will be recalled that late in 1940, the Board of Missions (including the Division of Foreign Missions and the Woman's Division of Christian Service), foreseeing the likelihood of the present war, voted to withdraw temporarily its missionaries from Japan and Japan-controlled Korea. Almost all missionaries heeded that advice by the Board.

Of the 53 missionaries of the Division of Foreign Missions then (Jan., 1941) assigned to Japan, 14 are now in missionary service in America, two have retired, four have transferred to other fields (India, Hawaii, South America), one is still in Japan, 14 have withdrawn, 10 are on furlough supported by the Board, 8 are on emergency furlough supported by other than Board funds. Of the 48 assigned to Korea, 14 have been reassigned to other mission fields, 14 have withdrawn, four have retired, four are in other Christian work, and 12 are in America on regular furlough.

The Woman's Division of Christian Service had 49 missionaries in Japan, and 58 in Korea previous to withdrawal. Of this total, four are in Japan, 13 have been transferred to other fields, 17 are working among Japanese in the United States, four are in missionary promotion work, three are studying, 9 are on regular furlough, 10 are retiring, 8 from Korea are working under the Home Department, 32 are in Christian work not under the W. D. C. S., three have married, and four have withdrawn.

Despite this loss of missionary leadership, all reports from Japan and Korea—most of them indirect—give proof that Japanese Christians are carrying on in the faith, and that Christian leadership has been asserting itself under Bishop Yoshimune Abe and his colleagues.

Malaysia

When war broke out between Japan and the United States the Division of Foreign Missions had 56 missionaries assigned to Malaysia—including the Malay Peninsula, Sumatra, and Borneo. With the rapid overrunning of the Peninsula, followed by the seizure of Sumatra, Bishop Edwin F. Lee led most of his missionary group to safety in Australia and then to America. The churches and schools he left to competent Chinese, Tamil, Battak, and Malay Christians, even calling some former pastors and superintendents from retirement to carry on for the duration.

Of the Foreign Division's 56 missionaries, six are now serving in India, three in South America, eight are still in Malaya and probably carrying on Christian work, 14 have withdrawn from service, 20 are on furlough and supported by the Board, while five have found other temporary service.

In these same fields, the Woman's Division had 23 missionaries. Since January 1942, one has retired, one has transferred to Peru, two have resigned, six are on leave without salary, three are still in Malaysia, three are employed in other service by the Division, and seven are on regular furlough, in school, etc.

The Philippines

When the war "sealed" the Philippine Islands and civilians could neither enter nor leave, the Division of Foreign Missions had 10 missionaries on that field, principally in Manila, while the Woman's Division had six. In addition, there were temporarily in Manila nine missionaries from Korea, Japan and China. All are believed to be carrying on some Christian activities—handicapped, of course, by restrictions made by the Japanese military and by the fact that the Islands are a war zone.

Burma

When the Japanese army overran Burma, all Methodist missionaries were transferred to India, and there they carry on in churches, schools, hospitals, and in specialized services.

THE CHRISTIAN FIRESIDE

ANDREW

By Rev. Vivian T. Pomeroy

Once upon a time in a big city where I lived there was a very dangerous crossing. Six roads met with streams of busy traffic. There were no traffic lights in those days, so that often one would have to wait a long time before daring to cross. Indeed, one might never have crossed had it not been for Andrew.

Andrew stood—a magnificent figure at the crossing. Andrew wore the blue uniform of the city. Upon his head was the tall helmet of an English policeman, and on his hands were spotless white gloves. Very little boys dreamed in the night that they had changed, and were no longer little boys who were dragged by the hand across the dangerous road; they dreamed they stood where Andrew stood, and cars and cabs and trucks and people came to a stop when they raised the white hand of command.

Andrew was very handsome. One never thought of Andrew as being anywhere else but at the crossing. He was Lord of the Traffic. One never remembered that somewhere he must have a home, he must eat and sleep. One never thought of him in those ways at all. He was just Andrew, the majestic Andrew, Lord of the Traffic.

Then one night very late somebody rang the bell at my house. There was a message that a woman was very ill and wanted a priest to come. In England any clergyman may find himself being called a priest. So I set out in the rain along the dark streets until, with the messenger, I reached a little house with lights in the windows. The house was in a mean street, but as soon as the door opened I saw that everything inside was clean and neat. In the kitchen there was a man holding a whimpering baby; he hushed the baby very gently, and then put it in a cradle by the bright fire. We went upstairs together—he and I. There was something oddly familiar about him, but I felt sure he did not come to my church.

As we passed one door there was a cry, and the man went into a small room. I saw by the low gas-light two children half asleep. The man covered them up again and kissed them, and then together we went into the room where the sick woman lay. She was pale and very ill, but her wide blue eyes smiled as she saw the man. By the side of the bed sat the doctor. I sat down and spoke a little, and then we all prayed to God for patience and courage and hope. After that the doctor and I went downstairs.

"She will get better," said the doctor.

"Who takes care of the house?" I asked. "Everything is so neat."

"He does," said the doctor. "He dresses the children, cooks the food, cleans the house and cares for the baby. An old woman comes in just to sit while he is away on duty, but he does everything—with everlasting love and patience."

"I don't know him, but I've seen him before somewhere. Somehow his face . . ."

"Of course you have," said the doctor. "He is Andrew . . ."

"Lord of the Traffic," I gasped.

"Lord of Himself," said the doctor softly.

And together we went out into the rain-swept street.—**Reprinted by special permission of the author and The Christian Leader.**

National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
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MARY

It was Mary who told me.

"You see," she explained, "I knew she always did the bedrooms and bathroom on Thursday. It's her way of going on—Mary Porteus, who lives just across the way. She's a Mary, and I'm a Mary.

"Only, it was very hard for her. He was all they had, Robert and she, and such a fine man, too. They thought the world of him, of course—just as I thought the world of my boy who died in the air. Every mother thinks there's no boy in the world quite like her boy.

"She got to know late on Wedesday afternoon—killed somewhere in the Middle East.

"I went across soon afterwards, of course, but it wasn't any good saying anything just then. So I went round again about ten. I coaxed her to have a bite to eat, poor soul, and I gave her husband a wink which meant he was to leave us together, which he did.

"And then I said, 'Well, my dear, there's three of us now.'

"She didn't understand, so I explained.

"'There's you without your son,' I told her. 'That's one Mary. And there's me, that's another Mary. And there's that Mary long ago who lost her son on Calvary.'

"She didn't say anything. So I did: 'Mary, what do you think the mother of Jesus did after she had watched her Son die?'

"Still she didn't say anything, so I said: 'I fancy you know, with being out most of the day, she'd have to scurry round a bit when she got back home—tidying up, you know.'

"And do you know, Mary Porteus smiled at that. Yes. She kissed me, and she said: 'You're right, Mary. It's Thursday tomorrow. . . . I guess I'll have to see to things as usual.'

"She did . . . for, of course, God always gives you strength to do what ought to be done."—Methodist Recorder.

PREVAILING PRAYER

I have learned some great lessons concerning prayer. At one of our missions in England the audiences were exceedingly small. But I received a note saying that an American missionary was now going to pray God's blessing down upon our work. He was known as Praying Hyde. Almost instantly the tide turned. The hall became packed, and at my first invitation fifty men accepted Christ as their Savior. As we were leaving I said, "Mr. Hyde, I want you to pray for me." He came to my room, turned the key in the door, and dropped on his knees and waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. **I knew I was with God.** Then, with upturned face, down which the tears were streaming, he said, "O God!" Then for five minutes at least he was still again; and then, when he knew that he was talking with God, there came up from the depths of his heart such petitions for men as I had never heard before. I rose from my knees to know what **real prayer was.** We believe that prayer is mighty and we believe it as we never did before.—Wilbur Chapman.

IN THE LIVES OF MEN

By Rev. Charles O. Ransford

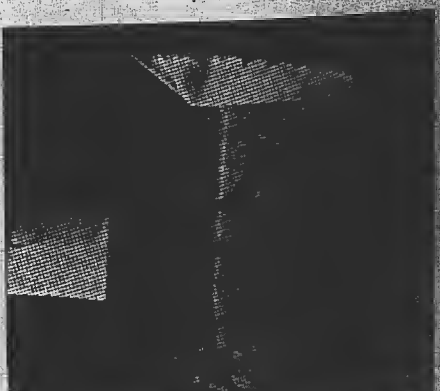
If you have made a mistake, do not despair. There is a right way. You can do better. Seek that right way and the next time success will attend you.

Truth has a directness as sure as a straight line. Truth knows no evasion or equivocation. The truthful use few words in speaking. The equivocators multiply words. The truthful never attempt to deceive. The untruthful have no other purpose than to conceal their motives and methods. Beware of the man of many words.

It is not necessary that every boy and girl should strive to have a place on the school's honor roll. The facts are only a minimum of students in any school make the honor roll. But it is necessary, if one would make his school days count, that he should be diligent in study and when he completes his term have made the passing grades. It is not what one knows but what he has learned in discipline and the power of application that counts in his after school years.

Not all people can provide for their retirement in old age, but any man or woman who will, can by diligence and economy provide for himself day by day. The rich may be mighty, but they are few in number. The middle class and humble are many, but they make the nation's strength. They toil and spin and make the substance of life for all others to enjoy. And God and good men are not unmindful of their labors.

"No man can portray a character greater than himself." Neither the Church nor state can be better than the individual citizenry.



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FORGIVENESS

By Rev. James M. Lewis

The doctrine of Forgiveness is just as important in the plan of salvation as is the doctrine of Justification and Regeneration. No one can be saved from his sins without being forgiven by our Heavenly Father, and no one can remain SAVED without a forgiving spirit in his own heart.

It is not my purpose to write a theological thesis on this subject, but to bring out a plain, practical TRUTH about "Being ever ready to forgive." The Bible plainly teaches that if we are to be REAL Christians, we MUST forgive all offenses, insults and slanders. God says, "Vengeance is mine I will repay." Christ says, "When ye stand and pray, FORGIVE." He also says in His comment on The Lord's Prayer, "If ye forgive not men their trespasses, neither will your Father in Heaven forgive yours." I take it that the Bible teaches that it is not enough to be saved by just believing on the Lord Jesus Christ, confessing His Name before men, joining the church, feeding the poor, and tithing all our income. The Christ religion in the heart certainly goes deeper than that. St. Paul gives a definition of forgiveness in the 13th Chapter of 1st Corinthians, where he says, "Love is forbearing and kind. Love knows no jealousy. Love does not brag, is not conceited. She is not unmannerly, nor selfish, nor irritable, nor MINDFUL OF WRONGS." (Weymouth.) Christian people with the love of Christ in their hearts, are not going to let the wrongs or seeming wrongs other people do them, govern them in their actions toward them. They are going to be sweet-spirited and kind, "returning good for evil."

They will have a forgiving Spirit toward all people who have offended them, and a longing desire to make peace. They will speak to their enemies, and be very courteous and kind in their behaviour toward them. They will hold no grudge or malice or hatred in their hearts toward anyone. They will speak well of all their enemies and friends, and speak evil of no one. Such is the WAY of a forgiving Christian, and no one else will ever get to Heaven but He who walks in the forgiving WAY.

I have known of preachers and laymen who claimed to be Christians, but would not speak to each other. I have known of some who died without seeking to make reconciliation. I have often offended people who were my members, some of them officers in the church. They became very angry with me when I followed Disciplinary requirements, or preached on some flagrant sin being carried on in the community. I sought to reconcile them and asked their forgiveness, but NO—they let me go from them, and there was no reconciliation. I hold no malice in my heart toward a living soul who has done me much evil, but ask God to forgive them and let them in at the Pearly Gates. Sometimes I see people who deliberately walk out of the church when they see who is going to preach. People who do that are not Christians. "When ye stand to pray, FORGIVE."

McComb, Miss.

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to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.
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your false teeth annoy and embarrass by slipping, dropping or wabbling when you eat, laugh or talk? Just sprinkle a little FASTEETH on your plates. This alkaline (non-acid) powder holds false teeth more firmly and more comfortably. No gummy, gooey, pasty taste or feeling. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.

SCARRITT COLLEGE FOR CHRISTIAN WORKERS

Scarritt College trains young people for practical Christian service. Right now these tasks are tremendously important, for the success of our democratic cause depends upon morale even as much as upon personnel and material. Increasing demands for workers, far beyond the number available, indicate the pressure of present needs. This urgency will increase more as ministers, physicians, nurses, and other servants of society are absorbed in our war effort.

Scarritt College is not a Theological Seminary, but a few graduates do enter the ministry and of their number several have become chaplains with our armed forces. One of these, Paul Hamelryck, '37, has been appointed chaplain in the Belgian Congo, to serve with "Free" Belgian troops which maintain control of that territory in spite of the early surrender of King Leopold in Belgium. Another Scarritt graduate, Lt. Harry Blackwelder, who has been in training in Florida, is now being sent to San Diego, from where he will serve as a Naval Aviator with the U. S. Marines.

A large number of former students of Scarritt College are employed in Federal and social work agencies in connection with War Relocation Centers, camp areas, in Red Cross and U. S. O. work. One former student is in charge of a recreation center of the U. S. O. in Ireland, another is with the U. S. O. in Florida, a graduate of this summer has just been notified of her acceptance in the WAVES. One special contribution of Scarritt graduates is in the work with the tens of thousands of American-born Japanese, evacuated from our own West Coast area to relocation centers farther East. These people are, for the most part, American citizens, but a sweeping order of removal has uprooted them suddenly and pushed them into strange and difficult situations. A number of Scarritt-trained workers, returned from Japan and Korea, have been assigned to help these people adjust their lives to these conditions.

Many Scarritt graduates become nurses, and a good many of them are now serving with the Army and Navy in Australia, and the South Pacific, and on all the other "Fronts" of this war. Miss Betty Ault is with a Hospital Unit in New Caledonia. Many have been serving in Eastern China, the Philippines and in other Japanese occupied territories. Some have been interned and have been serving the American internes in Manila, Shanghai, Hongkong, and other cities. Two have been repatriated and arrived in the United States late in August.

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—Robert Louis Stevenson.

WISE OR OTHERWISE

By Rev. James H. Felts

To discredit moral worth is to become indifferent to it.

"The triumphant life is not a result of accident, but of attitude."—R. L. S.

A facile pen, sane observations, logical thinking, and constructive criticism make a great editor. Do YOU read the New Orleans Christian Advocate?

War generates opposition to practically every thing Christianity stands for. Some of us, this one included, learned a few things during the last world war.

When a man's will-power is paralyzed and habit holds sway he becomes a helpless piece of driftwood in moving waters.

Bishop Oxnam calls the transition from "the college presidency to the episcopacy, in many ways, a transition from ivory tower to circus tent."

Let the "boys" who are facing superannuation in our conference next fall do it with a smile, not tears. And be a helper, not a hinderer, in the charge where you locate.

Bishop Oxnam's, "Negatives from Candid Camera," calls attention to a few types of clergymen. "Step'nfetchet, who had the emptiness of the ages in his face and the laziness of the centuries in his whine." The man who "thinks he is a minister, but is really a high-pressure, boisterous, backslapping, hand-shaking salesman." The professional, "a gentleman who looks out for his own interests in the job of serving the Lord." The gossip, "whispering to laymen." Yes, he is a wonderful fellow, but he can't preach. "The Called Messengers"—"men who give the story of God's redeeming love to men that they might live."

A layman, concluding a short service just before "Quarterly Conference Preaching" said, "We will now be at ease until the 'Elder' takes charge."

True or false? My shortcomings are "bettered" by talking about the other fellow's "shorter-comings"?

When people are happy together they build up something eternal—something both beautiful and divine—which lessens the power of all evil things upon this life of men and women.—John Masefield.

Better than a DOZEN HANKIES for opening STUFFY NOSTRILS
Don't try to blow your cold away. Instead, spread Mentholatum inside each nostril! It releases vapor "Mentholations" that start 4 vital actions: 1) They thin out thick mucus; 2) Soothe irritated membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. *Every breath brings relief!* Jars 30¢.
MENTHOLATUM

BOOKS

(Continued from page 9)

A Growing Person, by Frances Cole McLester, Lucius H. Bugbee, C. A. Bowen, Editors. Abingdon-Cokesbury Press, New York, Nashville, pp. 160, paper cover, price sixty cents.

A casual survey of this study book does not justify a critical opinion as to its content, nor does it permit a too dogmatic statement as to its merits. We have the impression that on these pages will be found a sane and sound study of the psychological and practical phases of growth and development. Each chapter deals with a particular aspect of the total problem without injecting the scientific terms which so often spoil books intended for popular use. The eleven chapters of the book present the elemental background of life and follow through the changes in attitude and interest to full maturity.

Where Are The People by Sidney W. Powell. Abingdon-Cokesbury Press, New York, Nashville, pp.223, price $1.75.

Dr. Sidney W. Powell, with a wide experience in pastorates in New Jersey, Indiana, and Illinois, has been pastor of First Baptist Church, St. Paul, Minnesota, since 1939. He discusses the major problem of the Christian ministry—how to reach people. The book is a detailed discussion of the technique of Christian work in which the author shows a thorough understanding of the successful approach to, and the methods of interesting and enlisting people in the program and purpose of Christianity. Dr. Powell begins his discussion of the problem of evangelism with the declaration that the church will never win the world by activities within its walls, nor by eloquent sermons and clever maneuvers of church forces, but by an aggressive policy such as successful business men exhibit in meeting stiff competition. In that connection, he resurrects a statement by Dr. Charles L. Goodell, "Our need is not for one hundred professional evangelists, but for one hundred thousand consecrated pastors who will shepherd their own flocks and gather their own lambs into the fold." He delivers a withering attack upon rummage sale promotion which he calls "undignified catchpenny methods." His plea for a crusading church "with a militant spirit, led onward by the luminous ideal of a God-controlled world" offers inspiring and informing material for the pastor who would profit by the experience of others in evangelistic leadership.

Snowdon's Sunday School Lessons 1943 by Earl L. Douglass, D.D., Litt.D. The Macmillan Company, New York, pp.388, price $1.50.

This excellent volume, the sixth by the present author, is still a classic in Church School lesson interpretation. Dr. Douglass enriches his forceful expositions of the lesson text by practical illustrations, suggested topics for discussion, and hints to teachers. The present author maintains in every way the standard of excellence set by the originator of these lesson studies, and along with that he keeps abreast of the moving tides of thought and the changing pattern of Christian social ideals. Every lesson is complete in itself, except for the tie in the plan of the International Lesson Committee. Those who have found in other volumes of this series helpful material and suggestion in lesson interpretation will not be disappointed in the volume for 1943.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

and I rode on small cargo boats which are the cheapest mode of travel. They are dirty, crowded and slow. They carry loads of sugar cane, wheat, rice, fertilizer, and loads of vegetables. Passengers are just extras who have to find space to sit. Boatmen eat five and six meals a day and so the little fire which cooks their food is going almost all the day. Woe to the passenger if the fire is fed with coal, for the smoke is awful. When it rains the mats covering the boat often leak. There are rapids in the river. One day a vigorous rapid obliterated a letter I had just finished writing. The scenery along the river is beautiful. Twice I saw pilgrims winding their way to temples for worship. Sometimes quite a group from a village march together with huge banners and candles as well as offerings.

Szechuan's rapid change in crops always interest me. Rice is already being harvested. Broom corn will soon be harvested, and sweet potatoes are already set between the stalks of broom corn.

We had our first (in years) Suining District Conference July 2-6. Had been trying for months to get Bishop Chen to come help with it. Because he could not get to Fukien as he had planned, he suddenly planned to come to Suining just as school was closing and we three teachers were getting ready to go to the Institute. It was a real privilege to have him. but we were doubly busy. During the District Conference I was busy trying to get my 21 high school girls lined up with materials and suggestions for running Vacation Bible Schools back in their home villages and towns. It seemed to me I also had a deluge of district problems. Five district pastors and one Bible woman and four delegates came to the conference. Most of them walked. It was a real treat for these district folk to get together for study, worship, play and fellowship. Miss Tebbet, of the Friend's Mission, led a very appropriate study of Nehemiah. All of us enjoyed Bishop Chen's and Dr. R. Y. Le's messages. On Sunday, during the District Conference, Bishop Chen spoke especially to 34 girls who were taking their first step as probationers in the Christian way of living. He baptized fifteen girls, one young man, and one teacher.

I wish you could have attended our Union Girls' School retreat for the Christian girls, which came June 19. These girls came to our house, slept on our second floor porch, studied and sang and worshipped and prayed together from 3 p. m., Saturday, until after the church service the next day.

I am looking forward to seeing friends in Chengtu and on the Mt. this summer. We need each other in these trying days.

Yenging University is planning to open August 20, in the Hwa Mei Girls' School buildings and the former Primary in Chengtu. They are busy to kill sawing lumber to make furniture for their use. A group of writers are busy on Gwan Hsien Mt, in an old temple translating into good Mandarin the history of the early Fathers of [illegible] church. Dr. Francis Jones is among [illegible] so is Dr. Cressy and Newton Chiang. [illegible] have a sort of Ashram. Irma Highbaugh [illegible] directing the work of twelve university [illegible] dents in Kien Ynag and surrounding [illegible] lages this summer. Nina Stallings has [illegible] doing some very good work with the [illegible] of the village fifty li from here—where [illegible] Union Theological Seminary does lots [illegible] practice work. Her sun suits, made from [illegible] foot of cloth, were very popular this [illegible] Wish I knew where our folk in Shanghai are now. Some say they will get off on the boat to Portugese Africa.

If any of you are interested in the quickest way for mail to China, here it is—I have just learned it. Insist on sending by African Clipper. The route changes, but the price seems to be unchanged—70 cents. I wish I could write you individually, but postage at the rate of almost ten dollars a letter prevents that. Please just consider this is your letter. I love you and think of you very, very often.

LOUISE AVETT.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

high calling, and to challenge us to live and labor that the spirit and teachings of Jesus Christ our Lord may be the guide and standard of our fatherland and of all the nations of the earth.

Pledge of Allegiance to the United States and Christian Flags.

All: "I pledge allegiance to my flag and to the Saviour for whose Kingdom it stands; one brotherhood uniting all mankind in service and love.

Solo—By Mrs. Martin.
God Bless America.
America—By Congregation.
Benediction.

Service Roll

Ralph Gilbert Caperton, Robert Ray Crosby, Halbert Baskin, Frank Linder Byars, Samuel Phillip Hopkins, Salon Woodrow McBrayer, Cecil Bernard Myatt, James Wilson Webb, Hamlet Webb, James Bernard Young.

The college freshman was attending a reception that went along boringly enough until he finally engage in conversation an unusually pretty co-ed. After a while she asked him, as nobody should ask a freshman, how he was getting along in his studies.

Good enough, he told her, except for one class that promised to be the death of him. The professor, he explained, was a doddering old idiot who'd never had a good idea in his life, and who furthermore letcured from notes yellow with age, etc. And he named class and prof.

There was a brief silence, and then the girl asked: "Do you know who I am?"

"No," said the freshman, "but I'd like to."

"I'm that old idiot's daughter," explained the girl.

The silence now was longer. "Do you know who I am?" finally asked the freshman.

"No," said the girl.

"Well," said the boy weakly, wiping his forehead, "that's something."

—Advance

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

He, who hath given us a physical universe for our failing eyes to behold, hath given us a spiritual universe for our souls forever to explore.

He, who hath given us an environment of temporary appearance, hath given us an environment of eternal reality.

—Dr. Foster.

THE PRAYER-ROOM TODAY

Whom have I in heaven but Thee, O Lord, and there is none upon earth that I desire beside Thee. Make me to love Thee above all Thy gifts; make me to love Thy gifts only because they bear witness of Thy love. Make me so sure of Thee that I shall know that I could never lose Thee, if all the voices that speak to me of Thee were silent and all the things in which I have found Thee were withdrawn. Make me so ready and eager for all Thy perfect will, ready to possess or relinquish, to do or to suffer, to be with Thee in the sunshine, or to know, even in the deepest darkness, that Thou art very near. Amen.

Vol. 89. No. 42.
NEW ORLEANS, LA.
THURSDAY, OCTOBER 22, 1942.

BISHOP W. W. PEELE

Bishop W. W. Peele, who will preside over the North Mississippi Conference which convenes at Louisville, Miss., on November 4, is spending some time in the Conference preaching and dedicating churches.

WALLET OF THE WEEK

CONSCIENTIOUS OBJECTORS now in Civilian Public Service camps are said to number four thousand seven hundred. This includes a contingent of nearly a thousand men assigned in recent weeks. The religious objectors are now serving in fifty-eight camps throughout the country. Strangely enough, it is reported that the peace of these groups is disturbed by racial discrimination. Evidently the objector conscience does not go all the way, or there would be a more pacific attitude toward undesirable racial groups.

* * *

SEVENTH DAY ADVENTISM is less than one hundred years old; it came out of the illiteracy and fanaticism of the Millerite movement in New York; it is reactionary in its theology; and it has only about five hundred thousand members; but the annual contributions of the denomination are said to have averaged more than six million dollars per year for the past seven years. It is a church of tithers and their absolute adherence to tithing as an article of their creed has made possible an amazing volume and variety of religious work.

* * *

DRUNKEN DRIVING is alleged to have been one of the causes of the increased cost of insurance. In 1940, when there were 34,500 fatal accidents and 1,200,000 people were injured, the cost to insurance companies is estimated to have been $15,500,000. These figures are based upon the assumption that three out of four of those involved in traffic accidents carried insurance and the other one-fourth are left out of account in the estimate. The estimate may be high, but whatever the actual figure may have been, it was a frightful tax shared by non-drinkers no less than drinkers.

* * *

AMERICAN PROTESTANTISM is said to have contributed to the chaplaincy of the armed services more than two thousand five hundred of its ablest and best qualified ministers. The chaplains were taken from the younger and more vigorous class of pastors and their going has raised a very serious problem for the churches at home. The all-inclusiveness of the selective service makes ministerial recruiting very difficult, and the continuing cry for more chaplains to fill the needs of the growing armed forces of the country presents a rather gloomy outlook for the churches.

* * *

THE SCANDAL OF BOOTLEGGING, which repeal was to have cured, has added two new bootleggers to every one operating under Prohibition. The administration has kept its promise that the saloon would never be permitted to return by licensing half a million places for the sale of liquor. Nevada, with a liquor dispensary for every ninety-four of its population, consumes 23.5 gallons of alcoholic beverages per person annually and is the most drunken state in the Union. These figures are taken from an address, by Dr. George Barton Cutten, which was placed in the Congressional Record by Senator Capper of Kansas.

THE MILK OF ELEVEN DIFFERENT ANIMALS is used for food by people in various countries of the world, according to Our Dumb Animals. They are: cows, buffaloes, goats, sheep, horses, asses, camels, reindeer, yaks, zebus, and llamas. The milk of the reindeer is said to be the richest. In addition to their milk supply, all except the goat and the sheep are widely used as beasts of burden. The greater variety of milk animals used are in Mediterranean and Asiatic lands. The llama is a native of the Peruvian Andes.

* * *

YELLOW RIVER FLOODS have added to the disaster of war in China. Forty thousand people have been made homeless and destitute in eastern Shensi Province, according to dispatches from Chungking. In order to avert a worse disaster, the American Advisory Committee at Chungking has issued an urgent appeal for $60,000 with which to meet the emergency. This report was submitted by George A. Hogg, an inspector for the Chinese Industrial Cooperatives, and it deserves a generous response from all Americans.

* * *

ALL INDIA MISSION TABLET INDUSTRY is the name of a medical mission service for India which has been carried on by Dr. Hugh H. Linn for the past fifteen years. Three quarters of a million tablets per month have been distributed, the most of the tablets were quinine for the fight against malaria. The war is making it very difficult to secure cinchona bark and various missionary and other agencies are assisting in rounding up the bark for the tablets. The cost of the medicine is now three times the pre-war price.

* * *

AMERICAN PENAL INSTITUTIONS numbering one hundred are making a great contribution to the war effort. They furnish many airplane castings, bomb parts, engine parts, motor parts, textiles, and an enormous quantity of agricultural products. The spindles in textile plants have a capacity of seven million pounds, and prison looms can turn out twenty million yards of fabric annually. The prison machine shops have many skilled mechanics, and it is estimated that one hundred and sixty-eight thousand workers are available for the expanding program of production in penal institutions.

* * *

THE SWISS RED CROSS is reported to have undertaken a three-months entertainment of forty thousand foreign children whose languages are not familiar to the Swiss people. During recent years the constant flow of refugees across Swiss frontiers has placed a great burden upon the country, and it became necessary to limit the stay of refugees to such a time as might be necessary to secure their transition to the seaports for which they held visas. More than a quarter of a million Swiss citizens, constituting a "Fourth Switzerland," are scattered throughout the world.

New Orleans
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EDITORIAL

SEPARATED UNTO THE GOSPEL OF GOD

The separateness of the ministry from ordinary vocations runs through its history like a thread of gold. It goes deeper than the mere formalities of dedication or consecration and is peculiar to neither Hebrew nor Christian tradition. Under Hebrew law the vocation was assigned to the tribe of Levi. Within that tribe was to be evolved an order of unblemished and spiritually devoted men who were to minister at the sacred altar and serve the people in sacred things.

In the transition from the old to the new covenant, the symbol of separateness passed from a family, and the new mark of distinction was found in the spiritual exaltation of Melchizedec, king of Salem. This figure was applied specifically to the priesthood of Christ, but it became a factor in the spiritual revolution which manifestly sought to lift the priestly vocation above every material circumstance, or ecclesiastical regulation. The door of the new priesthood was to be open to the spiritually fit of every class, but the family factor in the new order was by no means obliterated. It is said that in Protestantism, one of every fifty parsonage children becomes a minister as against one in every three thousand of other families. Roughly speaking, the chances are sixty to one that the ministerial recruit will be from the parsonage.

The point in this suggestion is that the unwritten law of Protestantism preserves at least a skeleton of the Hebrew economy in the preponderating influence of parsonage families as a source of ministerial supply. We do not mean that this fact reflects a family prerogative, but that it indicates an atmosphere of spiritual tuition which is found in greater degree at the fireside of those whose lives are given to prophetic and priestly ministries.

To be "separated unto the gospel of God," or "a chosen vessel," terms which St. Paul applied to himself, now means a looking back as well as a looking forward. It pays high tribute to the parsonage home, but we should not overlook the fact that the glow of "strange fire" in the priestly censer reflects unfavorably upon the hearthstone which was its point of beginning. An instinctive recognition of this fact is probably responsible for much of the censorship of the parsonage and for the censure of parsonage children. Neither the parsonage, nor its gift to the ministry can ignore this unwritten law without bringing odium upon the Church and the cause of Christ. The parsonage of America is both directly and indirectly related to the ministry of Protestant Christianity.

MRS. J. R. BINGHAM

The death of Mrs. J. R. Bingham on Monday of last week was to most people of this generation only a normal incident in the order of life, but to us it brought a sense of bereavement second only to that felt by the family circle. We cannot permit her death to pass without paying tribute to her as a sharer with her sainted husband in deeds which bound them to us in the bonds of an undying affection. Ours was not a relation of blood, but of adoption and for that reason the tie was all the more precious to us. Few people know what she and her husband meant to us, nor will they be able to understand our sense of loss. We have lost a friend whose life was translated into a ministry and a devotion which we can never forget.

Aside from our personal feeling, is the fact that she was one of the noblest examples of Christian womanhood we ever knew. She came of an excellent family to whose Spartan loyalties she added a measure of gentleness and grace all her own. She was a daughter of Dr. Turner, a physician of Winona, Mississippi, who in the time of the yellow fever scourge of 1878 thought first, not of himself, but of the pestilence-ravaged people of the little city which was his home. Mrs. Bingham translated her father's heroic devotion into other types of service without loss of degree or the least show of ostentation.

In her home she was the expression of the best type of Christian motherhood. Her whole life was suffused with the spirit of Christ and her experience of motherhood was typed by the noblest traditions of the American home. Well may her children rise up and call her blessed. We shall cherish the memory of our dear friends until beyond the sunset we meet them again in the enjoyment of perfect life in the Father's house.

CONFERENCE IS UPON US

Before another issue of the Advocate reaches our readers, the North Mississippi Conference will be in sessions, to be followed on successive weeks by the Louisiana and the Mississippi Conferences.

For all practical purposes the record for the Conference year of 1942 has been made. It is, however, of the utmost importance that its achievements shall be accurately reported. In addition, the details of the work should be so completed as to make it easy for a possible successor to move ahead with the least degree of uncertainty. When these details shall have been attended to, the Conference session may be a pleasant incident of transition to the appointment for another year, old or new.

DID ST. PETER WRITE 2 PETER?

In his interpretation of the Church School lesson for last Sunday, Dr. W. A. Smart, for whose ability and character we have sincere regard, seems to us to make a too dogmatic denial in answer to the question: "Did St. Peter write the second Epistle of Peter?" In the volume of the International Critical Commentary on Peter and Jude, Dr. Charles Biggs devotes one hundred and forty-six pages to a study of the literature on both sides of this question. We quote from Section 7, page 242:

"The preceding review seems to show (1) that 2 Peter is older than Jude; (2) that it belongs to the same school of ecclesiastical thought as 1 Peter; (3) that it contains no word, idea, or fact which does not belong to the apostolic age; (4) that traces of the second century are absent at those points where they might have been confidently expected to occur; (5) that the style differs from that of 1 Peter in some respects, but in others, notably in verbal iteration and in the discreet use of Apocrypha, resembles it.

"These facts are best explained by the theory that the Epistle is really the work of St. Peter, but that a different amanuensis was employed."

It seems to us that Dr. Smart errs in making an almost peremptory denial of the Petrine authorship of the Epistle in view of the uncertainty in the sources and th sharp division of opinion on the part of reputable scholars. We doubt the wisdom of making such a statement for people who lack the facilities for independent [illegible]vestigation, and who are offended by what, as they think, amounts to an attack upon the integrity of the Scripture canon. Dr. Smart is entitled to his opinion, but we could not accept his dictum as final in the face of the review to which we have just referred.

THE OTHER FELLOW HAS NEEDS

The reader was reminded in this column recently of the trite fact that the other fellow exists. This is a fact so obvious that it is frequently overlooked. There is another truth equally obvious—the other fellow has needs.

B. P. Brooks

The story of Demosthenes has been told so often that even little children know it, but, as it is a good illustration of the thesis expressed in the caption above, it is repeated here.

When Demosthenes was a young man, possibly in his teens, he attended one of the public gatherings so frequent in democratic Athens. He was a serious-minded young man, ambitious, and thoroughly interested in the problems of the day. In the course of the discussion, he was called upon to express his views. He arose and, as is so often the case with beginners, he immediately "took stage fright." He tried to speak, stammered, halted, then began again. The crowd roared in derision. Some rude fellows—you will always find a few of them in any crowd—even hissed and gibed him. In great confusion, he sat down, embarrassed and discouraged. He swore to himself that he would never subject himself to such humiliation again.

An old friend of his father's who had witnessed the scene came to Demosthenes as he attempted to slip out of the crowd and hide himself. With a pat on the back, a smile of cheer, and a word of encouragement, the old man urged him to try again. Because of this man's kindness, when an occasion arose, Demosthenes did make a second attempt. Again he became frightened, he stammered, he hesitated, he repeated, and finally sat down. Once more, the crowd roared and some made sport of him. For the second time, he swore he was through and would never try again. His old friend came to him and said, "Old boy, you did much better this time. I see great possibilities in you. Try again."

And because there was a friend to encourage him, he did try again. He went out into the woods by himself. He talked to the trees and the birds and to imaginary crowds. He sat by the quiet, clear brook as it wended its way through the forest. He picked pebbles from the stream and put them under his tongue to prevent his stammering. For days and weeks and months he trained himself. We all know the results. Demosthenes became the world's most eloquent orator. How much the world owes to the old friend who wouldn't let him down!

We don't have to go to ancient history to find illustrations of those in need of a kind word, a gentle touch. Thousands about us have problems weighing them down, have sorrows that engulf them. Some are deep in the Slough of Despond, needing the outstretched hand of friendship.

An act of kindness here, a word of cheer there, an expression of interest, a show of sympathy, evidence of faith in some poor struggling soul, may lift him to his feet again and imbue him with new courage and determination. And it costs so little.

B. P. B.

A NEW EXPERIENCE

By Dr. H. T. Carley

I have always gone to Conference after Sunday; but, up to now, I have never come home from one before Sunday. That is a new experience in store for a good many of us this year. The Louisiana Conference will convene on a Tuesday, and adjourn not later than Friday of the same week. How times do change!

I am looking forward to the new experience with interest and pleasure—interest, because I have never done it before, and pleasure, because I am a home-body. I was admitted on trial in the Mississippi Conference forty years ago this year, come December. In that length of time a habit becomes pretty well fixed—and habits are hard to change. I know I'll feel all right when the secretary calls the roll at the opening session; but how shall I feel to hear the appointments read and the final benediction pronounced on Thursday or Friday? I hope the Bishop or somebody else will make a remark or two that will give me a good start on those extra sermons I shall have to preach on what has always been heretofore Conference Sunday! (Or will the people insist upon their accustomed holiday, and "visit 'round"?)

It will be a pleasure, though, to get back home after two or three days in the big city. I enjoy immensely the opportunity of meeting old friends at Conference and having fellowship with them. And I enjoy the proceedings of the sessions—up to a certain point. I generally manage to pick up two or three good jokes at Conference

—though good ones are becoming distressingly rare, and we are often put to the necessity of practicing the principle that "no gentleman has ever heard a joke that another gentleman wants to tell." The connectional visitors used to bring us a good one or two—but they have quit joking and gone to work, or else they have run out of jokes. Maybe it is just as well.

But it will be a pleasure to get back home, feel the warmth of the family circle, sit down at the same old table and eat the same old grub, and settle down to the same old job without having to wait till Sunday to find out where the rest of the brethren will be for another year.

It really doesn't make any difference, though, in what part of the week that Conference meets—the Lord's work can be done on one day as well as another.

It's not when it's done—it's how it's done.

MEETING OF THE PUBLISHING COMMITTEE

The Publishing Committee of the New Orleans Christian Advocate met in its office in New Orleans at 10 o'clock a.m., October 7th., with all members present except Rev. S. E. Ashmore, who was detained on account of illness in his family.

The report of the Editor and Businses Manager, Dr. W. L. Duren, revealed a growing interest in the paper. The subscription list and the financial statement were the best for many years. There is no outstanding indebtedness against the paper. There were the unmistakable evidences of the paper's growing in the interest of the people and prestige beyond the borders of the patronizing conferences. This work was so outstanding that a special committee was appointed to draft a resolution of appreciation for the splendid work done by Dr. Duren and also the excellent contribution made by the Associate Editors in their editorials. (These resolutions have appeared in a former edition).

The Committee expressed its appreciation to Mr. C. Milton Chalmers, publisher, for his business ability in handling the mechanical part of the Advocate.

Mr. J. W. Reily was appointed to represent the Advocate before the Louisiana Conference and its Board of Christian Literature; Rev. S. E. Ashmore was appointed for the same service in the North Mississippi Conference, and the Rev. J. E. Gray was appointed to be the official representative before the Mississippi Conference.

Dr. W. L. Duren was re-elected for a period of three years.

After the election of officers of the Committee for the ensuing year, J. W. Reily, president; J. T. Leggett, vice-president, and V. C. Curtis, secretary, the Committee adjourned. V. C. CURTIS, Secretary.

NEW PLAN FOR PAYING SALARIES OF DISTRICT SUPERINTENDENTS

By John B. Reynolds

Formerly the district stewards fixed the salary of the district superintendent and prorated this salary among the charges of the district. The General Conference of 1938, however, gave us another and better plan. Under this new plan, the Annual Conference fixes the salaries of all the district superintendents of the conference and makes a conference-wide assessment to pay those salaries monthly through the conference treasurer.

The old plan is known as the district plan, while the new one is known as the conference plan. Each Annual Conference determines, or chooses, the plan it will use.

Having served for many years as district steward, I am convinced that the conference plan is the better one.

Many of our district stewards are not interested enough to attend these meetings, and others give the matter very little thought and are willing, seemingly, to let the district superintendent virtually fix his own salary. As a consequence, these salaries are oftentimes entirely too high for the service rendered, and out of all proportion to the salaries paid the pastors of the district, especially the rural pastors. In the North Mississippi Conference this year we are paying our district superintendents an average salary of $4,500, while in the Corinth district alone there are at least twenty rural pastors whose average salary is less than $600. Why pamper the few and starve the many? What would Jesus do?

The North Mississippi Conference was organized to serve the people of North Mississippi and not to furnish a few high-salaried jobs for the men who supervise the work of their respective districts. There is no common sense, business sense, or religious sense in paying six men tip-top salaries for doing what three or four men could do. We should either drop some districts or cut salaries.

Economists tell us we will probably face a bankrupt world when the present war is over. A world in which we will have to use our very best efforts, our very best judgment and our very best economy to survive. So why not begin now to shape the affairs of our conference to face and serve this matter-of-fact world of the post-war period?

Probably a good majority of our conference members favor changing this fall to the conference-wide plan of paying district superintendents.

The number of charges in our districts at present varies from 21 in the Greenville to 34 in the Corinth district. Bro. Ward has about one-eighth and Bro. Lott about one-fifth of all the charges in the conference. Our present districts are not formed to divide the work of the conference, but to divide the total salaries of the pastors of the conference, so that each district superintendent will have about the same total of pastors' salaries to base his salary on.

If we change to the new, or conference plan, then the work can be divided equally among the district superintendents and the conference can fix the salaries just as it sees fit.

Personally, I much prefer the conference plan, as our Annual Conference is much more likely to give the matter of salaries for the district superintendents due consideration than the district stewards are.

Though we have had this new plan in the South only four years, yet many of our annual conferences have already adopted it.

Last fall the North Alabama Conference changed to the new plan with a saving of $11,000, or about $1,000 to the district. The Florida Conference has made the most marked advance, in recent years, of all our Southern conferences. When it met in June, 1940, it had ten district superintendents and paid them under the old, or district, plan 11 1-3 per cent of the pastors' salaries. Since June, 1940, this same Florida Conference has dropped three districts, changed to the new plan for paying district superintendents, and makes a conference-wide assessment of only 8 per cent to pay all district superintendents. By the way, these seven districts average 39 charges. I wonder if North Mississippi will ever wake up, or will she merely turn on the other side and dream some more?

Below is a list of Southern conferences that have already adopted the conference plan for paying district superintendents:

Florida, Louisiana, North Carolina, Western North Carolina, West Virginia, Texas, Southwest Texas, Central Texas, Tennessee, Little Rock, North Arkansas, East Oklahoma, West Oklahoma, North Alabama. No doubt others will change this fall.

The average cost of all the district superintendents in all the annual conferences of the United States is about 8 per cent of all the pastors' salaries. There is no good reason under heaven why the North Mississippi Conference should pay more.

The table below shows what the progressive conferences in different sections of our country are paying district superintendents:

Name of Conference	Number of Districts	Charges per District	Percentage of Pastors' Salaries Paid Dist. Supts.
Philadelphia	4	80 1-4	4.6
Newark	3	79 2-3	4.8
Troy	4	71 -	5
Michigan	5	43 1-3	6
Minnesota	3	63	6.8
Colorado	3	55 1-3	5
California	5	54	5.4
Southern California	5	59	5
West Virginia	11	42 7-11	9
Florida	7	39	8
Western N. C.	11	35 5-11	8
North Carolina	7	34 5-7	6.75
(North Mississippi)	6	27 2-3	11—

You will note that the last four conferences in this table, just above North Mississippi, are among our most progressive in the South. Yet, when compared with the others in the table, they show too many districts and too few charges per district; also that the cost of district superintendents is higher. However, these four are far, far ahead of North Mississippi.

Why can't we all forget self-interest for once and work for the well-being of our conference as a whole? What would Jesus do?

THE AMERICAN EAGLE

Soaring high in the sky or swooping earthward like a winged thunderbolt, the American bald eagle well deserves the exalted honor accorded him in 1782 when he became the national emblem of the United States of America. Its extraordinary power of sight, the wild majesty of its appearance, and the picturesque grandeur of the scenery in which it loves to build its aerie, have made the eagle the universal emblem of might and courage from the most ancient times.

Eagles of virtually all species, contrary to the belief of many individuals, are not cruel, wanton aerial killers. Being birds of prey they naturally—as does every living creature—try to appease the demands of their appetite, which actually is far from voracious.

In the words of John Burroughs, the great American naturalist, the eagle "draws great lines across the sky; he sees the forests like a carpet beneath him; he sees the hills and valleys as folds and wrinkles in a many-colored tapestry; he sees the river as a belt connecting remote horizons. We climbed mountain peaks to get a glimpse of the spectacle that is hourly spread out beneath him."

—Our Dumb Animals.

CONFERENCE NEWS AND PERSONALS

Rev. C. A. Parks writes that the World Communion Day Service at New Albany. Miss., registered another good day. The special offering amounted to more than $200.

Rev. E. M. Sharp, pastor at Hernando. Miss., reports that he is closing the year in a good way, everything is in full, and all are happy.

Mrs. Stewart A. Martin, formerly of Morton, Miss., writes that due to "Army orders" her address has been changed from Dadesville, Alabama, to 2238 West Beach, Biloxi, Miss.

Rev. J. H. Lewis, writing from Winnfield, La., says that he has been in ill health this year. We are glad to know that the Advocate has furnished him a measure of pleasure and help in the days of his illness.

The editor appreciates a letter from Mr. C. G. Boyett, Vaiden, Miss., expressing appreciation of the Advocate in his home. We knew his sainted father in the years gone by and we can well understand his devotion to the New Orleans Christian Advocate.

Rev. J. L. Neill, district superintendent of the Meridian district, says that they have many things to be thankful for in the work of the district. The men have been cooperative and progressive in their work and will bring to Conference fine reports.

Rev. R. C. Mayo, pastor at Woodland, Miss., reports repairs on the parsonage amounting to $215 and that he is hoping for a good report in all matters when Conference shall convene at Louisville on November 4.

The Advocate appreciates a letter from Miss Louise Law, Greenville, Miss., in which she expresses her appreciation of the paper, and her regret at missing an issue. The paper which she missed has gone forward to her address.

Dr. D. B. Raulins, district superintendent, says of Bro. E. W. Day, "He has done a good job for the Advocate and has made a great year of it on his charge." To that we would add that we have never known a more faithful worker.

Rev. A. R. Hoffpauir called at our office in our absence and reported the death of his sister, Mrs. Rollie J. Heintz, of Reeves, La., on Wednesday, October 7. Bro. Hoffpauir had just returned from the funeral and his sorrow will be a matter of interest to many friends throughout the Conference.

Mrs. J. D. Newsom, widow of the late Rev. J. D. Newsom of the North Mississippi Conference, died in the Old Ladies' Home, Jackson, Miss., recently. Mrs. Newsom had gotten to be very old and needed much more care than she was able to have. Her going was therefore a blessing to her.

Rev. J. C. Price, Pioneer, La., asks the change of his paper to Rt. 1, Box 5, Pelican, La., which we take to mean that he will make his home at that address following the next session of the Conference when he will be automatically retired. Men of the type of Bro. Price will be greatly missed from the ministerial ranks. He is a man of sound Christian experience and true to his convictions.

Lieutenant and Mrs. F. Herman Ahrens, of New Orleans, announce the marriage of their daughter, Patricia Elizabeth, to Lieutenant Oliver Lyons Clark, Jr., on Thursday, September 24, 1942. The marriage was solemnized at Big Springs, Texas. The bride is a granddaughter of Mrs. Ahrens and the late Henry H. Ahrens. The groom is a son of Mr. Oliver Clark and a grandson of Mrs. Lewis S. Clark, both of New Orleans.

Col. J. H. Johnson, treasurer of the North Mississippi Conference, informs us that he has written Rev. J. D. Wroten, chairman of the Budget Commission, tendering his resignation as treasurer of the Conference, effective at the closing of the business of the Conference year. Bro. Johnson, who recently spent some time in a Memphis hospital, has not yet been able to leave the house except to sit in the sun in his yard for about half an hour in good weather.

A DAILY PRAYER IN WAR-TIME

For National Unity

Next to Thyself and to our homes, Thou hast taught us, O Lord of life, to be loyal to our country. We are grateful for the evidence on every hand that our people have been true to this Divine leading. Our prayer today is that true patriotism may glow brightly in every breast. Forbid that any lesser loyalties—as of partisanship, local interest or personal advantage—should ever impair this great unity in loyalty. Open our eyes to see the fidelity of our neighbors to the same sacred Cause that engrosses us. Deliver us from distrust and criticism one of another. Baptize us all with a veritable passion for our Country; so that for her dear sake we shall be willing to make any sacrifice, endure any hardship, render any service that this war may require. In the fires of holy zeal for the land we love may every unworthy, petty, personal and partisan feeling be consumed; so that as one people, obedient to our Lord, we may march forward to victory and to the new day. Amen.—W. T. E.

The city-wide training school in New Orleans last week was a very successful occasion. One hundred and twenty-six credits were given and two hundred and twenty-eight persons were enrolled. The instructors for the seven courses were Mrs. J. C. Burrow, Columbia, Miss.; Mrs. C. W. Kent, Waxahachie, Texas; Rev. Paul O. Cardwell, Dallas, Texas; Rev. Fred R. Harrison, Little Rock, Ark.; Mrs. J. W. Mills, Beaumont, Texas; Dr. O. W. Moerner, Nashville, Tenn., and Dr. Neil Hart, Pine Bluff, Ark.

HORN LAKE CHURCH DEDICATION

Dear Dr. Duren: The Horn Lake Methodist Church will be dedicated on Sunday, Oct. 25, at 8 p.m., by Bishop W. W. Peele. We extend a cordial invitation to all former pastors and district superintendents to attend.

N. N. MAXEY.

REV. AND MRS. W. J. FERGUSON HAVE NARROW ESCAPE

Rev. and Mrs. W. J. Ferguson escaped death by a very narrow margin on Saturday afternoon before Home-Coming Day at Beauregard, Miss., when he was the preacher at his home church. When crossing the tracks of the Illinois Central Railway, the Panama Limited struck the front part of the Ferguson car and knocked it about ten feet. Mrs. Ferguson jumped to safety and escaped with minor bruises, but Bro. Ferguson suffered two fractured ribs. Bro. Ferguson writes that otherwise it was a perfect day and a great occasion.

DEDICATION OF LACOMBE METHODIST CHURCH

The fourth quarterly conference and dedication services were held at Lacombe Methodist Church on October 4. There was a large crowd and Dr. W. L. Doss, Jr., the district superintendent, brought an inspiring message.

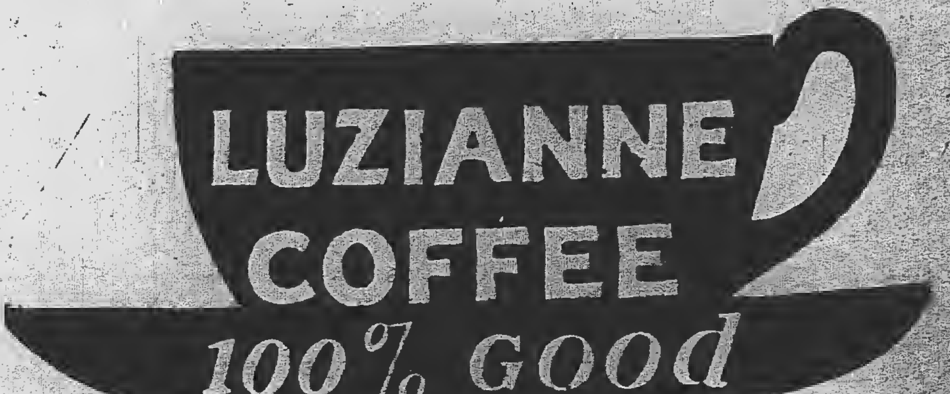
The church was built years ago, but was never quite finished. This year, by hard work and some persuasion from our pastor, we painted the inside of the church, secured new pews, put up a cross on the outside of the church, and bought new hymnbooks. With only a small contribution from us, the American Bible Society sent us a beautiful pulpit Bible. We have had a good year, with everything paid in full. May God bless Bro. Van Valkenburgh for the great things he has done for the Church.

MRS. LUTHER D. MORAN.

DR. SEREX APPRECIATED

Whereas, Dr. A. M. Serex has served the six years allotted to the district superintendency by the Discipline of the Methodist Church, and will, at the approaching session of the Louisiana Annual Conference, be assigned to some other field of labor; and

Whereas, Dr. Serex has manifested a



splendid interest in the Cedar Grove Methodist church, by giving generously of his time, talents and means toward the planning, erection and debt retirement on our new church building; therefore, be it

Resolved by the quarterly conference of the Cedar Grove Methodist church, in session the 12th day of October, 1942, that we express to Dr. Serex our deepest thanks and appreciation for his efforts in behalf of our church; and be it further

Resolved, that we assure Dr. Serex of our continued interest in his labors in other fields, and of our prayers for him and his work; and be it still further

Resolved, that a copy of these resolutions be sent to the New Orleans Christian Advocate for publication, a copy be given to Dr. Serex, and a copy be made a part of the minutes of this quarterly conference.

Signed: Mrs. F. L. Neeson, C. E. Bloxom, A. G. Orr, Clarence Pope, Wm. P. Callahan, Jr.; W. P. Roberts, L. E. Douglas, J. H. Daily, J. D. Garrison, A. G. McCary, D. M. Stovall, T. C. Moore, C. E. McGowan, A. T. Bunn, Mrs. N. L. Hudson.

The above resolution was adopted by a unanimous vote by the quarterly conference and Dr. Serex was presented with a gift by the members of the Cedar Grove Methodist church.

SECRETARY.

SOME MATTERS OF THE NORTH MISSISSIPPI CONFERENCE

Pastor's Report. The pastors will please follow carefully the directions contained in the mimeographed sheet given them with the report blanks. In the matter of the twenty per cent to be reported for support of mission preachers, you will want to be careful to report this in the place indicated along with the other salaries, but deduct that amount as an item reported twice. For instance, if your charge paid $500 to General and Conference Benevolences you will report that amount, with $100 reported for support of mission preachers and deducting the $100 as reported twice.

Registration of Attendance. In accordance with the direction of last conference, we have worked out a plan for the registration of all delegates. You can secure a registration card at the time when you report for entertainment, or if you are late arriving, at the door of the auditorium. You will fill out the card, and these cards will be received upon call at the first session of the conference. Those who arrive later than the first session will report their attendance by turning in the card at the desk of the secretary.

Treasurers of Boards. If the treasurer of each board or agency handling funds will bring or send his books to conference they can be turned over to the auditor immediately. This will enable the auditor to prepare his report and have it in the hands of the printer and not delay the publication of the Journal.

Funds. Send the offering taken on World-wide Communion Sunday for the Fellowship of Suffering and Service to J. H. Johnson, treasurer, Clarksdale, Miss.

R. G. LORD, Secretary.

CLERGY RATES

Changes governing the use of railroad clergy certificates have been announced by the Rev. W. M. Cassetty, Jr., executive secretary of the Methodist Transportation Bureau, as including the following:

Clergy coach rates in the Southeast, West and Southwest (the only sections in which they were effective) were discontinued September 1.

Coach rates were made uniform throughout the United States at 2.2 cents per mile, effective October 1. This means an increase from 1.5 cents per mile in the Southeast, West and Southwest.

Round-trip coaches carry a ten per cent reduction from one-way tickets and are good for 90 days instead of 15 days as heretofore.

The round-trip 30-day limit first class fare has been discontinued, its place being taken by a 90-day limit round-trip ticket at a slight increase in cost.

Dr. Cassetty recommends that all holders of clergy certificates purchase regular first class clergy tickets instead of coach tickets, even when coach service is desired. The cost of coach tickets is approximately 2.2 cents per mile, while the cost of first class tickets purchased with clergy certificates is only 1.6 cents per mile.

A new regulation regarding reservations for Pullman and coach space on streamlined trains requires that tickets must be purchased before five o'clock of the day following the making of the reservation.

The railroads have expressed appreciation for the cooperation which Methodist Church officials have given and solicit their continued assistance, especially during the approaching holiday season, Dr. Cassetty reports.

RESOLUTION OF APPRECIATION

Whereas, Brother C. J. T. Cotten is completing his second year as pastor of the Gonzales charge:

Whereas, the people of the Gonzales charge have been very much pleased with his satisfactory and highly esteemed work, which has made splendid progress under his capable leadership; therefore, be it

Resolved, that the members of the Gonzales charge, in writing, Sept. 25, 1942, express their appreciation of Bro. Cotten as a most satisfactory and efficient leader, and request most sincerely of Bishop A. Frank Smith and Rev. W. L. Doss that he be returned to the Gonzales charge for another year.

Signed by members of: Faithful Church, Maurepas Church, New River Church, Meadows Chapel Church.

BUCATUNNA CHURCH DEDICATED

On March 29, 1940, two dark clouds hovered over the little town of Bucatunna. One came in the form of death and carried with it two members of the same family. They were Mr. J. McWillie Powe and his sister, Miss Lizzie Powe. In the passing of these two, the Bucatunna Methodist church lost two devoted and substantial members. With all heads bent in sorrow, the people left the little family cemetery and went back to their homes, wondering how they could again picture a normal service in the local church without the presence of the ones who had always played so great a part in the total church program.

Before nightfall the other dark cloud in the form of a tornado, made up in the southwest, and in the twinkle of an eye, like a great monster, it pounced upon the sorrowing town and carried with it several homes and the Methodist church. All hope was now buried in a mass of wreck and ruin. It was believed by all that the rebuilding of another church was out of the question. But one thing we forgot—Methodism is not a single local unit, but a brotherhood. From surrounding sister churches there came liberal contributions in every mail, with a note attached, "We are sympathetic in your misfortune, and we want to help." The Board of Missions and Church Extension sent a sum of five hundred dollars; and soon there had accumulated a building fund of approximately one thousand dollars. The people took new hope, broke the ground, laid the foundation, and constructed a building that has become a credit to the community, the Church, and the state, valued at about $2,500.

On September 27, 1942, Dr. B. L. Sutherland, superintendent of the Hattiesburg district, came to Bucatunna with the expressed purpose of dedicating this fine new building, which had been completed, furnished, and paid in full. All the churches of the charge were invited to the service, and the house was full when Dr. Sutherland preached a great and provocative dedicatorial sermon from the noted text, "Thou art Peter, and upon this rock I build my church." During this hour the dark clouds were rolled back, and rays of sunlight came into every heart, bringing with it a new joy, a new hope, a new courage, and a new zeal.

The people of the Bucatunna Methodist church wish to express their deep appreciation to everyone who had a part in making this new building possible. Your sympathetic expressions of kindness and your liberal, sacrificial gifts made us realize the true spirit of Methodism. Our prayer is that God may bless you, and help us not to betray the confidence and faith around which our church is built.

A. L. MEADOWS.

RESOLUTIONS OF RESPECT

(Passed by the Fourth Quarterly Conference of Flora and Bentonia Charge, October 4th, 1942.)

Whereas, in the providence of God, our good brother and co-worker, William T. Harris, has been removed from us by death; and

Whereas, he was a faithful and loyal member of the Board of Stewards of the Flora Methodist church, and always was found in his place at all services at church, notwithstanding the fact for the past two years he was a great sufferer physically, and we shall miss him, for we feel that in his going we have suffered a great loss; therefore be it

Resolved, by Fourth Quarterly Conference of the Flora and Bentonia charge,

First, that we deeply deplore Brother Harris' death.

Second, that we cherish his charitable spirit; he never judged or criticized anyone.

Third, that we extend to the bereaved family our earnest prayers and deepest Christian sympathy in the great loss of a true and loyal husband and noble and unselfish father.

Fourth, that a copy of these resolutions be sent to the family, a copy be sent to the New Orleans Christian Advocate, and same be spread upon the minutes of this Quarterly Conference.

Signed:

W. J. FERGUSON,
C. W. FLOYD,
Committee.

PERSONAL NOTES AND INCIDENTS

Rev. C. B. Powell, pastor at Melville, La., reports the baptism of three children on Sunday morning, October 11, and a fine service in every way.

Mrs. Jack H. Midyett, wife of the Methodist pastor at Rayville, La., is a patient at Touro Infirmary, New Orleans. We trust that she may soon be able to return to her home and work.

Rev. L. H. Floyd, pastor at Tyro, Miss., writing under date of Oct. 16, says: "We are ready for Conference today. Everything in full." No one but a pastor understands the feeling of comfort occasioned by such a state of affairs.

Rev. H. D. Marlin, pastor at Hammond, La., carried in his calendar of October 11 notice of the death of Mrs. A. A. Graham, a much-beloved member of the Methodist Church at Hammond. She is survived by one son, Kenneth Graham, of New Orleans. An extended notice of her death appeared in the Hammond Vindicator also.

Rev. Porter M. Caraway writes that Mangum Memorial church in Shreveport is prepared to pay in full a month before Conference, and he expects to have the new educational building practically completed by the time of the convening of the Conference in New Orleans. Bro. Caraway has led his people in a year's work of which both he and his people may be justly proud.

A letter from Dr. J. R. Countiss brings us news of the death of Prof. John C. Herbert who for 53 years had been a member of the faculty of Mississippi State College. He was from Holmes County, Mississippi, a life-long Methodist, and for many years an official in the church and a teacher in the Church School. He was a man of high character, and worthy attainment, and he will be greatly missed.

Rev. M. E. Scott, pastor at Eupora, Miss., writes us concerning the death of his mother, Mrs. N. W. Scott, Hickory Flat, Miss. She was 85 years of age and her translation takes from earth one of its purer and nobler spirits. Bro. Scott is closing out a great year at Eupora with a new church building that would do credit to a city, but with the shadow of a great loss upon his heart.

NORTH MISSISSIPPI CONFERENCE COMMITTEE ON CONFERENCE RELATIONS

Please announce in the Advocate that the North Mississippi Conference Committee on Conference Relations and Ministerial Qualifications is called to meet in the Methodist church at Louisville on Wednesday, November 4, at 3 p.m. All preachers seeking admission on trial and others who are to appear before this committee are requested to come at the hour named above.

A. Y. BROWN,
Chairman of the Committee.

MER ROUGE AND COLLINSTON CHARGE

Dear Dr. Duren: I want to give you a little report on the Collinston-Mer Rouge charge. Both churches have paid off their debts this month. The new church at Collinston with the improvements on the educational building amounted to $13,000. The new educational building at Mer Rouge with the pipe organ, pews, and painted windows, amounted to $12,000. Neither of the buildings is over two years old. The budget is in fine shape and we will have a 100% report with a nice balance in the treasury. The pastor's salary has been increased in the last two years from $1,750 to $2,300. The Boards have set a minimum of $2,500 for the pastor's salary for next year. We have tried not to neglect the evangelistic work as we went along, for in these two years we have added one hundred and two members to this charge. Ninety joined by profession of faith and eighteen by letter. The pastor wants to return and is planning to return for another year. Bishop Smith is to dedicate the two new churches early in 1943. The exact date is to be set later for the services.

A. C. LAWTON, Pastor.

LOUISIANA CONFERENCE ENTERTAINMENT

Dear Dr. Duren: Please publish the accompanying letter from Dr. Dana Dawson, who is chairman of the Committee on Conference Entertainment. The local committee failed to make clear their plan of entertainment adopted at the Conference session in Shreveport last year. This letter clears it up.

ELMER C. GUNN.

Letter of Dr. Dawson

In the October 15th issue of the New Orleans Christian Advocate I note the articles on Conference Entertainment signed by Dr. Holmes, Melbert, and yourself.

In the second paragraph of the article occur these words: "At its session in 1941, the Conference voted that all the preachers and delegates pay their own entertainment expenses."

On page 44 of the Conference Journal of 1941, the second paragraph in the report of the Committee on Conference Entertainment reads: "That the local church defray the expenses of the pastor and lay delegates to and during the Annual Conference."

I am afraid some of the preachers may be embarrassed unless a correction is made. You will know best how to proceed.

DANA DAWSON.

ATTENTION MISSISSIPPI CONFERENCE PASTORS!

Please mail Tables I and II to me by November 3. Be sure your membership is correctly reported. Check all your additions and subtractions.

If any of the new preachers are uncertain about how to make out these reports ask some of the brethren to help you.

Bring Table III to the auditors on the first afternoon of the Conference.

On Table III use line 12 to report all benevolences of a general nature not included in line 11. (For instance, amounts sent to the Methodist Committee for Oversea Relief and the Methodist Commission on Camp Activities and Chaplains, and other). If any of the funds reported on line 12 have gone through the Conference Treasurer's hands please write "to Conf. Treas. $000" somewhere on the line so the auditors can check your report without calling you from the Conference floor,

Use line 13 to report amount sent to the Chaplain at the Sanitorium.

Use line 32 to report amount sent to the Memorial Mercy Home-Hospital.

Use line 35 for District Work Paid.

Please help the Statistical Committee by sending Tables I and II by November 3, and the Auditors by turning in Table III on the first afternoon of the Conference.

A. W. WILSON.
Washington, Miss.

EIGHT MINISTERS TO RETIRE IN NORTH MISSISSIPPI

Dear Dr. Duren: The 1942 Annual Conferences throughout the church will be historic. Our own Conference at Louisville, Miss., in November as one of these will be known as a Retirement Conference, when according to the law of the church, the largest number of our men in any one year will retire from active service.

The eight men who have reached the age limit and the widows of the two who have been translated to the Church Triumphant will make ten additional members to our Conference Claimant Group.

The pensioning of our superannuates will not be considered a burden, but a privilege. Yet it is a responsibility that must be met. The active years in the conference amount to 375, and this means that the conference must provide an additional $4,438.00 assessment or lower the pension allotment. We do not believe that a single man in the conference would vote to lower the pension allotment. The percentage will have to be made 9% instead of 7%.

Some conferences have an assessment of twice and more than this amount. It has been said that there has never been so much cash money in the hands of the church as at this time. It would be a reflection on the North Mississippi Conference to reduce the pension at this time of the high cost of living. May we do the generous thing, that which is worthy of us.

J. H. HOLDER,
Chairman, Superannuate Board,
North Mississippi Conference.

TOO MANY DISTRICTS AGAIN

Brother Reynold's article in the Advocate of October 15th certainly challenges the business efficiency of our conference organization as relating to the number of districts. And nobody who knows Bro. Reynolds and his liberality, his interest in and his loyalty to his Church, can accuse him of taking this position because the office of district superintendent is closed to laymen. Brother Reynolds has no ax to grind except the ax of efficiency and economy. He is a good business man, successful in his own affairs, and is giving some mighty good counsel to the Church.

I recall a year ago at Greenville that Bro. Reynolds had introduced at conference a resolution calling for the reduction of the number of districts from six to five, to become effective at the beginning of the next year. And he produced figures to show that while Corinth district is in the hills and has perhaps the highways least favorable, the Corinth district superintendent already serves 35 charges, which is slightly more than one-fifth of the 169 charges in the conference. And he contended that if four other superintendents should take as many as Corinth is already serving, we would have need for only five disricts, and that this would in no way impair the efficiency of our organization nor slow up the progress of the church.

And Brother Reynolds showed that while Corinth district is assessed an amount equal to 11% of pastor's salary for the district superintendent (and some districts are higher than that, I believe), a conference-wide assessment of 9% would pay five district superintendents a little more than we have been paying per man. The result would be a saving in overhead to the conference of about four thousand dollars per year. He quoted figures from the Conference Journals of 1938, 1939 and 1940 and showed that this would have saved $11,874 for these three years, or that we could have had that much additional money for such things as supplementing underpaid pastors' salaries, etc.

But you who were at Greenville a year ago may recall that in spite of Brother Reynold's convincing figures, one pastor got up and moved that the number of districts be increased from six to seven! Another pastor got up and said in substance, "I am opposed to the idea of trying to increase sales by taking off some of the salesmen." And a few other pastors yelled lusty "Amens." The resolution lost.

Most of us laymen are handicapped in debate on the floor of the conference because we are not trained speakers. We are especially handicapped if the opposite side happens to be represented by a pastor eloquent enough to be a candidate for district superintendent; but even though we could not properly present the matter, we could see the fallacy of the good brother's anoalgy with reference to increasing sales by taking off salesmen. What Brother Reynolds sought to do was to take one of the salesmanagers and increase sales by putting him on the producing end of the business.

Brother Reynolds "has something" here. In addition to the economy he has mentioned I might suggest a saving in the upkeep, such as repairs, insurance, etc., of unnecessary district property.

W. R. McCORMACK.

Corinth, Miss.

ANNUAL REPORT OF CHAPLAIN VAUGHAN

The first seven months of my report for the conference year 1941-42, will be incorporated in the annual report of Rev. Don O'Connor for the Decatur-Hickory charge. I never served any charge where I was happier in my work or where I felt that I was able to do more good.

After prayerful consideration of the call of my Church to go into the chaplaincy, I took my oath of office and entered the U. S. Army as chaplain on last June 1st. I came in with some anxiety as to how I would fit into the scheme of things. This is an admission of some lack of faith, for I did feel that God was leading me to take this step. I have never regretted my choice for one moment since.

The first two weeks I spent in training at Fort Benjamin Harrison, near Indianapolis, Ind., and then was sent to Camp Carson, Colo. I was the first chaplain to arrive at camp headquarters. I found a cadre of officers and men in a not yet completed camp. No one knew the answers to any of my questions for the first few days. Not a single chapel had been built. However, before the first Sunday following my arrival I secured (really appropriated) the use of an unused mess hall and announced services for Sunday.

The station complement chapel was completed about the first of August, and we have a beautiful place indeed in which to worship. We have office space for our various duties in the chapel. I was made Post Chaplain (or Camp Chaplain, as it is called here), and Chaplain Clune, a Catholic, was assigned to work with me. He is a very fine man and we have no conflicts in our plan of work at all. I am very fortunate to have "Father" Clune with me as Assistant Camp Chaplain.

I soon needed a clerk, and asked the proper authorities for one. The chaplain is permitted to make this choice and I chose an American-born Japanese named Norihiko Sekino. "Nori" has proven himself to be efficient, courteous, and trustworthy in every way. He is from Los Angeles.

In July I was appointed Army Emergency Relief Officer for all of Camp Carson. This required the services of another clerk, and Corporal William W. Martin was assigned for A. E. R. Recorder. We lend (or grant) money to soldiers who are in financial distress, and who can not get help from the Red Cross. This is a big job and getting bigger every week. Just this morning a man from Arkansas was here, explaining that he had not been home in two years, that he had been sending his money to help his invalid father and to send his sisters to school. As he talked to me he choked up with tears. He was afraid that I could not lend him the money. I was very happy to be able to help him. We handle thousands of dollars every month.

I have been asked to serve also as Dependency Employment Officer. This work requires the services of another clerk. I was assigned Private Robert Olson, a Baptist minister from Minnesota. Besides finding jobs for the wives of enlisted men, he also has preached for me, assisted in the Sacrament of the Lord's Supper, and the baptism of an infant.

It has become necessary for me and my clerks to learn the A. R.'s (Army Regulations or Laws), as many unit commanders send their men to me who are in difficulty of one kind or another.

Private John M. Gallagher, from Pillsbury, Penn., drives my staff car. I send him to Colorado Springs to bring a Miss Carrington out to Camp Carson, who teaches the illiterates here at camp to read and write. These five—Sekino, Martin, Olson, Gallagher, and Miss Carrington—make up my "crew" here, and all are busy.

When I hear men from the Philippine Islands, and from Pearl Harbor, talk about their experiences, my desire increases to go with the men to the combat area where our men are suffering and dying. Last month a questionnaire from Washington was sent to every officer, asking them if they desired foreign service. I wrote that I would be glad to go with our men to any place in the world.

My family is with me now and we reside at 818 North Nevada Ave., Colorado Springs, Colo. We would be happy to hear from all of our friends.

This work has been a wonderful experience for me in every way. A man just dropped in while I am writing, asking me for help. I am very happy to be in a position to help so many people.

FEATHERSTUN VAUGHAN,
Camp Chaplain.
Camp Carson, Colorado.

Where is the wisdom of rejecting what is revealed because we do not understand what is not revealed?—John Wesley.

"TO OUR SOLDIERS"

By Walter T. Rogers

From Greenland's icy mountains to Australia's sunny clime,
The boys from the U. S. A. are marching with a courage that's sublime.
You'll find them in the air above or beneath the rolling deep,
Or perched upon the mighty tank or riding the jumping jeep.

We honor you, our soldiers, our sailors, Coast Guard and Marines;
We honor you, our airmen and those who man the mighty submarine,
We honor you, the paratrooper and the ground crew for the plane.
We honor the men of every rank who bear the soldier's name.

We trust in you, our gallant sons, until the victory's won,
And praise you for the sacrifice you make to SET the Rising Sun,
And forever banish from this earth the Dictator, the impish fool,
And turn back to men of worth who can live by the golden rule.

You cannot make this fight alone; there's work for all to do,
To give you tanks and guns and planes of which there are too few,
To give you ships and submarines and plenty good, wholesome food;
To clothe you well and warm and put you in a fighting mood.

We say to you, our gallant sons, with a prayer from every heart,
We'll back you up in every move and do a civilian's part.
We'll plow the fields, produce the food, and gather up the scrap;
We'll buy the bonds, we'll eat less food until you beat the Japs.

We honor you, we salute you, sons, wherever you may be,
We know the sacrifice you make to keep our country free.
'Tis your undying love for home, country, your kith and kin,
So here's our pledge to back you up until the bitter end.

Then altogether we must march to do the job at hand,
For divided we must fall, but united we will stand,
And keep the freedom dearly bought on blood-stained battle field
By our worthy noble forefathers, as an everlasting shield.

New Albany, Miss.

Smith: "Is your wife economical?"
Jones: "Sometimes. She used only thirty candles on her fortieth birthday cake."—Ex.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Mid all the traffic of the ways—
Turmoils without, within—
Make in my heart a quiet place
And come and dwell therein:

"A little place of mystic grace,
Of self and sin swept bare,
Where I may look upon Thy face,
And talk with Thee in prayer."

John Oxenham.

* * *

Week of Prayer and Self-denial

These are busy days, but never was there a time when we so needed to draw apart and spend a day in quiet meditation and communion with God.

Because of many conditions, it may be that some societies cannot have three meetings during the Week of Prayer and Self-denial, but plans may be made to use most of the material.

We know of a society which plans to use one entire day. The morning hours will be used for the "Worship Service for a Retreat," the room made attractive with flowers and possibly an arrangement of a picture of Christ, similar to that used at our conference retreat at Hinds Junior College.

At noon each woman will eat the few sandwiches which she has brought and a committee will serve a drink—no conversation.

Immediately after lunch four women will present the projects to which our offering will be directed.

The service will be closed with the worship, using parts of the two provided in "Worship and Program Materials."

The little gift boxes will go home with the women to receive their gifts of sacrifice until December 15th, when they will be brought back to the society to be opened.

* * *

Latin American Missions

Are you watching the progress of the reaction following the cancellation by the United States of Argentina's credit with the Export-Import Bank? Also, of the protests filed by Argentina and Chile following the statement of Sumner Welles?

These will be the very latest in "problems" for your discussion.

The Co-ordinator of Inter-American Affairs is highly recommending a translation of the novel, "The Knight of El Dorado," Senor Arcineigas. It is a fictional biography and the author is absorbed with the question of what motives impelled the conquerors of the Americas to perform unbelievable feats and go through their fantastic ordeals. It is priced at $3, from Viking Press, 18 E. 48th Street, New York, N. Y. You may find it in your library.

Don't Neglect Slipping
FALSE TEETH
Do false teeth drop slip or wobble when you talk, eat, laugh, or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.

Have you read "Making Friends of Neighbors,'" by Dorothy Thompson, in the February, 1942, "Ladies' Home Journal?"

* * *

Mississippi Goes Back

Each year since 1938 we have looked with pride at the map of the United States, showing Mississippi free from the blot of lynching, but when the 1942 map appears we will be black again because of the lynching of two 14-year-old Negro boys in Clarke County on the 11th.

Perhaps we had become too confident—we felt that we had created an opinion against lynching and that our officers would see that they did not have a chance of occurring.

It is too late to prevent the one in Clark County, but not too late to work for the prevention of another one. We must cooperate with our officers and help them to see the danger.

* * *

Remember "Dangerous Opportunity?"

Remember when we studied "Dangerous Opportunity" we learned how the Chinese resent our "extra-territorial rights?"

From the Memphis Commercial-Appeal we quote:

"In somewhat of the nature of an anniversary gift, great Britain and the United States have decided to abolish, through treaty, the system of extra-territorial rights they have so long enjoyed in China, and thus that member of the United Nations family achieves an objective toward which she has been striving ever since the republic was founded 31 years ago.

"No nation which has been compelled to grant extra-territoriality to another could ever be considered wholly free, and the possession of those rights in China by Great Britain and the United States has been the cause of more frictions and misunderstandings than any other one thing.

"The chief rights held by the United States under the system was that of American nationals to hold land leases in perpetuity and that of maintaining courts wherein American nationals were tried under processes of American law rather than under the country in which they were living. The injustice of that is clearly recognizable, for it is a common principle of international law that justice shall be administered according to the processes of the country wherein the offender lives and makes his living and not those of the country of origin. It would be just as fair for China to demand the rights to maintain Chinese courts in this country for the trial of her nationals. . . ."

"When extra-territoriality is abolished a sharp thorn will have been removed from the flesh of a sensitive people whose concept of freedom is just as high as our own."

Madame Chiang Kai-shek has said: "The West must revise its ideas about the East; we in China must reciprocate. In the world family we are going to create, there must be no thought of superior or inferior. We must be equal men and women of all ages pressing forward to a great ideal."

Zone Four Holds Meeting at Birthplace

The fourth quarter's meeting of Zone Four, Jackson District, was held at Ellison church, with Mrs. S. H. Wood presiding, and Rev. J. H. Grice leading the devotional.

During the morning session splendid reports were given by the societies represented and Mrs. Upton, of the Yazoo City W. S. C. S., presented detailed and concrete helps for the study of Latin American Missions.

A memoriail service for two greatly loved members of the Vaughan society, Mrs. Mary Henderson and Mrs. Jessie Smith, was led by Mrs. Will Ewing.

Mrs. A. S. Byrd presented the work of our three conference institutions and the obligation of our society to them.

Mrs. Byrd also told of the organization in the Ellison church, twenty years ago, of the zone. Feeling the need for new inspiration, several neighboring societies were asked to meet in an all-day "get-together" and as guest speakers Mrs. A. F. Watkins, of Yazoo City, and Mrs. Maxwell, of Pickens, were present. Mrs. Mollie Brister presided. The next year a similar meeting was held at Benton, and Mrs. Will Ewing was named as the chairman. Several of the women who were at the first meeting were present at the recent meeting of Zone Four.

Appreciation was expressed for Mrs. Wood, who has completed her two years as zone leader, and Mrs. W. D. Mansell, of Camden, was elected.

After a talk on Stewardship by Mrs. Ruby, of Yazoo City, the meeting closed with an impressive candle-lighting consecration service.

* * *

Miss Barnwell Visits Mississippi

During the past week, Miss Mary Lou Barnwell, of New York City, Executive Secretary of Urban Work for the Woman's Division of Christian Service, was in Mississippi and visited our institutions in Biloxi and Meridian.

* * *

No Jurisdiction Meeting

Mrs. D. L. St. John, secretary of Organization and Promotion of the Southeastern Jurisdiction, has returned from the meeting of the Executive Committee, held in Atlanta, Georgia. She states that the Committee voted to omit the 1943 meeting of the W. S. C. S. of the Jurisdiction.

We note, also, that the Christian World Mission Convocation which was to be held in Cleveland, Ohio, in December, has also been cancelled.

5000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.
GEORGE W. NOBLE, The Christian Co.
Dept. 9-G, Pontiac Bldg., Chicago, Ill.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Program of Work—October, 1942

1. Business meeting.

(a) Plan Week of Prayer—Order Offering Envelopes.

(b) Check Life Memberships.

(c) Check on Student Secretary Fund.

2. Finish Mission Study.

(a) Prepare for Children's Mission Unit through Children's secretary.

3. Send boxes of supplies to Malvina Community House, Malvina, Miss., or to ministers recommended by the district superintendent, and report values to the Conference Secretary of Supplies, Mrs. G. B. Blake, Houlka. **If money is sent, it must go to Mrs. D. M. Hall, New Albany.**

(Recently we at Malvina Community Center have been delighted over the funds being sent to the Center, for the treasury was lower than it has ever been. But we wish to remind you that the money sent as supplies must be sent first to Mrs. Hall, New Albany. She sends it on to the Center. You will readily see how Mrs. Hall's books will differ from yours if she has no record of the money you have sent in. You fail to get credit and the Conference does also).

4. Monthly program with items from the Methodist Woman.

* * *

Good News from Miss Louise Killingsworth

This is the first letter that Mathilde has had from her sister since one written last November. Because she knew that we were so interested in what was happening to Louise, Mathilde is sharing her good news with her friends. We do thank her for understanding our need for just this news. Mathilde is at Dothan, Alabama.

Shanghai, June 23, 1942.

Sister, Dear: Though I don't know whether this will get to you, I can't resist writing, since nothing has been said against it. And there couldn't be a day I would rather write to you than on my birthday, for each one I have had in the past is tied up with lovely memories of you. Rosie said at breakfast this morning she knew how much you would be thinking about me today, and I knew it, too. I just hope you have gotten enough news so that these thoughts won't be troubled ones, especially when we have gotten along so well.

None of us could ask for a better school year than we've had. We got out the last of May instead of June, because we had practically no holidays, even Christmas and New Year's day being made up on the following Saturdays. Instead of our usual winter vacation we had one week at the end of the first term and three days for China's New Year. We were good and ready for a vacation, but oh, so thankful that we could finish the year. I'm quite proud of the fact that I was not sick a single day or even part of a day. As I wrote once before, Bobbie said we had less illness in the household than she has ever known in one winter. I took cold shots in the fall and they worked fine.

You would not know Shanghai these days. Instead of buses and cars with the rickshas, there are bicycles galore, many strange varieties of "pedicars" that are real feats of workmanship, and quite a few horse carriages. How glad I am that you insisted on ordering a bicycle for me when you took mine to Soochow! It is my prize possession now. Though I have not asked anyone to put a price on it, I am sure I could get $3,000 for it. Is not that astounding? The bicycles made here, which aren't nearly as strong, are out of sight also. Many of our girls have them, some having been lucky enough to get them before the prices went so high. The fad now is to have slack suits the color of your wheel. I really do not see how people can buy clothes these days, though. I often wonder what I would do without the dress you sent me last summer. I'm glad to say it is still in good condition.

We have gotten quite well acquainted with the Methodist group that has been here waiting for the evacuation boat to leave. I do hope that you will see some of them and hear the many things they have to tell. Some of their experiences have been very thrilling. We have just heard this morning that Nina T. and Alice G. have gotten on the list and we are so pleased.

If you haven't written to Susie M. be sure and do it. My, how I would love to hear from you! I have sent Red Cross letters to you and brother and will send one next month to Sarah.

Lots and lots of love to all of you,

LOUISE.

* * *

Temperance Education Project for Mississippi Churches

Have you a share or a half share in this fine piece of work? The societies recently had letters about the need of funds for paying for the worker's salary, literature, travel expense and office help. Funds came in but never quite enough to meet all these needs. Are you sure you cannot have a part in this work? You may be surprised how quickly interested persons respond even while other calls are urgent. Let's try!

* * *

Scarritt Programs

How did your September Scarritt program come off? Did you have one? If so, how about having a report of it sent to the Advocate page?

Prior to the meeting of the Uniting Conference, Scarritt College belonged to the Methodist Episcopal Church, South; now it is owned by the United Methodist Church. Its constituency is, therefore, greatly increased, and, correspondingly, its opportunity of service.

If Scarritt is to make its contribution to the United Church, it must be better known to its enlarged constituency and must adapt its program to the enlarged need for trained workers. It is important that Scarritt should know and be known by the Methodist Church as a whole.

I shall never forget my surprise and delight. There are larger and more costly school buildings in America, but surely none more attractive, more beautiful, more artistic—Scarritt College is worthy of challenging the attention both of students of education and of all Christian people who are concerned for the spread of God's Kingdom.

THE UNDERSTANDING HEART

By Mrs. Irvin Rowland

"On the lips of him who hath understanding, wisdom is found."

Wisdom of speech is a very great virtue—not that which we call worldly wisdom or that which is only surface deep, but the true wisdom that comes from an understanding heart. We marvel at the sacrifice and sufferings that Jesus bore, but by putting himself in man's place he came fully to understand man's trials and temptations. Thus, his power of sympathy reaches out to all of humanity. He came in contact with man's pitfalls but was conqueror over every one; therefore, the inspiration to us, that we, through him, can also be victorious.

Our words unwittingly reveal the depth of understanding in our hearts. Harsh, unkind and thoughtless words are like knives that cut into the beautiful pattern of friendship. They breed distrust and doubt as to the sincerity of the person. Then, sometimes, words reveal the fear and loneliness of the human heart. Always we should remember that we, too, have spoken hastily, unwisely, judged too quickly, suspected innocent ones. How can we understand others if we cannot understand our own outbursts and clumsy expressions?

The key to an understanding heart is the love of God that becomes supreme ruler day by day. The better acquainted we become with Him the more understanding will we be toward our fellowman. Then, as the heart knows God, words of wisdom will be on our lips to comfort and gladden the hearts of our associates.

RESOLUTIONS OF RESPECT

Whereas, God, in his infinite wisdom, has called from our midst our active co-worker and beloved friends, Mesdames Mary Henderson and Jessie Smith; and, whereas, we, the members of the Woman's Society of Christian Service of Vaughan, Miss., recognize the great loss we have sustained in the death of our loved members; therefore, be it

Resolved, first, that we bow in humble submission to God's will, thanking him for their lives and wonderful influence; and while we deeply lament their going away. we love and cherish their memory, and count it a privilege to have known them, and to have worked with them; and

Resolved, second, that we extend to their loved ones our deepest sympathies and sincere prayers; and

Resolved, third, that a copy of these resolutions be sent to the loved ones of both, a copy sent to the New Orleans Christian Advocate, a copy spread on the minutes of the Woman's Society of Christian Service, and a copy be sent to the Yazoo City Herald, and Sentinel.

Signed:

MRS. F. C. HAYDEN, Chairman;
MRS. J. H. GRICE,
MRS. MOLLIE BRISTER.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. .MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, La.

A Message to Vice-Presidents

Summer is always the slack season in all organizations; however, with fall here in full force, every member of every Woman's Society of Christian Service will want to take an active part in the program of her society. Therefore, every vice-presient will want to check over the possibilities of her office, for here lies some of the most interesting and soul-satisfying work of the whole society.

I am going to confine this letter to just one of the avenues of service you, as vice-presidents, are responsible for (duties of vice-presidents are listed in detail in the Minutes of this year under the report of the Planning Committee on Cultivation and Promotion, top of page 58). As you know, the securing of special memberships is placed in the hands of the vice-president and its success or failure in your church depends on just how much time, thought and prayer you are willing to put into it. Your conference has always depended on a substantial sum coming into its treasury each year from this source, and this year it is needed more than ever before, since we are among those conferences who raised their pledges to missions for this year of 1942. Our increase was $1,000, which will be raised only if every officer in each W. S. C. S. does her particular job to the best of her ability.

The pamphlet on Special Memberships is the first of its kind published by the Woman's Division of Christian Service. It is especially good and will answer for you and your members many of the perplexing questions about Special Memberships that have been in your minds these past months. Possibly you have seen these advertised on the back page of the last few issues of the Methodist Woman. They are free of charge and no doubt many of you have already secured them in quantity for your entire membership. If not, you'll want to do so immediately, I'm sure. The suggestions contained in it are fine, especially the ones dealing with keeping a record in your society of each Life Membership you have given since the Charter Meeting in 1940.

As your conference vice-president, I am asked to promote through local vice-presidents the program of Special Memberships, so I am asking every society or circle in the State to plan a **Special Membership** meeting—a time when Special Memberships will be given first thought and every member given a chance to get a thorough understanding of the whole set-up. Everybody is anxious to know more about these memberships, so plan some type of meeting as soon as possible in your society. These pamphlets can be distributed and contests of true and false questions or games prepared in advance could be used to acquaint every one with the details. Various phases of the subject could be discussed by members. A life member could tell what it meant to her to have been so honored and the certificate and pin be shown. Plans, no doubt, would develop from this meeting to present someone with a **Special Membership**. You know how true it is that when we start delving into any subject we get interested in it and want to have some part in promoting it. This meeting, informal as it will necessarily be, will be the ideal time to make the roster of names of your Life Members or to start your scrap Book, as suggested in the pamphlet. These, of course, are purely suggestions but by some means best suited to your individual society make the Special Membership program a vital part of your society. Once the details are fully understood and the **possibilities** seen, then you can turn your time to other duties, for with only an occasional reference to it success will be yours.

You remember that our Conference program at Ruston was built around the theme "For Christians the Only Way is Forward." That was to be our guiding thought for the year and words from the inspiring address our Conference President made on the floor of that meeting still ring in our ears. I quote from that address, "There can be no real forward movement in our Conference in a year like this without a renewed consecration and a complete dedication to the task." If we have truly taken these words to our hearts, then we may confidently expect great things to have been accomplished in our conference by the end of the year 1942.

From reading your minutes on page 57 you find the Committee on Organization and Promotion recommends that each Vice President mail a report to the Conference Vice President at the **end of each quarter.** There are no printed forms for this purpose so just write a personal letter letting me know what you have done or expect to do. From these I can find out what I might do to make my office more worthwhile to you.

Sincerely yours,
MRS. J. J. McKEITHEN,
Conference Vice Pres.

* * *

From a Missionary News Letter

When you hear it said: "The Missionaries are out of Korea and Japan, we cannot send money to those countries now," as women in local societies have heard many times in the past eighteen months, your reaction should not be the reduction of your giving, but the facing of some facts which may startle you as they did the Finance Committee of the Woman's Division.

Do you know that $213,690 non-payable funds appropriated for Korea, Japan, Philippines, Burma, Malaysia, Poland, Bulgaria, **if available,** would not be sufficient to meet appropriations made to fields in which there is no interruption of work, as in Latin America, Northern Africa, Central Africa, China, India? **Do you know** that amount is part of a deficit of $384,474 which the Woman's Division faces because of decreased **giving?** So, we do not have these funds which were appropriated to meet regular appropriations nor to help meet emergency needs occasioned by the same war that prevents our sending funds to the countries for which they were intended?

Do you know that Christian Churches and schools are still carrying on in Japan, Korea, the Philippines, Malaya and Burma? **Do you know** that Helen Kim has sold her home and is borrowing money to keep Ewha College running? **Do you know** that Hirashima College is using capital funds intended for building to pay for maintenance? **Do you know** that plans have been made with Tokyo Woman's College to continue appropriations in full for five years? **Do you know** that in every one of our girls' high schools in Japan as well as in all these colleges the missionaries, before they left, made plans with the Christian faculties left in charge which place us under moral obligations to continue appropriations from three to five years, in some cases indefinitely? **They need this now and will need it much more by the time we can reach them again.**

Do you know that we must be ready to re-enter Japan, Korea, Occupied China, the Philippines, Malaysia, Burma, our European fields, the minute the war is over. If we have to wait to raise money then, we shall lose months, maybe years, and our nationals who are carrying on now under pressure that we can only dimly guess would be justified in feeling that we did not really care enough to stay by them. Nobody knows what kind of work we shall be able to do in that good day that is coming, but no Christian can doubt that it will be a larger, more effective work than we have ever done. That will take money, much money, for rehabilitation, for enlarged maintenance budgets in countries where government cannot again undertake the generous support of schools that was a part of the old program, for repaying to the churches on the fields the amounts that they have advanced or even borrowed to tide them through these evil times. We should not have to surrender a single dollar of the appropriations written in our books for those suffering countries; what we ought to do is to increase these appropriations right now, and so build up a really strong reserve against the day of great need and unthinkable opportunity.

Finally, do you know what God wants you as a **Christian** to do about this critical situation?

Official Communication from Warsaw, **Poland.** Miss Ruth Lawrence and Mrs. G. P. Warfield are residing at the same address, are not in need, and Mrs. Warfield hopes for the return of her husband from Laufen in the near future.

An Inter-Department Committee has been set up in the Woman's Division to deal with **the placement of evacuated foreign missionaries in the home field.** In cooperation with the Home Division, thirteen women are living in communities within the boundaries of the Pacific Japanese Provincial Conference.

—From the office of the Secretary of Missionary Education, Joint Division of Education and Cultivation, July 1, 1942.

Christ outlasted the empire which crucified him nineteen centuries ago. He will outlast the dictators who defy him now.

R. W. Sockman.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, OCTOBER 25, 1942.

By Rev. W. C. Newman

STEPS TOWARD THE SOLUTION OF THE ALCOHOL PROBLEM

Lesson Text: Ecclesiastes 10:17; Amos 5:21-24; Romans 14:19-21; II Corinthians 6:17; I Peter 4:1-5.

Golden Text: Let justice roll down as waters, and righteousness as a mighty stream.—Amos 5:24.

The other day a perfectly splendid Sunday School teeacher said to me wearily, "Well, I see we have another temperance lesson coming up. I certainly do hate to teach those lessons."

I was startled, because I personally knew that teacher to be an ardent advocate of temperance. And when I inquired the cause of her reluctance to teach temperance lessons I found it easy to sympathize with her attitude, because I, too, had felt much the same way.

Attempting the Impossible

For one thing, trying to make the people of this nation become temperate seems such a gigantic undertaking. In a meeting called to discuss the lawlessness in a certain Mississippi city, and to do something to protect the young people of that city from needless temptation, one of the leading men of the city said, "There isn't anything in the world we can do about it. The sheriff's office has sold out to the liquor dealers and will not enforce the law. And the political machine has already selected the next sheriff and bought him off, too." And the meeting broke up in frustration.

If that is a true statement of fact, then we, who have fancied that we live in a free country, are in reality in the grip of corrupt politicians and ruthless gangsters. And there will be no need to win the war against European and Asiatic dictators unless we also win the battle for decent government in our land.

To drive out this enemy at home is a [illegible] task, but, impossible as it seems, it can be done. It has recently been done in one North Mississippi county. Done because the best citizens of the county made up their minds not to be ruled by criminals and unprincipled officeholders.

A Mighty Enemy

Another source of discouragement as we [illegible] the alcohol problem is the number and strength of the enemies of temperance. For we are no longer confronted simply by a [illegible] sly, covert bootleggers in each community who live outside the law and the church. We are now confronted with a highly organized industry, maintaining an expensive lobby at the site of our national government, employing all the wiles of the [illegible] propaganda, and holding the daily press of this country in the very hollow of their hand. That is exactly what the liquor industry is today.

Whenever the citizens of any county in Mississippi want to hold an election in accordance with the laws of the State to determine whether alcohol beverages will be sold in their county, the brewers come in from the outside to contest the election and try to baffle and defeat the forces of decency. Whenever an important liquor trial comes up in court these same brewers are said to furnish money for counsel in generous sums.

As evidence of the power of this enemy to our nation, witness the fact that while bottlers of soft drinks have been unable to secure sufficient quantities of sugar for their usual business, the beer industry has suffered no loss. And consider also that beer trucks were placed in the same priority classification as the automobiles of doctors or the trucks that haul our milk.

Such is our mighty antagonist. But we have God and the right on our side, and with such a cause we cannot but win if we fight with stout hearts.

A Thundering Stream of Righteous Indignation

But the chief source of discouragement in promoting temperance comes from the apparent indifference of large numbers of church folk to the whole problem. When a teacher begins a temperance lesson, such people sit back and sigh as if to say, "Must I listen to all this again?"

But a determined and aggressive group like the brewers and sellers of alcoholic drink cannot be defeated by casual comments on the evils of drunkenness, nor by the heated speeches of paid lecturers, however good and sincere they may be, nor even by the resolutions of the splendid but elderly ladies who make up the typical temperance convention.

It will require the vigorous action and angry attack of men who hold political and economic and moral influence in our towns and cities to accomplish this tremendous objective. A dozen picked business men in any average town could quietly marshall the forces necessary to throw out the liquor sellers, roadhouse keepers, and bribed officials on ony day they choose. Evil has never been able to stand before the righteous anger of strong men.

How Arouse These Men?

Tell them of the places where young boys and girls are admitted to drink and gamble; show them how dangerous it is for a nation to be under the grip of the liquor group so completely that they can elect officers who will sell out to them; help them to see how humiliating it is that these law-breakers and immoral people flout their criminality in the faces of our decent citizenry, as they surely do now.

If these things do not awaken the parents of our young and the members of our churches to righteous indignation and to determined action, our country is in a pretty bad way.

WISE OR OTHERWISE

By James H. Felts

Blessed is the man whose moral courage is as evident as his physical courage.

"We are building today for tomorrow." No! We are tearing down today for tomorrow to rebuild.

He made a hobby of fault-finding, thereby revealing himself to others.

"I would rather be able to appreciate things I cannot have than to have things I am unable to appreciate."—Elbert Hubbard.

"Too many people are alarmed over the gas shortage and not enough concerned about the moral shortage."—R. L. S.

Christian education will limp until it develops more than theory about the great mass of humanity.

If you would plow a straight furrow across the field keep the forward look. If you would plow the same kind of furrow through life keep the same kind of look.

"Horse racing and social culture." What a combination! Now I understand why much of the social culture I have observed is so shoddy.

And read this combination: "Remember Pearl Harbor and drink ——— beer."

It is strongly hinted that strong drink made Pearl Harbor possible.

When I was a boy we made the forty-mile trip to Reel Foot Lake. I knew nothing of the way but my father was with me. I am rounding out my life trip about the same way. Blessed is the man who knows who is with him.

A friend said to me recently, "You are doing more good as a superannuate than when you were active." It pleased me. Whether it is true or not I do know one thing—my appreciation of life and service has been accentuated and clarified by living on the side-line.

True or false? Being a bigger fool than nature intended is not funny.

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MENTHOLATUM

THE CHRISTIAN FIRESIDE

THE STORY ABOUT MARY'S LITTLE LAMB

Would you like to hear the true story about Mary and her lamb? Many think this only a poem. They do not know that there was a real Mary and a real little lamb. There was, and we'll tell you about them.

A hundred and thirty-six years ago, away back in 1806, a little girl named Mary Sawyer was born at a village called Sterling, 35 miles west of Boston.

When Mary was nine years old she and her father went out to the barn one bleak, cold March morning. Here they found two little lambs that had been born during the night. But one of them was so cold that it had been left by its mother and was almost ready to die.

Mary at once took pity on the poor little lamb, and begged her father to let her take it to the house. He told her there was no use; that it could not live. But Mary was unwilling to let it die without doing what she could to save it. So she took it to the house and held it before the fire. Her mother gave her some warm cloths to wrap it in, and some catnip tea for it to drink.

After a while the little lamb seemed to be better and brighter. But Mary was still so afraid it might die that she sat up all night watching it and caring for it. Had it not been for her love and care, the lamb would have died, and we should never have heard of it. No wonder it learned to love her, for she had saved its life.

Soon it began to grow, and before long Mary had a healthy, happy, playful, loving little lamb. If it was out in the field it would come at her call. She had a little blanket for it. She combed the wool on its forehead, and tied ribbons around its neck. It was her own darling pet lamb!

At the suggestion of her brother Nat, Mary took the lamb to school one day. The lamb lay quietly at Mary's feet until she had to go to recite. Then up jumped the lamb and clatter, clatter, clatter, it followed her to class.

This was so funny that the children could not keep quiet. Even the teacher laughed outright. The lamb attracted so much attention that Mary had to put it out in the woodshed, and take it home at noontime.

As chance would have it, a young lad named John Roulstone happened to be visiting the school that day. He saw it all. The next day, as he was riding across the field on horseback he handed Mary a little piece of paper on which he had written a short poem about her and her lamb. It was the first three stanzas of the world-famed poem, "Mary's Little Lamb." He was only twelve years old when he wrote this poem.

Mary had a little lamb,
  Its fleece was white as snow;
And everywhere that Mary went,
  The lamb was sure to go.

It followed her to school one day,
  Which was against the rule;
It made the children laugh and play,
  To see a lamb at school.

And so the teacher turned it out;
  But still it lingered near
And watched patiently about,
  Till Mary did appear.

Some years later three more stanzas were added to the poem by Mrs. Sarah Joseph Hale, a New England poetess. She told why the lamb loved Mary so—Because Mary loved the lamb.

And then it ran to her, and laid
  Its head upon her arm,
As if to say, "I'm not afraid,
  You'll keep me from all harm."

"What makes the lamb love Mary so?"
  The eager children cry;
"Oh, Mary loves the lamb, you know,"
  The teacher did reply.

And you each gentle animal
  In confidence may bind,
And make them follow at your will,
  If you are only kind.

This lamb had beautiful snow-white wool, and it lived to raise several lambs of its own.

Mary's mother knit her two pairs of beautiful white stockings from the lamb's wool. These she kept until she was 74 years old. Then she allowed them to be unraveled, and the yarn to be cut into short lengths and tied to cards with her name written on them. They were sold for several hundred dollars, to help repair Old South Church in Boston. In this way the famous lamb became connected with this historic old church.

For a time after she grew up Mary taught school. For 51 years she gave her life to the unfortunate people in an institution. After her marriage her name was Tyler. The latter part of her life was spent in a beautiful home at Somerville, near Boston.

Mary died when she was nearly 84 years old. She was buried in Mt. Auburn Cemetery, Boston. This was in 1889.

Some years ago I visited the humble little home in which Mary was born, and in which she nursed the lamb. It was a great pleasure. I saw the schoolhouse also, to which Mary took the lamb. This building Mr. Henry Ford recently purchased, repaired, and moved to Wayside Inn, at Sudbury, Massachusetts. It is used again as a schoolhouse, and is visited by thousands of people every year.—Our Young Friends. (Reprinted from Cumberland Presbyterian.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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for Coughs, Chest Colds, Bronchitis

Cunning pays no regard to virtue and is but the low mimic of wisdom.—Bolingbroke.

NORTH MISSISSIPPI CONFERENCE COMMITTEE ON CONFERENCE RELATIONS

Please announce in the Advocate that the North Mississippi Conference Committee on Conference Relations and Ministerial Qualifications is called to meet in the Methodist church at Louisville on Wednesday, November 4, at 3 p.m. All preachers seeking admission on trial and others who are to appear before this committee are requested to come at the hour named above.

A. Y. BROWN,
Chairman of the Committee.

FLORA METHODIST CHURCH

The Vernon-Flora Methodist church was organized in 1830 at Vernon, Mississippi, with the following charter members: James P. Thomas, Illinois Thomas, John H. Thomas, Mrs. Mary W. Thomas, Gaston Kearney, Mrs. Gaston Kearney, Oscar D. Kearney, Miss Mary L. Kearney, and Lucian L. Kearney. In addition to these nine members, sixty-four slaves united with the church and their names appear as members on the original church register.

A commodious church building was erected with galleries to seat the slave members. This was the first Methodist church built in Madison county. It was a flourishing church and had a number of strong pastors to serve the congregation. The names of the first pastors are not recorded. The first names to appear on the record are: H. H. Montgomery, presiding elder, and J. W. Lambuth, pastor, in 1852.

J. W. Lambuth was the first missionary to China from the Mississippi Conference. He was called to that field at the Conference in 1852 after a stirring address made to the Conference by Rev. Benjamin Jenkins, a returned missionary from China and a member of the South Carolina Conference.

Young Lambuth graduated from the University of Mississippi in 1851. He served the Vernon charge one year, then gave up the itinerant work to prepare for service as a missionary and to secure funds for the enterprise, as he had no Conference Mission Board back of him. In 1853 he married Miss Isabella McClellan and in 1854 they, with their first child, set sail for their new field.

Rev. John Lock, a minister on probation, then served the church until 1857. Rev. H. H. Montgomery was pastor in 1860; Rev. W. M. Curtis was appointed for 1860-61; Rev. Levi Pierce served the church from 1861-63; Dr. C. G. Andrews, 1863-64; Rev. W. E. Ballard, 1864-67; Rev. J. T. Lambuth, father of J. W. Lambuth and superannuate, seems to have finished the year 1867; Rev. W. F. Glenn, 1867-68; Rev. N. B. Young, 1868-69; Rev. J. M. Pugh, 1869-71; Rev. A. B. Stewart, 1871-74; Dr. Beverly Caradine, 1874-80; Rev. W. D. Dominick, 1880-81; Rev. P. A. Johnson, 1881-86.

In 1884, Rev. Johnson moved the church building to Flora and built a small house for a parsonage. The house was added to by Rev. L. L. Roberts and other pastors and is still serving as the parsonage for the Flora-Bentonia charge.

The Yazoo Railroad was completed in 1884, and during this year the Flora church was organized, absorbing the Vernon church. Rev. M. A. Bell was appointed pastor.

The following is a list of ministers who have served this church since Rev. Be 1887-89, W. H. Huntley; 1890, C. A. Powell; 1891, R. Selby; 1892-93, J. D. Crymes; 1894-95, J. G. Galloway; 1896-99, J. G. 1900, W. H. Lewis; 1901, G. H.

1902-05, J. R. Jones; 1906-07, E. W. Lipscomb; 1908, J. J. Smylie; 1909-12, L. L. Roberts; 1913, G. P. McKeown; 1914-15, M. L. White; 1916-18, M. F. Adams; 1919-20, B. W. Lewis; 1921-23, J. H. Foreman; 1924-25, H. A. Wood; 1926, S. F. Harkey; 1927-28, H. G. Roberts; 1929-31, L. M. Sharp; 1932-33, A. J. Boyles; 1934-37, B. H. Williams; 1938, H. E. Raley; 1939-42, W. J. Ferguson.

By 1904 the congregation had so outgrown the old church that during the pastorate of Rev. J. R. Jones a building committee was formed and a new building projected. It was completed this same year, and was used until the present church building was begun. The building committee was made up of the following: J. C. Ross, B. F. Beauchamp, A. H. Bradley, T. A. Holloman, C. C. Campbell and Rev. J. R. Jones. The old Vernon church was sold as a residence and was used as such until 1942, when it was burned.

Rev. B. H. Williams started the present church in 1937. The following building committee was formed: W. T. Harris, Sr., E. A. Holloway, C. W. Shannon, Mrs. Grace Harris, Mrs. L. T. Murphy, and the preacher in charge. The foundation and frame were put up that year and the Sunday School rooms made inhabitable, so services could be held there, instead of at the public school, where the congregation worshiped, after the building was torn away.

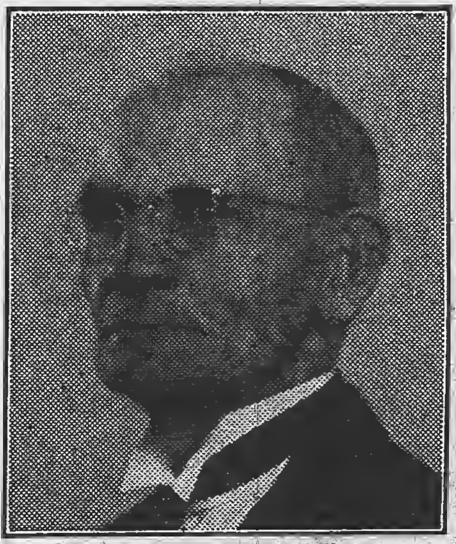
Rev. H. E. Raley made some additions to the building in 1938. Rev. W. J. Ferguson, who followed Rev. Raley, completed the church in 1939, the first year of his ministry to this congregation.

The present church is a commodious brick structure. It is finished and furnished with an electric organ, gas, heat and carpet. It is free of debt, and will be dedicated as a house of worship on November 1, 1942.

The Methodist Episcopal Church, Methodist Episcopal Church, South, and the Methodist Protestant Church were united in 1939, bringing into the new Methodist Church eight million members and making the largest Protestant body in the world. The Flora church passed into the new organization without realizing any change, except their presiding elder became their district superintendent and their Woman's Missionary Society became the Woman's Society of Christian Service.

DOVER METHODIST CHURCH, DEDICATION AFTERNOON OF NOVEMBER 1, 1942

The women of Flora met in September, 1940, to make the new organization. Mrs. Elise Anderson was elected president, Mrs. Nannie Belle Middleton, vice-president; Mrs. Willie Harris, corresponding secretary; Mrs. Robert Russum, recording secretary; Mrs. C. W. Shannon, treasurer; Mrs. Willie Wilder, superintendent of Bible Study; Mrs. W. T. Harris, Jr., superintendent of Mission Study; Mrs. V. C. Harris, superintendent of the Children's Division; Mrs. Joe Lorance, superintendent of Student Work, and Mrs. L. C. Harris, superintendent of supplies; Mrs. R. W. Rowland, teacher of the senior Bible class.



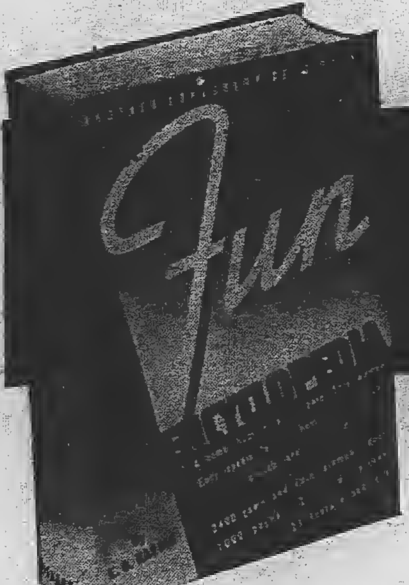
REV. W. J. FERGUSON

The organization was completed with forty-four members. The ladies of the Bentonia church, which is part of the Flora-Bentonia charge, also entered the names of their twenty-four charter members on the roll book.

Extensive preparations are being made for the dedicatory service of Flora church on Sunday, November 1. The Dover church, six miles east of Bentonia, will be dedicated in the afternoon of the same day. All former pastors and friends are cordially invited to these services. Dr. Otto Porter, district superintendent, will have charge of the services of dedication.

With this year, Rev. W. J. Ferguson completes fifty-two years of active service in the Mississippi Conference and will retire at the session of the Conference to convene in Vicksburg, November 18, 1942. In spite of all the changes and confusion, the quadrennium on the Flora-Bentonia charge has been a period of happy years for the Fergusons.

FLORA METHODIST CHURCH, DEDICATION MORNING OF NOVEMBER 1, 1942.



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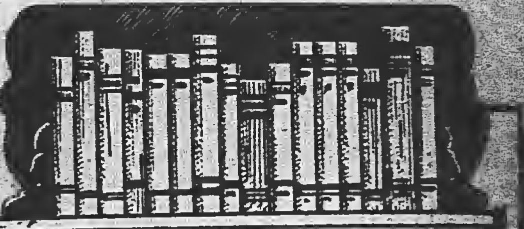

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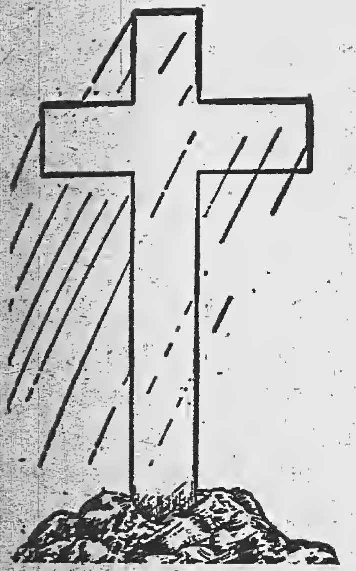


THE LIVING CHURCH

O favours every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fulness shames our discontent.
—John Greenleaf Whittier.

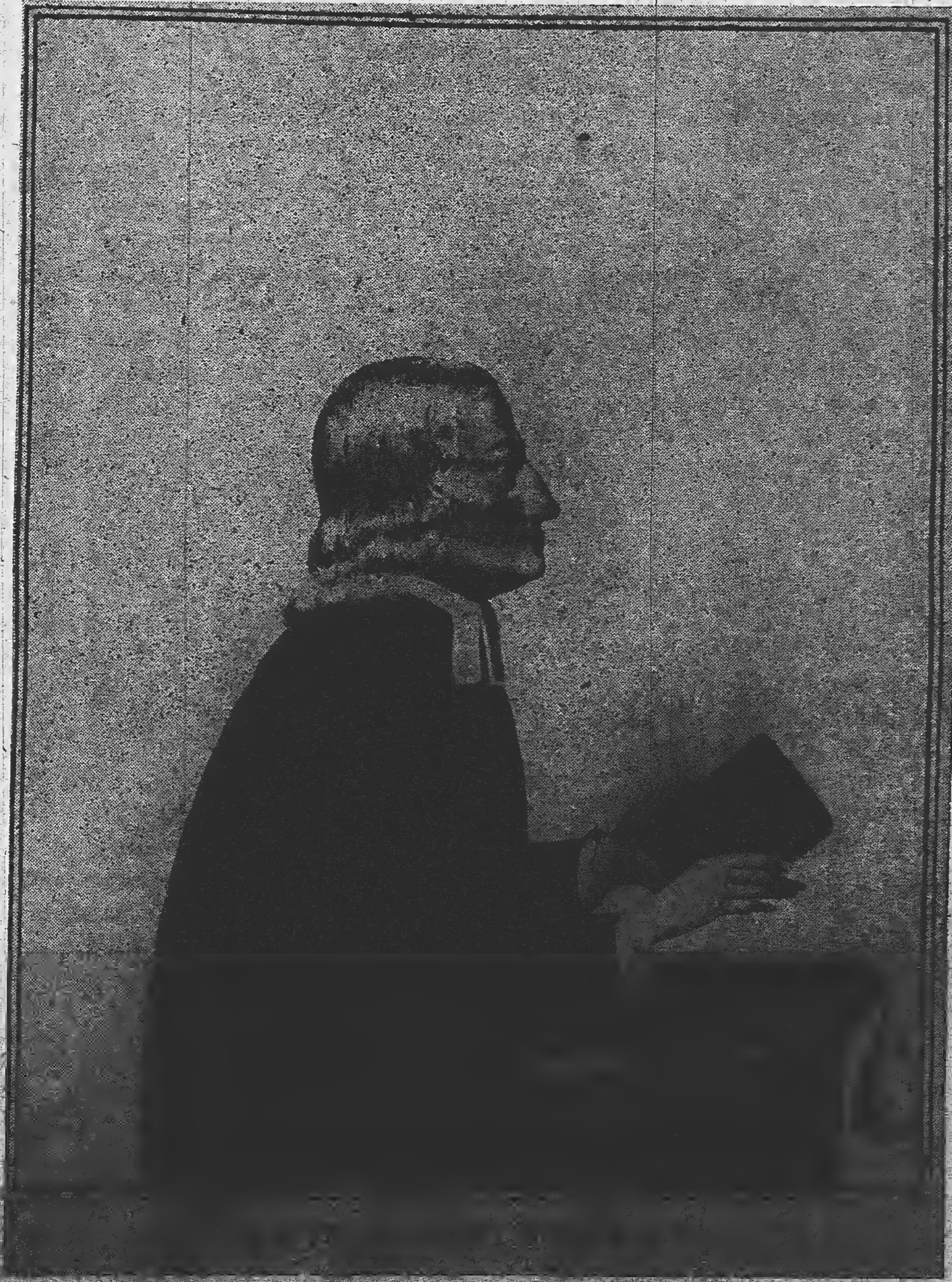
THE PRAYER-ROOM TODAY

I thank Thee, my Father, that Thou hast dealt so tenderly and so understandingly with Thy children. Thou hast made us, and Thou knowest how blind we are, and how far off Thou Thyself dost sometimes seem to be. And so Thou hast drawn very near to us in Jesus Christ. Thou hast spoken to us in our own human speech; Thou hast touched us with the hand of a Man. Bring me back continually to Jesus. Give me vision of His Cross, that I, too, may see there the proof and the measure of Thy love. Let Jesus Himself be more real to me than ever, now that my need of Thee is so great. When doubt and fear assail me, let me know that in Him Thou Thyself beyond all doubt art drawing near to me, nearer than any fear can ever come. Amen.

Vol. 89. No. 43.

NEW ORLEANS, LA.
THURSDAY, OCTOBER 29, 1942.

"N. CURRIER" LITHOGRAPH PRINT OF MR. WESLEY



The above print of John Wesley was presented to the Methodist Library in New York by Mrs. Mary Ninde Gamewell, daughter of the late Bishop William X. Ninde. Mrs. Gamewell is the wife of Dr. Francis D. Gamewell, a native of South Carolina, long an educational missionary in China who played an important part in the Boxer uprising of 1900. He was chief of staff, fortifications, British Legation, siege of Peking, June 20-August 14, 1900.

WALLET OF THE WEEK

ONE CHINESE ANCESTOR not on their worship calendar is the ancestor of the modern machine gun. Before 1600 A.D., the Chinese developed a repeating crossbow which is held to be at least one of the ancestors of the machine gun. The repeating crossbow was last used in the Sino-Japanese war of 1895. Its magazine held twenty arrows, and its stock had two grooves which permitted the firing of two arrows at once. This unique weapon is an evidence of a genius which the peace-loving Chinese failed to capitalize.

* * *

JAMES CASH PENNEY, a merchant, "the man with a thousand partners," is the son of a Baptist preacher-farmer. He began his business career in a Wyoming town forty years ago. His side-street establishment has been expanded until today there are more than sixteen hundred "Penney Stores" scattered all over America. His hobby is the raising of Guernsey cattle. He has been an active worker in the Christian Endeavor movement, and is a member of the Advisory Council of the Federal Council of Churches.

* * *

THE TYPICAL AMERICAN CITIZEN may be literate, but he is far from college trained, according to 1940 Federal census data. The statistics show that the American citizen twenty-five years old or older is an eighth grader. Of more than seventy-four million citizens twenty-five and above, two million eight hundred thousand are wholly illiterate. Only ten per cent have had one year or more of college training. To say the least, American citizens have quite a way to go before they may be considered highly educated.

* * *

GERMAN OCCUPATION OF FRANCE is said to have registered in a frightful increase of juvenile delinquency, according to figures published in Vichy recently. The figures show that in 1941 there were forty thousand cases of delinquency as compared with fifteen thousand before the war. The number for Paris was given as ten thousand as compared with three thousand in 1937. In the effort to remedy the situation, it is said that the Government is planning to abandon repressive measures against persons under the age of eighteen.

* * *

"EVERY SEMINARY STUDENT is a draftee in the service of the government whom the authorities have released, as they have students of medicine or engineering, to train for a calling considered essential to the national well-being. This means that work must be enterprised and pursued with the same resolve and industry shown on the neighboring campus by midshipmen training for the Navy. We dare not fail to supply the nation with spiritual resources urgently needed for both war and peace. And every seminary student is also in the service of a supra-national society, the Christian Church, training to minister the faith, the understanding, the sympathy which holds its earth-wide fellowship in one across hostile frontiers, and fit it for its task of reconciliation and repair."—Dr. Henry Sloane Coffin.

THE INTERNATIONAL ORDER OF GIDEONS, meeting in Cleveland, Ohio, recently, reported that receipts in 1941 were double the amount received in any previous year. The organization now has 7,472 active and 3,138 associate members. They placed a fourth order for a million copies of the Gideon Testament and Psalms in their program of Bible distribution. A. E. Lewis of Eau Claire, Wisconsin, was elected president, and Robert C. Van Kampen, Chicago, was elected treasurer.

* * *

WOMEN PRAYING AT THE POLLS in recent prohibition elections in Kentucky were challenged as being illegal attempts to influence the election. The Attorney General decided that the women were within their rights if they held their lobby with the Lord fifty feet from the place of voting. He held that the burden of proof as to whether the prayer was an undue intimidation of the voter would be upon the complainants, before the election could be invalidated. Kentucky wets, whatever the reason, lost six counties.

* * *

FORT WORTH, TEXAS, PUBLIC SCHOOLS are to add the Bible to their curriculum as a major subject with full credit toward graduation. The course will be elective, will be taught on the regular school schedule, and at no extra cost for the textbook. The teachers will be selected and paid through the General Ministerial Association, but the school board will check their qualifications. The teachers will be selected from Texas Christian University, Texas Wesleyan College, and Southwestern Baptist Theological Seminary.

* * *

THE BIRTH CONTROL ISSUE is to the fore in the Massachusetts general election in November. Massachusetts and Connecticut are the only states with laws which forbid physicians giving patients birth control advice. At the end of a court fight, a referendum on the 1879 law dealing with "crimes against chastity, morality, decency, and good order" will be voted upon by the electorate of the state. To the proposition, the Democrats, mindful of the heavy Irish-Catholic vote, have said "No." Governor Saltenstall, Republican, has declared himself as being personally against the measure, and Mayor Roger Lowell Putnam, his opponent, accuses the Governor of fence-sitting.

* * *

JOSEPH T. ZOTTOLI, associate justice of the municipal court of Boston, is quoted as saying that ninety-five per cent of all the prisoners in the jails and houses of correction in the state are there because of alcoholism and crimes connected with it; that fifty per cent of the men in the state prison and reformatory are there for the same reason; and that ninety-five per cent of those on the state farm were there for crimes connected with liquor. He declared also that under the Eighteenth Amendment jail and prison inmates for a forty year average were reduced from twenty-five thousand to four thousand three hundred. He said that today the state is where it was forty years ago.

New Orleans
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EDITORIAL

LAYMEN IN THE PROGRAM OF PROTESTANTISM

The history of the Christian Church bears the unmistakable stamp of its ministry. In evangelical Christianity, the belief in the divine commission of the preacher gave him special recognition, but his superior intellectual attainments and experience also helped to give him prominence in fixing the course of events. In addition to the factor of a mystical designation, Protestantism had the guidance and the inspiration of spiritually instructed and relatively capable men.

Today men still respect the sacredness of the ministerial vocation and they are willing to follow the preacher whose character and wisdom entitles him to such recognition. On the other hand, there is far less awe of the mystical factor than was once the case. In cultural attainments, the pews of the church today are filled with men and women who are intellectually abreast of the best in the ministerial ranks. They have achieved a sense of intellectual self-sufficiency which has taken the edge off the feeling of awe. More and more ministers are brought to realize that laymen have their own ideas of church administration and they are becoming increasingly self-assertive. The minister's position does not give him preeminence unless his wisdom and understanding justify it. The columns of the religious press are filled with pronouncements which bristle with challenge. The minister's sermon and his program of work are under constant review. In these war days and experiences, laymen are facing the issues of life realistically, and they are not being swept off their feet by pietistic sentimentalism. To be sure, they demand a consecrated leadership, but it must be sound in thought and constructive in design.

If this situation should become a revolution out of hand, it might result in great harm to the Church. It might easily veer to the left and become any one of the forms of totalitarianism without assuming a name to indicate it. If the world shall be kept on an even keel through the days ahead, we must have a ministry with a great experience of salvation, a courageous faith, and a program for the Church worthy of its Lord and fitted to the need of a disordered world. Laymen are not being misled by the so-called liberalism which conceals a lack of thought and tends to divert attention from superficial designs. They hunger for a spiritual and social philosophy capable of being translated into great living. If the minister is to continue the position of leadership which he has inherited, he must back his divine commission with thoughts and deeds worthy of this day in the world's history. He must realize that the world is on the march, or lose his preeminence.

WINNING MEN BY DRAMATIC SUBTLETY

Some years ago we read an article which gave a brief analysis of a certain movement, and a limited index of its literature. It concluded with the suggestion that a subtle method of attack might prove to be the way of wisdom for the achievement of a perfectly worthy ideal and aim. With the purpose of that article we are not concerned here, but only with the method of attack proposed.

We believe that one of the most potent factors in the spread of the Gospel has been its frank facing up to all the facts and its courageous meeting of every issue. Jesus met the moral, social, and spiritual issues of his day by direct appeal to the will of his Father whom he represented. Over and over again, Jesus set at naught the petty and prejudiced philosophies of his adversaries by the overwhelming certainty of his own soul. That method has been abundantly justified in the history of the Christian Church. Through two thousand years of constant change and sometimes of cataclysmic upheaval, the Church has faced openly and fearlessly every form of opposition without trimming a sail or resorting to subterfuge. It has survived because of its loyalty to its Lord.

The article, to which we made reference at the beginning of this editorial, commends a dramatic and an impersonal method for the inculcation of doctrines which have encountered strong currents of opposition. To us it involves the trapping of the allegiance of people by shielding from them the ultimate implications of the course advocated. We believe that this undertakes to jockey people into action which we can and should secure by an advocacy born of the boldness of being backed by unconquerable legions. The writer climaxes his argument for a dramatic presentation by citing the work of a demented German refugee and the suggestion that plays may be the way of the new wise men.

It is our feeling and belief that temporary gains in the promotion of truth might be achieved by dramatic subtlety, inoculation, but permanent results can be secured only by the thorough understanding of our ends and aims. The use of cunning and subtlety in religious work seem to us to deny the sovereignty of God. We are told that a chief weapon of the serpent in his approach to Mother Eve was his inordinate smartness. He offered knowledge and kept carefully concealed any view of the terrible consequences of disobedience. Through partial knowledge, therefore, the tides of woe were released upon the world, and the gates of earthly perfection closed. Jacob's condemnation was that he won by subtlety the birthright to which he was not entitled. For the effort to betray the heart of Sergius Paulus, Paul denounced the sorcerer as being full of subtlety and mischief, as an enemy of righteousness, and a perverter of the ways of the Lord.

ALLERGIC REACTIONS

Allergic reactions are believed to be caused by a mother's yielding to food cravings during the period of gestation, according to an article in October Hygeia by Dr. Herbert F. Jackson. Because of this, it is said that a child may show sensitiveness to foods which it has never tasted. Among the trouble-makers discovered are eggs, nuts and chocolates. It is also urged that babies should not be forced to eat food which they do not want, as such foods may be the causes for unleashing allergic tendencies.

HOLY COMMUNION

In using this title I realize that the word "holy" is not usually employed by the so-called evangelical churches in referring to the Lord's Supper, because it smacks of the liturgical and formal usage. But I am using it intentionally and with "malice aforethought," so to speak. You remember that St. Paul upbraided the church at Corinth for the unholy way in which they were celebrating this holiest of all the sacraments of the Church. If Paul were living today he would have good reason to be shocked at the way in which this sacrament is celebrated, in our Methodist churches, at least. In a good many instances it is done in the most casual and thoughtless manner possible, without due preparation and without reverence; just as something that is prescribed by the Discipline and that must be done as a matter of routine duty.

Dr. A. P. Hamilton

It can be made the means of high spiritual experience, with the proper preparation and emphasis. Of course I know that in a great number of small churches in our rural areas the facilities are meagre, and in these cases a curtailment of the ritual of the Communion is often excusable. I am not thinking so much of the omission of parts of the ritual as I am of the manner of conducting the service itself. The very fact that the average Methodist minister thinks he is bound to preach a sermon before communion is an evidence of the attitude on the part of the general membership of the church to put the Communion to one side as not so important in itself, but only an appendage to the rest of the service. It seems to me that we have here a complete service in its own right, considering the beautiful music, the prayers and all the responses. To make it incidental and of secondary importance seems to me almost sacrilegious.

Bishop Decell told me of an experience he had when he was a presiding elder on one of the districts in the Mississippi Conference. In one of his rounds he was stopping with a pastor of one of the smaller charges, where he was scheduled to hold quarterly conference. As the time for service drew near he asked the pastor if preparations had been made for the celebration of communion, and he replied that everything would be in order. A few minutes before time the minister went down to a corner grocery store and bought a few soda crackers and several bottles of grape soda or some concoction that imitated the taste of grape juice, and these were served as the elements of the Lord's Supper on that day. What a mockery and travesty of holiness! The bishop did not tell me what he said to that pastor, but I can imagine that at least he gave him some "fatherly admonition."

The committee in each local church charged with the duty of preparing the elements should feel a high sense of responsibility in this office, which has to do with one of the most important and meaningful services of the church.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

PEDAL PREPARATION

At present, I find that I have a pair of shoes for every day in the week—it's the pair I have on now. To be sure, these shoes are a good deal like a flat tire—they look all right on top, but not so good on the bottom; but by having them shined on Saturday they do very well for Sunday; and by staying off wet ground they make the week out. So I am well fixed for dress shoes.

In addition, I have another pair of shoes and a pair of boots. The shoes are worn only occasionally and only for pleasure—when I go fishing. They are reputedly built of horsehide. They are too big and too long, but by putting on one pair of heavy socks or two pairs of medium weights, I can wear them with reasonable comfort. After I get to the creek and get them thoroughly wet, it doesn't make much difference whether I have on any socks at all or not—they adjust themselves reasonably well to the foot itself.

I haven't worn the boots for a couple of years, but they are in pretty good shape. I used to don them when I was headed for the farm, with the prospect of a good deal of walking across fields where a snake or two might be lurking. Heavy boots are not especially comfortable on a hot day—neither is a snakebite.

I have thus been looking over my store of footwear in view of persisting reports that we shall soon have gasoline rationing, with consequent reduction in the number of miles we can travel in our cars. It looks as if we shall have to stay at home a good deal, or find a substitute for motor fuel. It is with the idea of a substitute that I have been considering the possibility of pedal preparation for locomotion. One pair of shoes, one pair of fishing shoes, and one pair of boots—maybe I can keep going for quite a while. I am beginning to wonder, though, what I shall use for feet. The ones I have are pretty flat—not very good for walking.

Well, since gasoline rationing is an indirect method of saving rubber, maybe I can apply the same principle and save shoes and feet both by walking on my hands.

A man never knows what he can do till he tries.

"AMEND"

(Note: After four months of criticism, the action of the Conference of British Methodism on the subject of card playing and dancing on church premises, here is an editorial analysis of the facts touching British Methodism which appeared in the Methodist Recorder of September, 1942. We insert it without the profanation of change, deletion, or interpretation.—Editor.)

Amendment in regard to the continued decrease in the membership of the Methodist Church, says the Conference Pastoral Address, is the first duty of the Methodist people. Though professing deep concern about the decrease, the Address unhappily gives no intimation of the course which amendment should follow. The obvious suggestion, "Get new members," might result in arresting the numerical decline, but in itself this expedient does not amend the actual falling away. This is the real problem. Why do so many withdraw from our fellowship? The Conference is not minded to listen to excuses. It faces the disquieting fact and calls on all concerned "to try to amend it." The phrase seems to hint at the presence of a cause affecting more than those who "cease to meet." Without, therefore, descending to particulars, is not the root cause a general lowering of the sense of the importance and privilege of church membership, a growing impatience of authority, and indeed of any restraint on personal freedom, and a consequent slackness in the observance of Church discipline?

The use of this last word may possibly cause some surprise, for to many the very notion of discipline seems foreign to their conception of Christianity. Pains and penalties are not to the mind of the Free Churches. Nevertheless, every Church must have its system, order and practice, to which those who voluntarily associate themselves are expected to conform. In the early centuries much attention was given to doctrine and belief, and the ban of the Church fell on heresy. Since the Reformation greater stress has been laid on conduct, and the aim of the Church has been to develop character through living faith in Jesus Christ as the Saviour from sin and Lord of all. Methodism has from the first kept to the fore the idea of fellowship, especially in the quest for Scriptural holiness. According to Wesley, the Methodist is one who loves God with all his heart and his neighbor as himself, and in that love avoids all possible evil and does all possible good. To further this end special means were used in addition to Sunday services and sacraments—class-meetings for Christian fellowship, "bands" for the express cultivation of the higher life, lovefeasts for Christian testimony, watch-nights, family prayers, five o'clock services before going to work. Rules for members enjoined simplicity of life, the avoidance of worldly fashions in dress, truth, sobriety and kindness of speech, abstention from theatres, dancing, card-playing. Speaking generally and of the majority, this discipline was honoured and observed during the first hundred years of Methodism; and in that period, and especially in its last half, Methodism grew by leaps and bounds and became a great power in the land.

During the second hundred years the rate of progress has been much slower; and it is questionable whether today Methodism is numerically as strong as it was twenty-five years ago. Many considerations may be advanced to account for this humbling discovery. Possibly the law of diminishing returns operates to some extent in the life of societies as well as in economics. Moreover, Methodism no longer has the virtual monolopy of aggressive evangelistic effort it had a hundred years ago. But it is significant that since that time it has neglected or abandoned its characteristic forms of spiritual nurture. One by one they have fallen into abeyance. The five o'clock service was the first to go . Gradually the "bands" declined in number and are now extinct. Lovefeasts were given up; family prayer was found difficult. Class meetings were said to be jejune and wearisome; attendance declined, and now in too many churches they exist only in name. Worldliness has crept in, fashion is allowed to determine dress and expression; the ban upon theatres went with the opening of picture-houses—against which there was no law; card-playing (of course not for money) was tolerated; and now dancing is considered so much a part of the life of the young people that the door of church premises, hitherto secured against it, has been opened to accommodate them. The distinctive features of Methodism, designed to keep and promote its evangelistic zeal, having so largely gone, is it surprising that its distinctive energy has correspondingly declined?

Of course, changed conditions may render certain specific disciplinary enactments, especially prohibition, obsolete and meaningless. Their retention, it was argued at Conference, may lead to hypocrisy. On the other hand, however, their removal may open the way to presumptuous sin. Yet, granted that some of the older forms are unsuitable today, what has been substituted for them? Where do open confession of Christ, cultivation of the spirit of holiness, evangelistic fervour, now find favourable conditions of growth? True, Christ came to preach liberty to captives and to free His followers from the law. But if they are free for self-expression, they may also use their freedom in self-denial. His disciples realize that they are "under the law to Christ." As good soldiers they expect to undergo suitable training, so as to keep themselves spiritually fit and ready for every good work. They recognize, therefore, the necessity of daily bearing the Cross. In what way, then, does modern Methodism provide for the cultivation of this spirit?

For answer, it points to its insistence upon the duty of united worship and its recovered appreciation of the high value and rich provision of the Lord's table. It commends, moreover, the observance of Lent as a season of self-denial and self-examination. It seems somewhat incongruous to regard participation in those inestimable benefits and privileges as instruments of discipline, and the occasional foregoing of some small self-indulgence as satisfying the requirements of a consecrated life. But will Methodists make a beginning by a resolute shouldering of this easy yoke and light burden? In recent years observance of Sunday as a day of worship has grievously declined. Even before the war congregations were diminishing. The sparse attendance at the morning service, especially in some of the northern towns where in former days large congregations assembled, constitutes a reproach. At present, when heavy demands on physical and mental powers are made, some effort may be required in order to be present at church. Yet there is something unique about this first service of the day when the mind is fresh and open to impressions. It is preeminently the service for believers. The united praise and prayer are the opportunity for the Church's witness to the world. Such a service, well attended, hopefully entered upon, and intelligently and heartily conducted by the people as well as the minister, is of incalculable evidential value, as well as of immense personal profit. A deliberate and sustained effort in the spirit of love to make the morning worship worthy of Him to whom it is offered would be a fruit worthy of amendment; and would be found favourably to react on the whole of our Church life.

It is not the only reform overdue. It may be difficult and even impracticable to restore some of the lost characteristics of Methodist energy. It is, therefore, the more incumbent upon all church members to strengthen the things that remain.

—Editorial in Methodist Recorder.

MERIDIAN DISTRICT

One of the most beautiful social affairs in Meridian in recent days was the celebration of the 89th birthday of Rev. R. F. Witt, a retired minister who lives on 24th Avenue. The occasion was beautiful especially for its simplicity, and the age and life of the honoree.

The living room, and dining room of Bro. Witt's home were decorated with Hallowe'en colors and characteristics. A large, delicious, most beautifully adorned birthday cake graced the dining table, with accessories of tiny baskets of mints, and bricks of ice cream.

The guests began to assemble about 3:30 p.m., October 23rd.

They sang "Happy Birthday To You," and offered many good wishes and congratulations to Bro. Witt, who reclined on a cot in his bedroom adjoining the living room; he being too feeble to stand or even to sit in a chair to greet the guests.

After greeting Bro. Witt, and enjoying a short social period with him, the guests assembled in the large dining room to partake of the birthday cake and ice cream. Rev. J. W. Ramsey cut the cake. The skill with which he sliced and served this lovely delectable indicated that he had been accustomed to serving on such occasions.

The guests attending and enjoying the occasion were the district superintendent, Rev. J. L. Neill and wife; Revs. J. W. Ramsey and W. H. Lewis, retired ministers and their wives; Rev. and Mrs. T. M. Brownlee, Rev. and Mrs. H. A. Gatlin, Rev. and Mrs. A. S. Oliver, Rev. and Mrs. G. E. Allan. and the writer.

After enjoying the Birthday feast, and a lovely social hour, the guests bade Bro. Witt a most loving and tender adieu, and departed, leaving many beautiful and valuable gifts for Bro. Witt to enjoy.

Bro. Witt joined the Mississippi Annual Conference in 1881. He served the Church as an active itinerant minister for 33 years. He has been a retired minister for 28 years, and is dearly loved and highly esteemed by his brethren.

He is very fortunate to have living with him his daughter, Mrs. Alva Emily Hooper, and her husband, Dr. W. D. Hooper, to protect him and minister to his physical needs.

T. J. O'NEIL, Reporter.

"The sense of wonder is at the roots of science and philosophy; it has been and will continue to be one of the footstools of religion."—J. A. Thomson, the biologist.

Good habits are not made on birthdays, nor Christian character on the new year. The workshop of character is every day life.—Maltie D. Babcock.

CONFERENCE NEWS AND PERSONALS

Rev. E. W. Day writes that every obligation of the Ringgold, La., charge has been met with an increase of $200 on the pastor's salary for another year.

Rev. R. G. Moore reports the closing of a good and fruitful year at First Church, Water Valley, Miss. He says that this year has been probably the best of the four he has spent there.

Rev. C. M. Hughes writes: "We have had a good year and the charge will pay out in full, of course. These are a great people and it seems that there is dawning a new day for the church in this section."

Rev. J. W. Moore, pastor of the Walnut Grove, Miss., charge, reports his work as going well and with the promise of a full report at Conference. His people gave him a two-weeks' leave in order to visit his mother who is ill.

Rev. L. B. Wimberly, formerly of the North Mississippi Conference, who was transferred to the West on account of a break in his health, has been changed from Sierra Blanca to Goldsmith, Texas, according to request for change of address.

A letter from Mrs. T. W. Lewis, Memphis, Tenn., renewing her subscription to the Advocate, contains a message of appreciation of the paper, for which the editor is sincerely grateful. We hope that the paper may continue to be a source of comfort and help to her.

Rev. L. R. Nease, Jr., of Boyce, La., left on October 25 for the Chaplain's School, at Harvard University. Boyce church had paid in full before Bro. Nease left and his report was ready for the Conference. Following the completion of his course, Bro. Nease will take up duty as an Army chaplain.

Friends of Dr. John B. Peters in the Louisiana Conference will be interested to learn that he has been transferred from the St. Louis Conference to the Memphis Conference, and his address is 1191 Peabody Avenue, Memphis, Tenn., which is the address of the parsonage of St. John's Methodist church.

Mrs. N. E. Cunningham, Advocate representative for Gibson Memorial church, Vicksburg, Miss., continues her good work of looking after renewals and promoting in every way the Advocate cause. In addition to her age she has not been very well and we appreciate her devotion all the more for that reason.

Rev. J. P. McKeithen, pastor of Grand Cane, La., charge, sends a list of 8 subscriptions completing his quota for the year. Three Sunday school rooms have been built and the auditorium of Grand Cane church has been remodeled. The cost of all the work was $1,750, and it was done without debt.

Mrs. E. E. Dorr, who is in great sorrow on account of the loss of her husband on September 28, has moved from Sardis to Waterford, Miss. Sister Dorr writes that we have lost one of the best friends the Advocate had in the going of her husband. We are glad to have had some part in ministering to him through its columns.

Rev. J. A. McCormack, who was forced to give up his work on account of ill health, has moved from Abbeville, La., to his home in Mer Rouge. He finds compensation for having to give up his work in the fine fellowship which he has with the people of Mer Rouge. Many friends in Louisiana will join him in the prayer and hope for his speedy recovery.

Friends in the North Mississippi Conference of Mrs. W. C. Harris, Forney, Texas, whose late husband was long a beloved member of that body, will appreciate a word from her. She writes: "The Advocate affords me the most genuine recreation from cover to cover. The Prayer Room Today is worth the subscription price, and on the cover of October 15 number was expressed my own sentiments."

A DAILY PRAYER IN WAR TIME

For Daily Strength in War

O patient Father in Heaven, who throughout eternity art carrying on the control of the universe, and sending help, in Thine infinite wisdom, to needy human souls, we bring before Thee a prayer for sustaining strength. As the days come and go, many of them dark and difficult, we are beset by sag and slump. It is difficult to keep our spirits up to the high level of our own noblest purposes and of our Cause's standards. We look to Thee for grace to carry on at our best. May all the considerations of our Nation's and our Allies' needs; of our devotion to truth, liberty and brotherhood; and of our particular care for dear ones in service, conspire to exalt and maintain our hearts. Help us to endure all things for the sake of the joy that is set before us. Day by day may our strength be renewed in the closet of prayer and from the pages of Thy word. Thus would we be good soldiers of our Country and of Thee; patiently battling for sure victory in the Name of Thy Son, who triumphed by a cross. Amen.—W. T. E.

This has been a year of debt-paying and church improvement in the Sardis district. Six churches have been dedicated this Conference year by Bishop Peele—Olive Branch and Hernando in November, 1941; Sledge in June; Lake Cormorant, Emory, and Horn Lake in October of this year. The financial outlook for the district is also very encouraging. In addition to an increased assumption by the district the assumption will be overpaid.

The ministers of Sardis district met at Senatobia on October 13, the theme of discussion for the day being: "The Church During Total War." Several ministers discussed the theme, and Mr. A. B. Friend, district lay leader, closed the program with a forceful message concerning a total church with a tempo increased to meet the greater needs of the world. Rev. C. T. Floyd, district superintendent, entertained the ministers and guests at a luncheon served by the Moore Hotel.

RESOLUTIONS OF APPRECIATION

Whereas, Rev. R. H. Clegg, our beloved district superintendent, has served us as district superintendent for the past six years and as a result of this time limit will be sent from us to other fields at the coming Annual Conference; and

Whereas, in these six years he has shown himself to be a friend and Christian Brother to all within the bounds of the Scotland charge; and

Whereas, due to his kindness and brotherly love he has endeared himself to us all, and to the whole membership of all within the whole charge; therefore be it

Resolved, that we the members of the fourth quarterly conference of said Scotland charge, now in session, do by this means and vote of this quarterly conference, show to him our love and appreciation and hereby express to him our desire that God may continue to bless him in his labor wherever he may be; be it further

Resolved, that a copy of these resolutions be presented to Brother Clegg, a copy be sent to the New Orleans Christian Advocate, and a copy spread upon the minutes of this quarterly conference.

Signed: D. W. Ulmer, W. A. Baliss, G. B. Gaskins, Mrs. W. A. Baliss, W. D. Jackson, E. E. Cade, W. D. Kimble, G. W. Lee, Louis Norton, Mrs. D. W. Ulmer, Mrs. D. W. MaGee, M. E. Saxon.

INTERDENOMINATIONAL RELIGIOUS CENSUS AT ALEXANDRIA, LOUISIANA

All churches of Alexandria cooperated in the fourth city-wide religious census, Sept. 20. Each of eleven churches furnished a proportionate number of workers. Those cooperating were the three Baptist churches, and one each of the Catholic, Christian, Church of God, Episcopal, Lutheran, Nazarene, Presbyterian and Methodist churches.

LUZIANNE
COFFEE
100% GOOD

About five hundred workers were enlisted by the eleven local church directors.

Three meetings were held in preparation for the census. Local newspapers and church bulletins publicized the purpose and urged public cooperation which was graciously given. A mass meeting of the census takers was held in the Calvary Baptist auditorium at 1:15 Sunday afternoon where final instructions and suggestions were given by the general director, W. H. Souther.

Dr. C. R. Shirar, host pastor and president of the ministerial association welcomed the workers after the invocation was given by Dr. John R. Richardson, Presbyterian pastor. A short inspirational talk was made by Dr. B. C. Taylor, Methodist pastor. Rev. Theodore McElroy gave the benediction and the census takers went to their assigned territory.

Each church had a specified section of Alexandria to work. Two workers were assigned to each block or square. Hundreds of prospects were located. Very few non-church members live in Alexandria.

REPORTER.

NORTH MISSISSIPPI CONFERENCE

Board of Ministerial Training

The Board of Ministerial Training of the North Mississippi Conference will meet at 2 o'clock Wednesday afternoon, November 4. All applicants for admission on trial, and all undergraduates will be expected to meet the Board in the Louisville Methodist church.

W. H. MOUNGER, Chairman.

Accepted Supplies

All persons who are expecting to be placed on the list of accepted supplies, North Mississippi Conference, are expected to meet the Committee at 4 o'clock Wednesday, November 4th. The place of meeting is the Louisville Methodist church.

W. H. MOUNGER, Chairman.

Meeting of Board of Superannuates

The Board of Superannuates of the North Mississippi Conference will hold its first session on Wednesday, November 4, at 2 o'clock p.m. We hope each member of the Board can be present.

J. H. HOLDER, Chairman.

MISSISSIPPI CONFERENCE

Board of Missions and Church Extension

The Board of Missions and Church Extension of the Mississippi Annual Conference is called to meet Wednesday, November 18, at 2 p. m. in the Crawford Street Church, Vicksburg. The district missionary secretaries are asked to be present.

B. M. HUNT, President,
J. W. MOORE, Secretary.

ATTENTION! MISSISSIPPI CONFERENCE

To the District Superintendents, Pastors and Golden Cross Committees

I had a report on October 15 from Conference Treasurer on the Golden Cross, and the report showed that seven charges in the Brookhaven District had sent in their payments; sixteen in the Hattiesburg District; five in the Jackson; seventeen in the Meridian; six in the Seashore, and six in the Vicksburg. This makes a total of 57 charges that have remitted to the Treasurer, and there are 108 that have not reported anything up to the 15th of October, and among this number are some of the larger churches.

I hope that each charge in the 108 mentioned will take an offering as soon as possible and make it as liberal as possible, and send the money to Mr. F. Y. Whitfield, Treasurer, and indicate that it is for Golden Cross.

It would certainly be fine if we could have a 100 per cent response for this worthy cause, and I urge these 108 charges to take the offering without delay and send it in.

Again thanking each of you for all that you can do to help reach the GOAL.

Sincerely,
W. D. HAWKINS,
Golden Cross Director.

NOTICE! LOUISIANA PREACHERS

Several inquiries are coming in to me about how the offerings from the Communion Service, for the "Fellowship of Suffering" should be reported in the Statistical Reports to the Conference. This is a new item and no place is provided in the Report Forms. On your Table No. III. line 29, "Other Current Expenses and Incidentals" is the only place it can be reported, as I understand, the only blank line, No. 35, is to be used for the Memorial Mercy Home-Hospital. It will simply be added to the other various items reported for incidentals, current expenses and other items for which no space is provided, and reported on line 29.

Sincerely,
ROBERT W. VAUGHAN,
Treas. La. Annual Conf.

Congratulations

Aberdeen district, Rev. N. J. Golding, the pastors, and people of that territory, have our sincere thanks for bringing to successful conclusion the Advocate campaign which was held open for them at the request of the district superintendent. They have achieved success under difficult circumstances. We record our deep appreciation of their loyalty and wish for one and all great pleasure and profit from the visits of the paper.

WATERPROOF HAS A GREAT REVIVAL

The Waterproof church has just closed one of the best revival meetings, perhaps, in its entire history. For four years the church has been working along the lines of organization, building and education. The pastor and his people this fall thought the time had come for a real revival, and they have had it. It began on October 11 and closed on October 18.

The guest preacher for the occasion was the Rev. Henry A. Rickey, pastor of the Methodist church at Tallulah, La. The entire church has been revived and twenty-five new members were added. The services were largely attended and the interest was strong all through the meeting.

Rev. Rickey did fine preaching, which was well received by the Waterproof people. He is sane and logical and positive in his utterances. He stays to fundamental truths, and through such he brings a telling rebuke to sin and sinful living. His sermons are well-prepared and well-delivered, and they hit the spot.

THE PASTOR.

WATERPROOF HAS SUCCESSFUL REVIVAL

One of the most successful revival meetings in the history of this church came to a close Sunday evening, October 18, after a week's series of forceful and effective services, conducted by Rev. Henry A Rickey, of Tallulah. Some of the services found the pews more than filled when extra seats had to be provided. All other services were well attended.

An outstanding and effective feature of this revival was the prayer services by several groups each day throughout the town and community. In all of these services the boys in the Service were constantly remembered.

Twenty-three accessions were made to the church, and the entire community is rejoicing in the spiritual revival this meeting has afforded.

Brother Rickey possesses an outstanding personality and is blessed with vast capabilities. He made many warm friends during his short stay, and we were fortunate in having him with our good pastor, Rev. C. M. Hughes, for this wonderful revival.

MAE S. MITCHELL.

MAPLES MEMORIAL METHODIST CHURCH

This church is closing probably the best year in its history. This first year as a station has been an excellent one in many respects. The attendance upon worship has been the most for any year yet, the membership has increased ten per cent. The educational work has continued in a fine way. The church is well organized, with all the organizations functioning splendidly.

Christian literature is used intensively. There are sixty paid subscriptions to the church periodicals and magazines, including 11 National Advocates, 19 Conference Advocates, 11 Methodist Laymen, 12 World Outlook, and 7 Methodist Woman. Seventy-five copies of the Upper Room, hundreds of leaflets distributed, a Sunday bulletin, and a monthly church paper mailed to all families.

Finances have increased thirty-five per cent over last year, with an anticipated increase for next year. Much other detailed information might be given to indicate that which has been accomplished but consideration of space forbids. Suffice it to say, Maples Memorial—a lovely people, growing in grace and loyalty, making progress, bringing happiness to the parsonage family, creating a greater respect for the church, and giving glory to Almighty God. What a privilege and joy to be associated with these good people! We are grateful to them and unto God for this enriched Christian fellowship.

Respectfully,
E. L. JERNIGAN, Pastor.
Olive Branch, Miss., October 20, 1942.

"Die when I may, I want it said of me, by those who know me best, that I always plucked a thistle and planted a flower when I thought a flower would grow."

—Abraham Lincoln.

MEMORIAL CHIMES INSTALLED AT COFFEEVILLE, MISS.

Dear Dr. Duren: I wonder if you could tell the readers about what the people of Coffeeville have done? In June we lost a young man of our church in the service of his country. We suggested a war memorial to bear his name. Last week we installed an "Airline Church Chime System;" this is the Robert H. Gray Memorial Chimes. We all enjoy the beautiful music which can be heard all over the community. We would appreciate your telling the folks about this.

Cordially, Your friend,

J. V. STEWART.

ATTENTION MISSISSIPPI CONFERENCE PASTORS!

Please mail Tables I and II to me by November 3. Be sure your membership is correctly reported. Check all your additions and subtractions.

If any of the new preachers are uncertain about how to make out these reports ask some of the brethren to help you.

Bring Table III to the auditors on the first afternoon of the Conference.

On Table III use line 12 to report all benevolences of a general nature not included in line 11. (For instance, amounts sent to the Methodist Committee for Oversea Relief and the Methodist Commission on Camp Activities and Chaplains, and other). If any of the funds reported on line 12 have gone through the Conference Treasurer's hands please write "to Conf. Treas. $000" somewhere on the line so the auditors can check your report without calling you from the Conference floor.

Use line 13 to report amount sent to the Chaplain at the Sanitorium.

Use line 32 to report amount sent to the Memorial Mercy Home-Hospital.

Use line 35 for District Work Paid.

Please help the Statistical Committee by sending Tables I and II by November 3, and the Auditors by turning in Table III on the first afternoon of the Conference.

A. W. WILSON.

Washington, Miss.

MINIMUM SALARY

By Dr. D. B. Raulins

The Louisiana Annual Conference at its session in 1940 took forward and commendable steps in its adoption of the report of its Committee on Minimum Salaries, composed of Revs. Guy M. Hicks, J. Henry Bowdon and W. H. Bengtson, who had given long and careful study to the matter. This report is found on page 51 of the 1940 Annual. The report closes with this statement, "We feel confident that this plan will meet our immediate needs until such time as the Conference can work out a more detailed plan." This plan, more or less, indefinite, was operated on the district basis, that is, the funds raised in a particular district were distributed to the preachers of that district.

At the 1941 session of the conference this same committee having made more extended study with observation of the working of the plan brought in certain revisions. This report was adopted without a dissenting vote. The plan as revised is a decided improvement over the former one in detail and definiteness. Provision is made that the preachers in full connection be assessed one per cent of their cash salaries. Though optional with them the churches are asked to assess themselves an amount equal to that paid by the pastor. This report is found on page 64 of the 1941 Annual; and it closes with the statement, "We believe this plan will be a further step in the right direction to assist our brethren who are underpaid in the ministry of our church."

Dr. W. L. Doss, Jr., superintendent of the Baton Rouge District, according to recommendation of the plan, convened the committee and duly set up the Conference organization.

Few would doubt the value and practicality of this plan. That is evidenced by the unanimity with which it was adopted. We now approach the end of the first year during which it has been in operation. We are fully justified in anticipating for it the happiest sort of effectiveness.

So much for one side of the plan. And this may be called the giving or paying side of it. What may be said for the beneficiary or receiving side of the plan? And it is this side that will go far toward making permanent and effective the scheme.

Both pastor and people of such charges will be the beneficiaries of the plan. Is it too much to urge the following? 1. Let the quarterly conference set up the highest salary they can pay. 2. Also let the churches place in this sustentation fund an amount equal to that paid by the pastor. 3. Let a dependable and constructive financial plan or system be set up for each church, with budgets, every-member canvass and systematic payment such as is provided in the Discipline. 4. Let the pastor assist in the financial program by promoting its effective operation.

Exhortation: Conference is almost here. Let us as preachers with the churches that have pledged amounts to this fund complete payments now so the treasurer of the conference may be able to issue checks before that date.

NEW PROSPECT CAMP MEETING

My Dear Dr. Duren: It was my privilege last week, October 15-16, to visit the scenes of my childhood and attend services at the New Prospect campground on the Vancleave charge in Jackson county, Mississippi. Plans for the campmeeting were carefully and effectively made by the pastor, Rev. G. H. McBryde, and his helpers in the various surrounding churches. Bro. McBride is in high favor with his people. Incidentally. Bro. George Huff, whose name Bro. McBride bears, was active in the New Prospect campmeeting in its early days. Bro. Campbell, the genial superintendent of the Seashore District, held quarterly conference on Friday afternoon, at which time the charge reported everything paid in full, and with more being paid the pastor than in any one year of the charge's history.

Rev. Andrew F. Gallman, an ordained elder in our Conference, a recent graduate of Asbury Seminary and engaged in evangelistic work since that time, did the preaching during the week, except for an occasional sermon by a visiting brother. It was a pleasure to be associated with Bro. Gallman again and to hear him preach. Rev. D. M. Ulmer, of Ocean Springs, led the song services in his usual effective manner. Both Mrs. Ulmer and Mrs. Gallman were present during the campmeeting and worked with children and young people, as well as helped in other ways.

New Prospect campmeeting was established in 1880, while Rev. John Stewart Calhoun was pastor of what is now the Vancleave circuit, and Rev. Thomas Stirling West was presiding elder of the Seashore District. The late Dr. I. W. Cooper, then pastor at Ocean Springs, preached the first sermon. Campmeetings have been held regularly since that time, with the exception of the years 1896-98 and 1918, the latter on account of the influenza epidemic. This, therefore, is the 59th annual campmeeting. New Prospect is not nearly so old as Salem, which was established in 1822, Shiloh (1832), nor Topisaw (1843), but it is getting to be an old campmeeting itself. I saw on the ground this time three persons who were present at the first service: Bro. John Flurry, whose father, Rev. John A. Flurry, local preacher, was one of the founders; Mrs. Margaret Byrd O'Neil, widow of the late Brewer O'Neil, her father, George Byrd, also being one of the founders; and my mother, Mrs. Nettie Fletcher Cain, whose grandfather, Rev. Henry Fletcher, was one of the pioneer local Methodist preachers in that section.

It was my privilege on Friday morning to preach at the eleven o'clock hour, which was the anniversary of my reception into the church at New Prospect campground, using the same text that Rev. T. L. Mellen used on that occasion (II. Kings, 7:3).

Visiting ministers at this campmeeting were C. H. Gunn and William Fulgham, Biloxi; P. O. Nix, Wiggins; W. B. Jones, Lucedale; V. S. Coleman, Americus; S. E Flurry, Superannuate, and R. B. Vaughn, Vancleave.

Sincerely,

J. B. CAIN.

FROM SCHLATER, MISSISSIPPI

Dear Dr. Duren: I read Bro. A. L. Davenport's report of the Greenwood District preachers' meeting which was interesting to me because I am one of the preachers' wives of that district.

When my husband and I first started out in the ministry twenty-three years ago this approaching Conference, I felt the need of the advice and encouragement of some more experienced preacher's wife.

I expressed that need to some preachers and presiding elders who said I would learn and get along all right. I also said that I thought the preachers' wives should have some kind of confeerence, at which these wise men smiled indulgently.

The need for some contact with the other preachers' wives remained. Even though I learned as was predicted, it would have been such a help and joy to have shared in the broad experiences of some older preacher's wife.

As was reported to the Advocate, last spring Mrs. H. F. Brooks invited all the preachers' wives of the Greenwood District to have lunch with her which gave all of us an opportunity to know what such contacts and associations could mean to us. As a result we made a permanent organization.

We bring lunch and have the preachers eat with us which gives us an opportunity for fellowship which is enriching our lives.

The programs which are planned each time are built around our own problems and experiences which we share.

I should like to see this idea spread and become a Conference-wide organization, and even church-wide with a federation of preachers' wives of The Methodist Church. It would be very worthwhile I am sure. Aside from its social and experimental value the spiritual and moral courage derived from such an organization would permeate and inspire the whole church.

The program of the Greenwood District Preachers' Wives for October was as follows:

Call to order by Mrs. H. F. Brooks. chairman.

An inspirational devotional by Mrs. J. E. Stephens, followed by the business session.

Luncheon followed at which time several speeches were made. The lunch, the speeches, and the presence of several visitors were enjoyed.

The chairman called us to order in the ladies parlor, and the program continued with the following ladies taking part: Mrs. J. T. McCafferty, Mrs. T. H. Dorsey, and Mrs. E. S. Lewis. They told of the most pleasant and most disappointing moves of their experiences as preachers' wives, and the outcome. The outcome was that the Lord and his people had seen them through both the difficult and the happy times.

The above mentioned ladies (Mrs. McCafferty, Mrs. Lewis, and Mrs. Dorsey), who are the wives of the three preachers of our district that will retire at the approaching session of the North Mississippi Conference, were presented gifts of lovely vases in token of our esteem by the youngest member, Mrs. George York, for the organization.

A round table discussion of experiences was led by Mrs. H. F. Brooks.

A word of appreciation for Mrs. Brooks and her work in the district was expressed by Mrs. N. D. Guerry, which was endorsed by a unanimous rising vote.

After dismissal we went to join our preacher husbands, carrying a spirit of fellowship and happiness with us..

MRS. N. D. GUERRY,
Secretary.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: When the Conference year is drawing to a close and the active preparations for another annual conference session are evident, there is an intensified desire and effort to bring the year's responsibilities, activities and achievements into a picture of highest possible realization and most satisfying portrayal. We entered upon the year with an engaging program in Methodism's plan for the Church, with great determination and hope, with full realization of difficulties to be met. Some of these difficulties are of the same character as those that have been faced through the years and constitute the common challenge to the united determination and spiritually militant and evangelistic attitude of the Christian Church. Some are the perplexities and sacred responsibilities peculiar to the present disturbed world situation and appeal to a cooperative spirit of effort and adjustment.

The great question with us is, what are the evidences of progress and marks of victory for the forces of the Church in the Mississippi Conference? Our ministry approach the annual conference session ready to report on their evangelistic effort and numerous labors in season and out of season, but with continued solicitude for the full and interested cooperation of the laity that every goal may be reached. It is this need of participation on the part of the great mass of our membership that I would emphasize here. We have many consecrated and devoted members among the men, women, and young people of the Church, and among these are many efficient leaders, but a careful study of the problem has revealed that, as in the case of other branches of the Church, less than forty per cent of our membership contribute to the support of the Church and still fewer regularly attend the worship services. Less than twenty-five per cent of the laity have any definite connection with the church program of service and a very small per cent practice the stewardship of tithing. The Board of Lay Activities is definitely committed to cooperation with all other agencies in developing our laity until the Methodist Church is more genuinely and effectively:

> "A Worshiping Church;
> A Fellowship Church;
> An Evangelistic Church;
> A Stewardship Church;
> A Missionary Church."

Much may be done during the remaining month of this Conference year, and we look forward for marks of progress in the final report. We are face-to-face with a new challenge to world service and world responsibility. Last year a Compassion Day offering of nearly a million dollars was raised, over and above World Service, and this year no such offering has been made, though the world is in greater misery and suffering. Let us see that the budget for World Service and the benevolent program is fully met. Herewith is given the report of our Conference treasurer on these items through September 30, 1942:

Brookhaven District.—Adams, $323.13; Barlow, $32.65; Bogue Chitto, $47.60; Brookhaven, $539.35; Crystal Springs, $632.56; Foxworth, $41.90; Gallman, $241; Georgetown, $61; Harrisville, $9.90; Hazlehurst, $595.09; Magnolia, $250; McComb, Centenary, $63.51; McComb, LaBranch St., $74.11; McComb, Pearl River Ave., $266; Meadville and Bude, $149.92; Monticello, $243.71; Nebo, $41.40; Osyka and Fernwood, $24.85; Prentiss, $565.34; Sartinsville, $29.65; Scotland, $86.07; Silver Creek, $82.84; Summit and Felder, $208.38; Tylertown, $298.31; Utica, $8.54; Wesson and Beauregard, $152.25. Total, $5,069.06.

Hattiesburg District.—Bay Springs, $63.48; Bonhomie, $106.60; Bucatunna, $134; Clara, $66.29; Collins, $60.54; Ellisville, $215.77; Hattiesburg, Broad St., $319; Hattiesburg Circuit, $83.77; Hattiesburg, Court St., $669; Hattiesburg, Main St., $1,453.89; Heidelberg, $132.62; Laurel, First Church, $770; Laurel, Kingston, $169.82; West Laurel, $84; Magee, $194.92; Montrose, $174.80; Moselle-Soule's Chapel, $76.13; Mt. Olive, $151.50; New Augusta, $119.35; Ovette, $85; Petal, $112.60; Richton, $126.33; Seminary, $33.99; Sumrall, $57.81; Taylorsville, $147.60; Waynesboro, $492; Waynesboro Circuit, $139.55; Williamsburg; $117.98. Total, $6,358.34.

Jackson District.—Benton, $355.07; Bolton and Raymond, $458.33; Brandon, $373.19; Camden, $7.60; Canton, First Church, $375; Canton, North Side, $79.76; Carthage, $179.-74; Carthage Circuit, $9.25; Clinton and Ridgeland, $105.86; Fannin, $78.50; Flora and Bentonia, $125.30; Florence, $7.48; Forest, $200; Greenfield & Richland, $54.69; Harperville, $65.76; Homewood, $113.83; Jackson, Bessie Shands, $6.90; Jackson, Capitol St., $1,629.36; Jackson, Galloway Mem., $4,622.-16; Jackson, Glendale, $230; Jackson, Grace, $333.68; Jackson, Millsaps Mem., $57.99; Lake, $22.22; Madison and Pocahontas, $146.-19; Mendenhall, $26.12; Sharon, $5; Shiloh, $185.82; Terry, $17.62; Vaughn, $98.92; Walnut Grove, $153.24; Spring Ridge, $14.41. Total, $10,139.99.

Meridian District.—Chunky, $111.02; Cleveland, $53.59; Collinsville, $70.73; Decatur and Hickory, $109.06; DeKalb, $11.81; DeSoto, $172.91; Enterprise and Stonewall, $272.10; Hope, $29.62; Lauderdale-Daleville, $17; Matherville, $42.88; Meridian Circuit, $118.08; Meridian, Central, $1,570.41; Meridian, East End, $593.66; Meridian, Fifth St., $777.62; Meridian, Hawkins Memorial, $168.-54; Meridian, Poplar Springs, $236.52; Meridian, Wesley, $88.21; Newton, $168.30; Pachuta, $108.34; Philadelphia, $521.21; Philadelphia Circuit, $16.76; Porterville, $53.64; Quitman, $169.05; Rose Hill, $93.75; Scooba, $67.86; Shubuta, $192.93; Union, $132.70; Vimville, $65.75. Total, $6,034.05.

Seashore District.—Americus, $82.85; Bay St. Louis, $88.45; Biloxi, Main St., $197.33; Brooklyn-Bond, $81.25; Coalville, $11; Columbia, $559.15; Escatawpa, $124.88; Gulfport, First Church, $317.88; Handsboro, $89.71; Kreole, $171.87; Leakesville, $46.67; Logtown, $10.19; Long Beach, $70.54; Lucedale, $65.04; Lumberton, $86.11; Mentorum, $28.83; Moss Point, $92.73; Ocean Springs, $84.19; Pascagoula, $378.99; Picayune, $168.-09; Purvis, $99.27; Saucier, $113.11; Vancleave, $122.72; Wiggins, $55.41. Total, $3,146.26.

Vicksburg District.—Amite Circuit, $548; Anguilla, $185.82; Centerville and Liberty, $127; Eden, $25; Edwards, $154.75; Fayette, $252.35; Gloster and Crosby, $20.64; Hermanville, $100; Lorman, $42.44; Louise and Holly Bluff, $25; Mayersville, $69; Natchez, $352.55; Port Gibson, $183.86; Rolling Fork and Cary, $164.20; Roxie, $93.18; Satartia, $127.98; Silver City, $13.38; Vicksburg, Crawford ot., $500.62; Vicksburg, Gibson Mem., $483.84; Washington, $95.38; Woodville, $101,93; Yazoo City, $362.67. Total, $3,487.07.

Grand Total, $34,233.77.

Seven charges have no report.

J. M. SULLIVAN.

REV. C. W. LAHEY HOME FROM HOSPITAL

Dear Dr. Duren: I am back on the job again and have been in the homes of many of my people. I feel it will not be so long until I will be able to take over my work in full swing. The doctor said I must not preach for six or eight weeks but I will see you at Conference.

I want to take this means of telling the Conference what a swell district superintendent the Monroe District has. He, Bro. H. M. Johnson, did the best he could to keep my work going while I was absent, and also what a fine bunch of preachers he has in his district. I do not know how he did so much in such short time but he has a way of doing things and he and the "boys" sure stood by me in a financial way which made the pain easier to bear. I wish to take this way to thank them.

Also so many friends sent flowers, cards and telegrams or made personal calls. When you are ill you find out some of your friends.

Cordially,
CHAS. W. LAHEY.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

November, 1942

November 1st—World Temperance Sunday.
November 8th—Peace Sunday.
November 11th—World Government Day.
November 26th—Thanksgiving Day.

* * *

World Temperance Sunday

There seems to be some confusion as to the date of World Temperance Sunday, but the "Church Woman" lists it as November 1st, and it has always been observed on the first Sunday in November. We hope that our pastors will all preach sermons on this day on our responsibility as Christians for driving the evil of alcoholic beverages and hard liquor from our land. Call your pastor's attention to Paragraph 1204 of the 1940 Discipline.

Writing in the October Adult Student, Dr. Edwin Lewis says:

"Unfortunately, many of the channels of publicity are controlled by the liquor interests. The billboards along the highway, drinking scenes in even the better class moving pictures, the columns of advertising in newspapers, and especially the incredibly skillful advertisements in magazines—all these agencies keep continually before the public the alleged advantage of alcoholic liquor.

"Those who are interested in delivering mankind from the drink scourge have no vast funds at their disposal. But they do have the truth, which they must proclaim in all possible ways. **Falsehoods must be challenged by facts.**

"Legislation can help remove temptation, especially from the young. It can make access to liquor more difficult. It can make the sale of it less profitable. It can help break the connection between places of drinking and dens of vice. It can increase the penalties against law violators.

"But we shall get no such legislation unless we demand it."

With the population of our state being increased by thousands of young men, enlisted in the service of our country, it becomes our Christian duty to see that they are protected from this evil while they are our guests. Have you looked about your community to see the conditions? Too many of us just "hold up our hands in despair and feel there is nothing we can do." If you start by offering to back up your officials when they perform their duty, you will have made a good beginning. They tell us that we are quick to criticize, but seldom commend them.

For many months we have been writing to Washington about "Sheppard Bill S. 860"—some of us have grown a bit weary of writing as congressmen and senators come and go, but a few days ago we read that more letters have been received in Washington concerning the liquor sold in and around army camps than about any other matter. Our letters are beginning to be felt—just keep up the writing, especially to our new congressmen and senators.

* * *

Peace Sunday

Many of us have recently completed our study, "Planning for Peace," so an observance of Peace Sunday can easily be planned, even where there is no preaching service on that Sunday.

This would be an ideal time to promote world peace through the setting up of the Church Committee on World Peace, as provided in Paragraph 1297 of the 1940 Discipline. We do not want to drop our study of the ways in which we may help to create a public opinion for a "just peace." This committee is to work in close cooperation with the Board of Education, the Board of Missions and Church Extension, and other agencies of the Church—educating our membership along the lines which we have been studying.

"Nothing has happened or can happen which removes from the Christian Church its obligation to give itself to the ministry of reconciliation among men. The Delaware Conference expressed this conviction: "We believe that a supreme responsibility rests with the Church—the Church, being a creature of God in Christ Jesus, is called to proclaim to all men everywhere the way of life. Moreover, the Church, which is now in reality a world community, **may be used of God to develop his spirit of righteousness and love in every race and nation, and** thus make possible a just and durable peace. For this service Christians must now dedicate themselves, seeking forgiveness for their sins and the constant guidance and help of God!

"We believe that, as Christian citizens, we must seek to create a public opinion which will insure that the United States shall play its full and essential part in the creation of a moral way of international living. **We must strive within the life of our own nation for change which will result in the more adequate application here of the principles enumerated as the basis of a just and durable world order."**

* * *

World Government Day

For the past two decades November 11th has been observed as Armistice Day. On that occasion we have honored those dead who gave their lives 'to make the world safe for democracy' and 'to win the war to end wars., Today we see that neither objective was attained; that they must be obtained at the end of this war or our civilization is threatened with extinction and in its place will be slavery and death.

"This possibility places a special responsibility upon each of us, and we are asked to observe November 11 as World Government Day, looking forward to a better world. We must see to it that our nation takes an active part in a world organization which will be open to all the peoples of the earth, guaranteeing to them all the four freedoms."

As a beginning **we must take an active part in our own government.**

* * *

Do You Vote?

The National Democratic Committee has expressed concern over the very small vote cast in Mississippi in our recent election—less than one-third of our qualified electors participated. That means that more than two-thirds of the people who could vote in Mississippi were not interested enough to do so.

How can we expect to have the kind of a government we want, if we are so uninterested?

Since the church women in Lauderdale county have been working to improve certain conditions, they have discovered that many of our Christian women have not become qualified voters "because politics is so rotten," but if they had known some moral issue would come up, they would have qualified.

Let's not only observe November 11 as World Government Day, but let's observe November as the month when we urge our women to become qualified electors and take part in making ours a better state and nation.

We hope that many societies will spend part of the day in a prayer service—one in which all denominations participate, similar to our World Day of Prayer service.

* * *

Thanksgiving Day

Do you remember the way in which we observed Thanksgiving Day when we were young?

Remember how we decorated the church with produce from the land—corn, and potatoes, and sugar cane, and peanuts, and pumpkins, etc.? And after the service these things were taken to those in the community who really needed them?

And we took time to "count our blessings" and to thank God for them.

Well, we have been living such busy lives since we "grew-up" and we have not had time for the old way of doing. . . Really, we have not had time to go to the House of the Lord and have a service.

Don't you think this would be a good year to revive the custom? Talk with your pastor about it and offer to decorate the church and help with the service.

* * *

Latin American Missions

Mrs. E. V. Perry, our Secretary of Missionary Education and Service, is receiving many requests for suggestions concerning places to send offerings given at Fiestas and Teas in connction with the study of "Latin American Missions". She makes the following:

1. After studying the Methodist work with Latin Americans and seeing the great need for trained workers, it seems to me one of the best ways to help would be to give

(Continued on page 11)

5000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.
GEORGE W. NOBLE, The Christian Co.
Dept. 9-G, Pontiac Bldg., Chicago, Ill.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Fourth Quarter—October, 1942

1. Business meeting.
2. (a) Plan Week of Prayer—Order Offering envelopes.
   (b) Check Life Memberships.
   (c) Check on Student Secretary Fund.
2. Finish Mission Study.
   (a) Prepare for Children's Mission Unit through Children's secretary.
3. Send boxes of supplies to Malvina Community House, Malvina, Miss., or to ministers recommended by the district superintendent, and report values to the Conference Secretary of Supplies, Mrs. G. B. Blake, Houlka. **If money is sent, it must go to Mrs. D. H. Hall, New Albany.**
4. Monthly program with items from the Methodist Woman.

* * *

Fourth Quarter Prayer Calendar

October—1. Cooperation with pastor in observance of World Communion Sunday.

2. The observance of the Week of Prayer and Self-denial.

November—1. Prayer and work for Peace and World Communion Sunday.

2. Thanksgiving Service.

December—1. Plan for Bible Study.

2. Pray definitely for divine guidance in the selection of officers for the coming year.

3. Deepen the spiritual tone in Christian activities.

4. Pray for successful closing of the year's work.

5. Participate in watch night services.

* * *

What is the Wesleyan Service Guild

The Wesleyan Service Guild is that part of the Woman's Division of Christian Service which has been organized for the employed women of Methodism.

Because women who are gainfully employed outside of their homes cannot usually attend the women's meetings, the Wesleyan Service Guild gives to them through its own organization with its evening meetings the same privileges enjoyed by the other women of the church in the Woman's Society of Christian Service.

The Guild is definitely a part of the Woman's Division of Christian Service, using the materials, adapted to the needs and interests of employed women, and supporting the work of the Woman's Society.

The unit of the Guild in the local church, however, has its own organization—officers, memberships, meetings, program, budget.

The president and the treasurer in each local unit of the Guild are members of the executive committee of the Woman's Society of Christian Service in the local church.

The policies and program of the Guild are determined by a standing committee of 22 chosen from the Woman's Division of Christian Service, the six jurisdictions and the Guild membership at large.

There is a very large and active Guild at Clarksdale. The Malvina Community House is at present enjoying a radio sent them by this group. Last Sunday the young people and the leader almost forgot that the sun goes down and there are no street lights or paved walks, they were so interested in a certain broadcast. We thank you over and over again for this very much needed addition to the social life of the Center.

* * *

Cuban Work

Latin American countries are much in our thinking this fall. The radio carries frequent messages from these countries. Our music is often dedicated to them. Half of our Week of Prayer money goes to five schools there, and our mission study is on Latin America; so we add this report from Cuba to the many articles you have in the Methodist Woman and the World Outlook:

* * *

Report of Centro Cristiano, Mantanza, for the Year 1941, to the Cuba Annual Conference, January, 1942

During the year 1941, the long-established playground of the Centro Cristiano has been continued, with competent Cuban leaders in charge of the four groups of boys and girls. In addition to outdoor sports for all and certain indoor handwork for the girls, each group has Bible study twice a week and all come together once a week for a devotional service. Two popular new activities have been offered by volunteer helpers—a weekly song hour by Miss Kelley, of Irene Toland School, and knitting classes by Srta. Josefina Trelles.

Two evening basketball clubs have been organized, one for young men and one for young women, of former playground members who have passed the age limit or who are now working in the daytime. Each club meets twice a week. The year's enrollment for the six club groups is 74 girls and 86 boys.

Members of the local church Young People's Division and settlement club members of corresponding age form an indoor recreation group which meets for parlor games one evening a week for the hour just preceding the worship program of the Division. This recreation hour has greatly promoted interest in and attendance at the service; and, on the other hand, the worship service and other activities of the Division have had a marked influence on club members not formerly connected with the church.

The Scout Troop, for better-privileged boys, has had a busy year, not only concerned with studies and weekly meetings, but including the summer camp at Varadero Beach, a shorter camp at Loma del Pan, and participation in the First National Jamboree held by the Boy Scouts of Cuba. The director of boys' work at the Centro and Scoutmaster for the Province, Dr. Moises Boudet, was made executive manager of the Jamboree. Heretofore, the scout organization in Cuba has comprised only the first three classes. Recently an advanced fourth class has been authorized, and already eleven young men, former members of the Centro troop, have been organized into a patrol of this class. The class of 1941 finds 48 active members in all the patrols of the troop.

In the local church the Centro staff serve on all boards and as teachers and officers in all departments. The interest manifested by the young people in their Division is a result of tireless efforts of the counselor, Srta. Dulce Horscheck, of the Centro staff. A daily vacation Bible school is conducted every summer; the enrollment in 1941 was 53, a number of the children being from outside club and church school constituency.

In July Miss Earnest left on furlough, and Miss White returned. The new staff members were added in September: Sr. Jose Rosell, graduate of Colegio Irene Toland, for playground leadership, and Miss Eulalia Cook, missionary on language study, for half-day service. In addition to helping in clubs and church, Miss Cook has visited extensively in homes and in Cuban social service institutions. Among other projects, she has arranged for a public lecture on tuberculosis by a Matanzas physician and a demonstration by a trained nurse before a group of mothers of the bathing and care of a baby.

On the material side, a number of improvements have been made in the grounds—lights installed for evening basketball games, and terraces built for extension of activities and sightliness and against erosion of the sloping land. At present a fence with masonry foundation is in process of construction along the most exposed stretch of the boundary lines. Indoor improvements have been the screening of bedrooms and the installation of hot water tank in the kitchen. A great need is an addition to the building which will provide office space and a worship room outside the one game and assembly room.

MARY LOU WHITE,
Head Resident.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

the offering to the Scarritt Scholarship Fund, that more girls and boys may be trained for workers in this needy field. This money should be sent to our conference treasurer, Mrs. L. O. Todd, Decatur, Miss., marked "Scarritt Scholarship Fund."

2. Send it with your usual money at the end of the quarter as an extra love gift to missions, which will ultimately help in the Latin American work. Give "over and above" that which you have pledged.

3. If you have not made an offering to the Emergency Fund, send this offering to Mrs. Todd marked "For the Emergency Fund." This, too, will eventually help Latin Americans.

* * *

Commend Governor Johnson

We are all distressed because of the three lynchings which have occurred in Mississippi this month.

Governor Johnson has met the situation courageously, and we should let him know that we admire his stand. Sit down and write him a little note of commendation—if you cannot write a letter or a note, write a card. Remember, our public officials tell us we quickly criticize, but they long for a word of encouragement.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

By Mrs. G. W. Pomeroy

Emergency Gifts

The first totals in the giving for the Emergency Gifts were given by Mrs. McConnell at the executive committee meeting in Bunkie. We realize that some churches have been late in sending in their money and we hope that the total will reach $3,000. At present the total is $2,803.43. The district totals are as follows: Alexandria, $260.61; Baton Rouge, $321.55; Lake Charles, $350.65; Monroe, $476.63; New Orleans, $337.68; Ruston, $524.68; Shreveport, $531.53.

If you have neglected to send in your gift, please mail it to Mrs. Gilman McConnell.

* * *

Week of Prayer Offering

Many of us have had our "Week of Prayer" programs this week. Some had three meetings. Many have spent the entire day and had a sacrificial meal. Our offering has been taken, but what about the offering? Did the emergency gift take away from this important part of our work? Is there one who was sick but planned to give her contribution? What about the shut-in who always wants to feel she is not left out? Don't forget any who will help us have a generous offering for this worthy cause.

* * *

The Student Program

Channelling Names

One of the important things we as student secretaries are supposed to do is to channel the names of students and boys and girls in service in order that these may be contacted by the church. In August the conference secretary sent out cards asking that names of students be sent in at once. To date only seventeen out of 262 societies have sent in names of their students. Won't you see if those of your church have been sent in? If not, please mail all names in and out of the state to Mrs. G. W. Pomeroy, 522 Avenue B., Bogalusa.

* * *

Important! Important! Important

All names of boys and girls in schools and colleges, and all names of all boys and girls in defense camps and industries are to be sent to the conference secretary. This means those in the state and those out of the state.

* * *

Introduction Cards

Introduction cards, similar to cards used by clubs, which fit in a card case or billfold, have been provided by the Division. These are designed for use by the local church. They should be ordered from Literature Headquarters, 420 Plum St., Cincinnati, Ohio. These are filled out and signed by the local society secretary of Student Work and the local pastor and given to each boy and girl leaving the church to enter the Service or defense industries of our country. These cards will properly introduce the bearer to any group of people and should be kept for future use.

Help create the right attitude in your church towards strangers; particularly those in uniform.

* * *

Packets to be Sent Out

The Packet of Missionary materials provided for use on College Campuses is now available. The executive Committee voted to provide these for each of our Campuses. In the near future these will be mailed from Mrs. Porter in New York to each of the Campus Secretaries. Please see that this is placed where student leaders and directors may refer to it constantly.

* * *

Work on College Campuses

We have one new worker in our Conference this year, Miss Florence Jones is the new worker with students at Louisiana Tech, in Ruston. Miss Betty Glasson, and Miss Mamiej Chandler are continuing their work at Lafayette and Louisiana State Normal. I think you would be interested in hearing of their work. The following excerpts are from their reports received since the opening of the Fall Semester:

LOUISIANA STATE NORMAL

Miss Mamiej Chandler

The members of the Wesley Foundation Council were on the campus to greet the incoming Freshmen on the day that Normal opened. They visited the Freshmen in their dormitories and invited them to the Wesley Foundation Center, where the Counselor gave them a cordial welcome. The annual Freshmen party was given using the theme, "The American Scene." A committee from the Woman's Society of Christian Service served the refreshments for the evening. One hundred students and a number of Faculty members attended the party.

There is a Student Class which meets on Sunday morning. The Wesley Foundation meets on Sunday evening and a Friendly is held on Wednesday evenings.

All eleven Commissions of the Wesley Foundation, Worship, Personnel, World Friendship, Bible Study, Drama, Peace Education, Recreation, Public Relations, Literature and Training, Church Relations and Music, are organized and functioning. More than one hundred members are on the various Commissions.

Miss Chandler says, "We feel that we have made a good start on our year's program. Our Council members are very enthusiastic and are devoted, loyal and cooperative. The administration of the College is giving us intelligent support and cooperation."

LOUISIANA POLYTECHNIC INSTITUTE

Miss Florence Jones

The Wesley Foundation at Tech. has enrolled 439 students, 266 living on the Campus, 118 living in Ruston and 55 driving in.

A retreat was held before the opening of school for the Council. Three other council meetings have been held since the opening of School. The local Society secretary of Student work served the supper for the retreat. The last week of October a Freshman Council will be elected.

Several days before the opening of school in cooperation with the Baptist, the interior of the religious center was redecorated. A new Speed-O-Print has been purchased for the center.

Open house was held for Freshmen at the beginning of school. They were also entertained by a "College Daze" party. One of the most successful activities for the freshmen has been the waffle breakfast on Sunday morning. Each week five freshmen receive an invitation for the breakfast. Different members of the council serve the breakfast each week. This is proving to be one of the best methods for really getting acquainted.

On the first Sunday morning of the new semester Methodist students were given the opportunity of becoming affiliate members of Trinity Methodist Church. One hundred and three students went to the altar to renew their vows of church membership, and assume the affiliate relationship.

SOUTHWESTERN LOUISIANA INSTITUTE

Miss Betty Glasson

A large room, once a part of the old college library, has been completely redecorated by the college, to be known as the Protestant Student Center. This Center is used cooperatively by the Methodists, Baptists, and Presbyterians. Women of the three churches help to make open house during Freshmen Week a succeess.

There are two hundred and twenty-seven Methodist students enrolled. Much fine leadership material has come in with the group of new Methodist students. During the month the group had as a service project the contacting of Methodist boys in the army camps. Letters, clippings and copies of Motive Magazine were mailed to them.

In one discussion group current movies are being evaluated. As an outgrowth of this study there should come greater interest in the current reviews and a more intelligent enjoyment of the movies. Members of the W. S. C. S. prepare and serve the Fellowship suppers on Sunday night.

Activities include a College Class, a Youth Choir, Sunday Vespers followed by a fellowship hour, Youth Fellowship meeting, Wesley Foundation meeting, and Noon-day Devotional Service.

Miss Glasson says, "The students of 1942 have come to college to work. They sense the seriousness of the hour. As leaders in the church it is our duty and privilege to make our program vital, growing, and big enough for the challenge of present-day living."

* * *

Our Goals for This Year

1. **A Student Secretary in every church.**
2. **Names of all students before September.**
3. **Names of boys and girls in Army Camps or Defense Industry channelled through the Conference Secretary.**
4. **The use of Introduction cards for these boys and girls.**
5. **The active organization of Campus Secretaries.**

We should give God the same place in our hearts that He holds in the universe.

Anon.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, NOVEMBER 1, 1942

By Rev. W. C. Newman

THE CHRISTIAN VIEW OF MARRIAGE

Lesson Text: Genesis 2:18-24; Matt. 19:3-6; John 2:1-5.

Golden Text: Let marriage be had in honour among all.—Hebrews 13:4.

Next to religion, the worship of God, the oldest emotion of humankind is love. Marriage is an older sacrament than baptism; the home is an older institution than the church.

Indeed, I shall go on to say that as between the two, the home and the church, the Christian home is much more indispensable to religion than is the organized church. And so it is to man's well-being and happiness. Of all the thousands of young people in our nation, the most of them look forward to marriage. And upon the outcome of their marriage depends more than anything else the success or failure, joy or sorrow of their lives.

A very much older preacher, giving some much needed advice to a young, unmarried preacher, said to him: "Son, marry a woman with common sense and religion, if you can find one. If not, marry one with common sense. If she has common sense she can get religion. But if she has only religion, she can't get common sense."

Marriage Requires Preparation

It is a significant fact that the laws of our land require that before a boy or girl is permitted to practice medicine, teach school, secure a government job, or be an officer in the army they must undergo a long and arduous period of training. Yet no such training is required of them who are to become the parents of the children of the nation.

But by any intelligent measure parenthood is equally as important, if not vastly more so, than any other occupation or profession in the world. Nevertheless, all that one needs to do to get married is to obtain the small amount necessary for a license, secure the consent of someone equally as silly, and get a marrying parson to say the ritualistic words. One may be a moron, syphilitic, a criminal, or just worthless—but none of these things prevent him from being married and becoming a parent.

Marriage Requires High Motives

As a counsellor of the people who come under my ministry it has been my observation, and my firm conviction, that more marriages fail because they are improperly or inadequately motivated than for any other single reason.

Some people marry for adventure, some for romance, some for convenience, some on impulsive fascination. But the Christian motives for marriage go much deeper than any or all of these. Christian marriage, undoubtedly, is for companionship, sharing both of sorrows and of joys, the establishment of a home that is a refuge and strength to all the family, and for the creation and training of children in Christian character.

But such motives lead people not to complete idleness and luxury, but to sacrifice and toil and prayer and diligence. None should marry unless willing to accept these inevitables. And most of the people who tell me they are unhappily married attribute their unhappiness to the necessity of sacrifice or toil or some other such grievance. Which is to say that they lack Christian motivation for marriage.

Marriage Requires Faith

None but those who have faced them can know the depth of the problems that face those who deeply desire to make a Christian home and to rear Christian children. So constant and so perplexing are those problems that I am amazed that any should ever undertake such a tremendous task. And the fact is that none is capable of meeting those problems in his own wisdom or strength. At no other point in our existence do we need religion so desperately.

I think that soldier who goes into strange lands and mortal combat during this war with the memory of a wholesome Christian home is doubly armed. And I am sure that those mothers who wait in loneliness and anxiety for the return of their sons will have need of an unshakable faith to retain their sanity and peace.

These are but two of many situations in the home that require a religion that is intelligent and strong.

"EQUALITY OF SACRIFICE"

(The following open letter to Senator Walter F. George, Chairman of the Senate Finance Committee, is sent to the press for publication).

Hon. Walter F. George, Chairman,
Senate Finance Committee,
Washington, D. C.

My Dear Senator George:

I have followed very carefully the progress of the Tax Bill, its passage by the Senate, and its reference to a Conference Committee. I regret to write that the provisions of the Bill appear to me to violate exceedingly the principles of "Equality of Sacrifice." It seems to me to be very unfair in its treatment of men and women in the lower income brackets. It is difficult for me to think that the framers of the Bill, or the Senators and Congressmen who voted for the Bill, are really acquainted with the facts concerning the income and the necessary expenses of three-fourths of working men and women, not simply the "white collar" class, but the unorganized workers, who are not in labor unions, and who have no pressure power to demand amazing increases in wages and in prices of farm products.

"A recent survey, made by the Y. W. C. A., of 60,000 'white collar' workers reveals that the medium wage in this group remains between $80 and $90 a month."—New York Times. In the Virginia Methodist Conference there are around 200 preachers who receive from $1,000 to $1,500 per year, and most of them have families to support. The great majority of men and women in the wage-earning and salary class are not specifically on defense work, although their labor is absolutely necessary to the carrying on of that work. They have not received large increases in wages or salaries. This Bill bears down unjustly upon these millions of loyal, hard-working men and women.

The Bill not only provides for a lowering of exemption to married couples to $1200. and to single persons to $750, and the allowance for dependents from $400 to $300, but also, in most sweeping fashion, imposes a tax of 5% upon all persons with an income of more than $625. This lowering of exemptions, and this so-called Victory Tax places a grievous burden on those of our citizens who are least able to bear it. For example, a woman who is paid $20 a week, a total of $1040 a year, will have to pay a Victory Tax of $22, and will also have to pay a 6% Income Tax on $300 income above the $750 exemption, a total of $40. And this in face of the fact that prices of all of the necessities of life have steadily increased: eggs are costing from 50 to 60 cents per dozen, butter from 50 to 60 cents per pound, ham from 40 to 55 cents per pound, beef, lamb and pork around 50% increase, canned vegetables, fruits, fruit juices and preserves from 25% to 50%. The thought that this bill has as a main purpose to prevent inflation does not apply at all to the lower bracket group, which composes over 20,000,000. This great increase in the cost of living estops effectually any inflation from this group. The capture of disproportionately higher wages and profi in other groups is very desirable, but the proverb, "Temper the wind to the sho lambs," has ever any proper application, it should certainly be applied in the shaping of this Tax Bill. The amendment propose by Senator Downey, of California, that th Victory Tax should not apply to any w less than $1200 income, and should be on all with an income of over $2500, is only in accordance with the principle "Equality of Sacrifice," but it seems it would also produce more revenue.

The writer thinks that a Sales Tax wou not only produce more revenue, but woul

(Continued on page 16)

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

THE CHRISTIAN FIRESIDE

MEDALS

By Vivian T. Pomeroy

It was just too bad. William Augustus and John Arthur were seven and eight, and they had got their new bicycles, and could hardly wait for Saturday afternoon, and then it was wet. They couldn't think of anything to do, so they rang up Christopher John, who was also seven—he always had good ideas—and they said, "Come and play." And he did.

They all went into the playroom, and Christopher John said, "See that huge big chair. That's an airplane. We can bounce in it and we'll be flying. See? Then there will be a burning house and we'll swoop down and rescue William Augustus." "I don't want to be rescued," cried William Augustus, "I want to fly." "All right," said John Arthur, "we'll get mother, and she can knit, and then she can be in the house on fire, and we'll all save her."

That was good. So they got mother and she came with her knitting. Mother didn't quite like the idea of jouncing so much in the big chair, but she agreed to it when they told her that the chair was an airplane. "Wait a minute," she said; and she went out and got a box. In the box were a number of medals made of chocolate and tied with ribbon. "When I am rescued," said mother, "I will give a medal to the brave airmen who saved me."

So the three airmen leapt into the chair with a roaring noise, and they were just about to take off when the door opened and in came Martha Jane, who was four. "Go away!" shouted the airmen. "We're flying. You'll get hurt." "I want to fly," said Martha Jane. And then the trouble began. At last, mother said, "Martha Jane, you come and sit with me, and you shall be rescued, too." "Oh, mother," cried Augustus, "there isn't room for five in this plane." "Then I must perish," said mother. "I refuse to be saved without my Martha Jane."

Martha Jane so much wanted to fly, and she screwed up her mouth, and the others knew she would cry if she couldn't fly. Then Martha Jane looked at mother. She dreadfully wanted to please mother; so she suddenly screwed up her mouth the other way, and, although she felt like crying, she laughed and hopped on to mother's lap. Mother put away her knitting and said, "Brave Martha Jane."

Bump, bump, went the chair. Roar, roar, went the airmen. Soon mother cried out "Fire! Fire!" And Martha Jane cried out "Fire! Fire!" And the airmen swooped down, landed close by, and hustled mother and Martha Jane into the plane. And zoom! Away it went. It was a close shave, I can tell you, and a very tight fit for five in that plane. But all were safe.

And just as they landed, in came father. He heard all about it and knew quite well how Martha Jane had wanted to fly to the rescue. Mother said, "Now father can give the medals." So father made a speech and tied the medals on the three airmen. He said, "Gentlemen, allow me to shake your hands and to thank you from the bottom of my heart for rescuing my wife and daughter." That was fun. Besides, not every airman can eat his medals.

And then, what do you think? Father took another medal and tied it on Martha Jane. "Oh, father," cried the two boys, "Martha Jane wasn't brave. She didn't rescue us."

Father said, "As I understand it, Martha Jane laughed when she felt like crying. If that isn't brave, I don't know what is." And then he added, "Martha Jane, this medal is for conspicuous bravery under heavy fire."

Martha Jane didn't know what that meant, but she knew it was good and she had a medal, so she laughed again. And just as the boys were going to say something more, it stopped raining. And a good thing that it did.

Relief At Last
For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

THE FUN-LOVING OTTER

By Gladys Jordan

Slipping like a swift, dark shadow through the water the otter pursues his prey. His thick whiskers twitch and his small black eyes gleam as his strong curved claws close over the slippery fish that tries so unsuccessfully to evade him.

Having captured his prey he brings it to the shore where like a true epicure he devours it at leisure and in a most methodical manner. Taking the fish in his front paws he begins at the head and eats always toward the tail. Having reached the tail he examines it carefully and then lays it aside. Either his appetite is satisfied or it fails to tempt him for he invariably discards it.

The otter is a great fisherman and the Chinese make use of this fact and train it when young to catch fish and bring them ashore. In Bengal the fishermen train the otter to drive the fish into waiting nets. Here in America the fishermen have not yet gone into partnership with the otter, as far as the writer knows.

The otters are mostly nocturnal animals. They enjoy swimming about at night, often wandering from stream to stream in the winter time. They build their burrows near some stream, often digging some depth into the bank. The nest is lined with leaves or grass. They can swim beneath the surface for a long time and handle themselves marvelously while in the water. They twist and turn their lithe bodies in swift gyrations when pursuing their prey. The flattened tail seems to act as a rudder to guide them, and their short, powerful legs send them swiftly forward.

Otters are both fun-loving and original. Their favorite game is sliding downhill. They gather in numbers on a sloping bank by the river or sometimes on a hillside, then throwing themselves flat down upon their bellies, their forelegs bent backward, away they go. Their hind legs give them a strong send-off in this game. Perhaps our New England school boys of an earlier day got their idea of sliding from these otters.

The American otter is larger than the European. Lutra Canadensis is the common North American variety; the South American, or Brazilian otter is known as the coypu. They are an interesting animal to study and a beautiful and graceful creature to watch. They seek their food according to nature's law and live a happy life if not molested by man.—Our Dumb Animals.

THE CYCLIST

I have to thank the war for this little story. But for the war I should probably have been driving a car. He would probably have been driving a car. In that case we should never have talked as we did.

What happened was that, pedalling against the wind, I gradually overtook the cyclist ahead. He was finding it hard work, for he had a large basket of apples—and it was just about all he could do to ride in such wind.

"Oh, for a car," I sang out, coming abreast.

"My kingdom for a gallon of petrol," he gasped.

"You've some nice apples!"

He nodded as his pedals creaked.

"Not mine," said he, as best he could.

"Indeed?"

"John Beddoes gathered them this morning! Asked me to take them to Mrs. Stephens."

"Good of him to give them; good of you to take them!" I said.

He grinned bravely.

"She wants them for the harvest festival," he told me.

"Then you're all good!" I declared.

He turned to the right, I to the left.

"Hope I get my harvest home!" he panted.

"Amen," I murmured.

Thus we parted; and I thought that here was a very precious by-product of the war.

—The Methodist Recorder.

THE LEECH AND THE JACKASS

A fable often conveys more wisdom than a proposition stated in an ordinary way. Here is one that registers one hundred per cent.

A jackass suffering from the heat sought relief in a pond. A leech attached itself to the jackass and proceeded to suck blood.

"Kindly remove yourself," said the jackass; "I do not like your company."

"Not so fast, my dear jackass," said the leech; "I have a proposition to make that will be to our mutual advantage."

"I do not expect any sensible suggestion from you," sneered the jackass; "but let me hear it."

"Well, here is the plan: You license me to suck your blood; for every ten drops that I withdraw I will pay you back one drop as revenue. This will enable you to balance your budget and place you on easy street."

"Really," said the jackass, "your sagacity astounds me! I gladly accept your proposition."

An owl, overhearing the conversation, remarked: "Only a jackass should fall for that kind of economics."

Moral: The idea that it is profitable to license the liquor traffic for revenue is the absolute in asininity.—Grit.

LETTER FROM MRS. W. A. TERRY

Dear Dr. Duren: Mr. Terry and I had the pleasure of attending a District Rally in Birmingham Ala. recently, while visiting our daughter, Mrs. R. E. Smathers, and our old friends, Brother and Sister K. T. Moore, formerly of Hattiesburg, Miss.

We heard a wonderful address by Bishop Moore, and saw our old friend Bishop Decell, and heard some wonderful reports from the pastors.

We were delighted to see that so many of the charges were paying all Benevolences asked for. This is as it should be. It makes me feel ashamed when I see churches cutting down on the Benevolences. It reminds me of an experience I had years ago when I was trying to make some of our Woman's Missionary Society members realize the importance of paying our pledges. I finally "put it over" but you can imagine how I felt in the fall when the pastor asked for the Benevolences, and one lady told him she had been paying $5 every year, but that she was now giving that to the W. M. S., and couldn't pay on the Conference collections. When will our churches wake up? I wish every one could have heard Bishop Moore's stirring appeal to the Church. We will have to give until it hurts—we must put God first in everything.

Our son, Henry Osmond Terry, A. M.,3/c, left for the West Coast today after spending more than two weeks visiting relatives and friends in Louisiana, Mississippi, Alabama and Tennessee. He is one of the survivors of the ill-fated Vincennes. He spent six hours clinging to a raft before being picked up. He has only a small scar to show that he was hit by shrapnel. He jumped overboard just before the ship was blown up.

We are grateful parents, but, Oh, how our hearts do go out to the many mothers whose boys have been reported "missing." We pray that God will sustain them in their dark hours.

Mr. Terry is not very well so I don't think he will try to go to Conference.

Respectfully,
LELA LEWIS TERRY.

It's a little package, when a man is wrapped up in himself.—Selected.

"The non-church goer never will be reached by the non-going church."

—Selected.

EASY WAY TO OPEN STUFFY NOSTRILS DUE TO COLDS

MENTHOLATUM

When a cold starts, nose feels miserable, spread Mentholatum inside each nostril.

Instantly it releases vapor "Mentholations" that start 4 **actions:** 1) They *thin out* thick mucus; 2) Soothe membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. *Every breath brings quick relief!* Jars—30¢.

AN APPRECIATION

On Tuesday, October 6, the Woman's Society of Christian Service of the Waynesboro Methodist church lost one of its most faithful members, Mrs. Josie Davis Russell.

She was a charter member and interested in and cooperated with every phase of the work. She spent a useful and active life in her community. Her counsel and influence will be greatly missed; her good life will continue to live.

"Sunset and Evening Star,
And one clear call for me,
May there be no moaning at the bar,
When I put out to sea."

Whereas, the W. S. C. S. has sustained a severe loss; therefore, be it

Resolved, that we shall miss her fellowship and help in the furtherance of God's Kingdom. We cherish her friendship, and her faithfulness will remain as a benediction. We extend our love and deepest sympathy to her family, assuring them that we share in their sorrow.

Resolved, further, that a copy of these resolutions be spread upon our minutes, a copy be sent to the Wayne County News, and a copy be sent to the New Orleans Christian Advocate for publication, and a copy be sent to the family.

MRS. J. H. JOLLY,
MISS MARY McPHERSON,
MRS. C. A. MASSEY.

B. T. GALLAHER—RESOLUTIONS OF APPRECIATION

To the Quarterly Conference of the Trout-Goodpine Methodist Episcopal churches, October 11, 1942:

Your committee on resolutions appointed at your last regular session begs to report as follows:

Whereas, Belve T. Gallaher, a member and friend of this community and these churches, departed this life June 1st, 1942.

Whereas, it is fitting and proper that the members of these churches officially assembled as a quarterly conference, make a matter of permanent record their grief and loss, and their heartfelt sympathy and condolences extended to the bereaved wife and son.

Whereas, Brother B. T. Gallaher became a member of this community, or, eminently more correctly, a founder of this community, in the year 1904, and remained one of its most constructive and upright citizens throughout the remainder of his life.

Whereas, he both personally and materially participated in, and supported the religious activities of the community from the beginning of his residence here, and made public and formal declaration of his position and belief by joining the Trout Methodist Episcopal church in July, 1920, which he served as steward and secretary and treasurer until his death; he took an immense interest in the state and national organizations of the church of his choice; his activities were numerous and varied; he was a frequent delegate to Annual Conference, a member of its Church Extension Board, an associate district lay leader, an enthusiastic and ardent supporter of the MacDonnel Mission School for Acadian descendants at Houma, La., for which he endowed two scholarships and made the financial donations necessary to install the School's clinic and dispensary; he was ever interested in church properties and the success of church enterprises, this spirit leading him to hearty support of Camp Brewer and making possible the Lighthouse on the camp grounds, which is symbolic of the high purpose of the institution; he built the Goodpine church from private funds and was ever vitally concerned with its organization and activities, the same being one of his fondest religious efforts and the one that probably claimed the largest share of his affections; his private charities were numerous and accomplished without the light of publicity; his private life was unblemished and above reproach; he walked the high road before men; his personality and love made his family life eminently happy and wholesome; he ever strove to set before others the practical example of being a Christian gentleman; from a civic and business standpoint, he was ever constructive and a builder, as is shown by the fact that in 1929, when the pine mill at Trout had finished and it seemed inevitable that the happy little community which many people had learned to call home was doomed to the fate of a "ghost town," he practically single-handed effected a business organization which guaranteed the town a mill and continued life as a community; he was an expert in his industry and by sheer ability and will was a great factor in the success of the corporation with which he spent practically all his business life; he was ever interested in things that were new and progressive; he enjoyed living and from life he got a great deal of happiness; into whatever effort he entered he injected energy and enthusiasm and until the actual beginning of his last illness he felt and lived a desire to be up and doing and an absolute intolerance of idleness and inertia.

Whereas, life was full and worthwhile and his passing an immeasurable loss to all classes and creeds; therefore be it

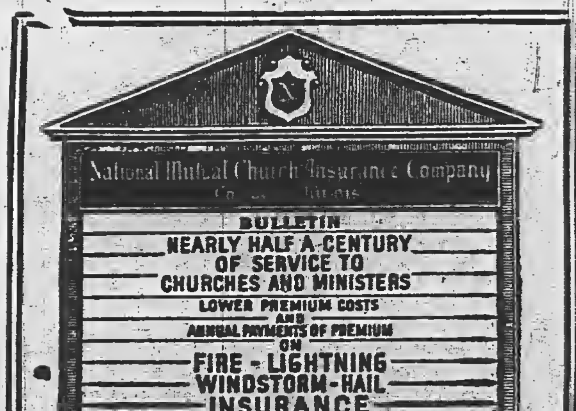
Resolved, first, that this resolution, as an expression of appreciation for him and his life, be made a part of the permanent records of the quarterly conference and church;

Second, that the same be presented to the proper officials and section of the Annual Conference.

Third, that the same be published in the New Orleans Christian Advocate.

Fourth, that a copy be placed in the hands of the bereaved wife and son, with every assurance of its sincerity and the unexpressible sense of loss and sorrow of his fellow churchmen; and the hope that as time heals the sharp pain and torturing pangs of grief, they may grow happy in the memory of the life and deeds of a great Methodist.

G. B. VALENTINE,
MRS. G. B. VALENTINE,
MRS. J. M. KITTRELL,
MRS. E. C. MEEK.


National Mutual Church Insurance Company

BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING WINDSTORM-HAIL INSURANCE

"EQUALITY OF SACRIFICE"

(Continued from page 13)

leave to each individual to determine his purchases in accordance with his income, whereas, the Victory Tax, the increase in the Income Tax from 4% to 6%, the reduction for support of dependents—sometimes two or three children in the teen-age, and aged fathers and mothers, requiring medical care—are rigid, positive requirements. The statement attributed to you in the press, that the limit of taxation has been reached, unless there should be serious damage to our economic structure, is certainly true concerning this very large group in the lower income brackets. The press statements, that the Treasury Department expects to call upon Congress to provide $8,000,000,000 more revenue, is in direct conflict with this position attributed to you in the press.

It is certainly to be considered very carefully that this present war is being fought for the preservation of freedom of speech, of the press, of conscience, of religion, of the rights of human personality, not for this generation alone, but for our children and grandchildren. If the men of this generation are to risk wounding and death, the coming generations should do their full share in the payments of debts contracted to fight the battles for freedom.

At the end of World War I, Great Britain had an indebtedness of between $35,000,000,000 and $40,000,000,000. The greater part of this indebtedness had been floated by making very attractive offers of four, four and one-half and five per cent interest-bearing bonds, running for thirty to forty years, redeemable in ten years. The offer of such bonds today by the United States would, in the writer's judgment, do more to stop inflation than a Tax Bill that is exceedingly oppressive and unjust in its application to the lower income brackets, as compared to the taxes by those with unprecedented wages and salaries. A Victory Tax of 5% on a Senator's or a Congressman's salary is only $500 out of $10,000. A tax of $40 on a woman with a salary of $20 per week is a grievous lack of "Equality in Sacrifice." I am writing this letter, not for any personal reasons, but because a wide acquaintance with those in the lower income brackets, especially throughout the South, constrains me to protest against this "Inequality of Sacrifice."

JAMES CANNON, JR.

N. B.—Since the above was written, I note that the Treasury offering of $4,000,000,000 of subscriptions to bonds received a total subscription of only $4,100,000,000, which means that issue was over-subscribed by a bare 2½%, whereas, the customary over-subscription to Government offerings has been from 30% to 50%. The reason was that the interest rate was put at 2%, and was not attractive to investors. Should the interest rate be made more attractive, the bond sales would increase so as to do more to stop inflation than anything else could.

Richmond, Va., October 14, 1942.

W. B. MAULDIN—RESOLUTIONS

Whereas, Brother W. B. Mauldin has been called from our midst to his eternal reward, and,

Whereas, Brother Mauldin had been a loyal and generous member of First Methodist Church, serving for many years as a member of the Board of Trustees, and,

Whereas, in his going, not only has our church lost a most valuable official, but our community has lost one of its highly esteemed and worthy citizens; therefore, be it

Resolved, by the fourth quarterly conference:

First, that we do express to Almighty our thanks for his Christian life so unifor ly expressed in service and devotion.

Second, that, while we bow in submi sion to the will of God, we commend faithful wife, and other members of family, to our God of grace and comfort.

Third, that a copy of these resolutions sent to Mrs. Annie Kee Mauldin, wife our deceased brother, and to the New leans Christian Advocate, and a copy be in the minutes of this quarterly conferen

I. J. Marrs, Maury Fly, K.
Simms, J. G. Carpenter.

RESOLUTIONS OF RESPECT—MRS. MAUD JUNE

Whereas, on August 21, 1942, God, in his infinite wisdom, called from our midst a co-worker and long-time member of our society, Mrs. Maude June; and,

Whereas, we, the members of the Woman's Society of Christian Service of the Amite Methodist church, desiring to give expression to our deep sense of loss and our appreciation of the kindly helpful life she lived among us; and,

Whereas, she was from early girlhood a faithful and devoted member of the Methodist Church and Woman's Missionary Society, and served as its president for many years; therefore, be it

Resolved, that we deeply regret her passing. Be it further

Resolved, that a copy of these resolutions be put in the minutes of our society, and that copies be sent to her husband and the local press and the New Orleans Christian Advocate.

Signed:

MRS. J. H. McCLENDON,
MRS. ELMER FORSHAG.

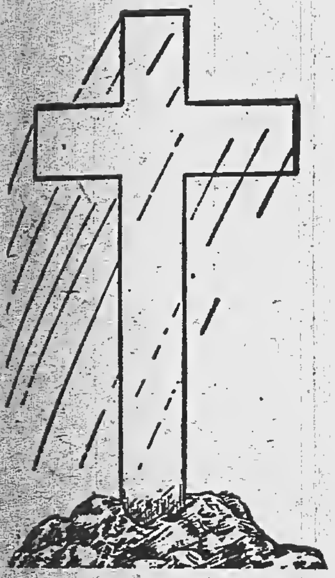
AMERICA DEFENDS
THE RIGHT TO WORSHIP!

In America, Faith has no limits. America believes in and hallows the religions of the world. To Americans, the right to worship as they choose is as fundamental as the right to own their own property, or to choose their own life's work. But to our enemies, America's way is intolerable. The very precepts upon which our American life is built are the things they seek to destroy.

Faith and courage . . . initiative and honest sweat . . . a passion for liberty and justice and equal rights for free men—those are the seeds from which the American way of life has sprung. Today, America's Faith is undaunted. The light of freedom burns indelibly in the hearts of free American men, fighting today until Victory.

NEW ORLEANS PUBLIC SERVICE INC.

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

The record of the past gives ground for confident hope that to Christianity belongs the future. It was through faithful souls who in adverse days refused to despair, but had vision to venture in new areas, and resolution to hold on in regions in which the faith was threatened that Christianity went on. Some even turned defeat into victory. So it is proving in our day.
—Dr. Kenneth S. Latourette.

THE PRAYER-ROOM TODAY

Help me, my God, that I may find in Thee indeed my all-sufficient Good. Help me to love Thee in all Thy gifts. Help me to love Thee above all Thy gifts. Help me to love Thee still in the deprivation of all Thy gifts. Help me so to know Thee that I shall desire nothing on earth but to know Thee better. Help me so to learn to love Thee here on earth that hereafter in heaven I shall love Thee more perfectly. Amen.

Vol. 89. No. 44.

NEW ORLEANS, LA.
THURSDAY, NOVEMBER 5, 1942.

THIS ISSUE DEDICATED TO

Rev. and Mrs. H. H. Wallace, Drew, Miss., and their five sons and son-in-law in the Armed Services

REV. AND MRS. H. H. WALLACE

IN THE SERVICE

Private W. J. Wallace in Record Office at Camp Shelby, Miss. Graduate of Mississippi State College. A teacher.

Lt. H. C. Wallace, Camp Callan, San Diego, Calif. In Coast Artillery. Graduate of Delta State Teachers College, Mississippi. A teacher.

Cpl. Bitsy Wallace. In the Marines. Somewhere in the Pacific. A student at Millsaps College, Jackson, Miss., when he joined the Marines.

Harold F. Wallace. First Class Seaman with the Medical Corps. Pearl Harbor. Senior in High School.

H. Ray Wallace. First Class Seaman with the Medical Corps. Pearl Harbor. Junior in High School.

Johnnie Morris, son-in-law, a private in the Anti-Tank Division at Camp Hood, Tex. Attended University of Mississippi and University of Alabama.

WALLET OF THE WEEK

MAHATMA GANDHI is said to have gotten his idea of civil disobedience from an essay written by Henry David Thoreau on "Civil Disobedience." Thoreau is said to have written the essay after he was jailed for refusing to pay his poll tax, the proceeds of which would be spent on the war against Mexico. Gandhi came upon the essay when he was in South Africa struggling against the oppression of Indian laborers there. Nehru, spending his eighth period in jail, also found comfort in Thoreau's essay.

* * *

HITLER'S INVASION OF RUSSIA cost the Soviet Republic up to July 1942: more than six per cent of its territory; thirty per cent of its population; thirty-six per cent of its farm lands and crops; one third of its wheat; thirty-seven per cent of its railways; half of its coal; sixty per cent of its iron ore, pig iron, and steel; thirty per cent of its machine building; and fifty-seven per cent of its rolled iron. They have not lost either their bravery, or their devotion to their country.

* * *

THE YIELD OF GUAYULE SEED, according to Senator Downey of California, was one hundred and thirty thousand pounds, or eight times what had been expected. He estimated that the stock of seed on hand was sufficient to seed two hundred and seven thousand acres of land. The guayule rubber harvest of 1944 has been estimated at thirty-three thousand tons. That is a long way from supplying the shortage made acute by official shortsightedness in the East Indies, but it is at least a step toward achieving rubber independence.

* * *

EGYPTIAN GOLD ORNAMENTS found in the tombs of kings and other mortuary shrines is said to range from seventy-two per cent pure to ninety-nine and eight tenth per cent pure. The preciousness of these ancient treasures is further revealed in the process used in the production of the gold itself. It was secured from sand by what is known as the process of "washing" or "panning," done by hand. Add to this the exquisite design and art work and one has some idea of the honor accorded the royal dead.

* * *

RUSSIAN RESISTANCE to the German invaders has developed into a grim contest for the homeland in which all classes are writing a heroic story in blood and death in order that Russia may be the home of their children. Herdsmen from the Caucasus, farmers from Tajikistan, men and women from the highlands and steppes, and from Siberia and Central Asia are joined heart and hand in the heroic struggle on a battle line from Leningrad on the north to the Black Sea on the south. Every class is making its contribution either on the farm and in the factories, or on the battle front.

CONFUCIUS' BIRTHDAY was celebrated by the Confucius Association on October 6, but most Chinese celebrated it on August 27. The great sage and teacher of China is supposed to have been born about 551 B. C. and he lived until 478 B. C., or seventy-one years. The Chinese reckon his age by the old Chinese lunar calendar, and the recent celebration was his two thousand four hundred and ninety-third anniversary. Confucius is without a rival among the Chinese people.

* * *

DR. F. W. NORWOOD, a Baptist minister of England who was the minister of City Temple, London, a few years ago, has been pastor in Vancouver, British Columbia for some time. In England he was Chairman of the Congregational Union and was one of the most vigorous and forceful personalities of the English pulpit. Recently he was invited to the pastorate of St. James United Church, Montreal. What answer Dr. Norwood gave to the invitation was not disclosed in the account mentioned.

* * *

DR. FREDERICK BROWN HARRIS, the newly elected Chaplain of the Senate of the United States, was born in Worcestershire, England, April 10, 1883, is a graduate of Dickinson College, and Drew University, and has been pastor of Foundry Methodist Church, Washington, D. C., since 1924. He is an interested student of questions dealing with international affairs and his one book, **The Blossoming Bough,** is a study in international friendship. He is a Republican and as Chaplain of the Senate will draw a salary of sixteen hundred and eighty dollars per year.

* * *

THE ARCHBISHOP OF CANTERBURY is believed to have broken another precedent when he made a formal visit to the British Fleet in wartime. The English primate made the visit at the invitation of the Commander of the Home Fleet, and he took shipping on a destroyer at a Northern port. He was entertained aboard the flagship of the Fleet. On Sunday morning he held a service on the catapult deck which was attended by more than a thousand men. During the afternoon, the Archbishop held a conference with fifteen chaplains from ships of the Fleet.

* * *

THE AMERICAN LUTHERAN is undertaking an experiment in religious journalism by the establishment of a column devoted to archaeology. It is the purpose of the magazine to relate discoveries in the field of archaeology to books of the Bible and to dramatic episodes like Joseph's sojourn in Egypt, Sennacherib's campaign against Judah in the time of Jeremiah, and other such movements. It is designed to help the preacher and the teacher in a correct interpretation of incidents and passages which are extremely difficult without the knowledge furnished by these discoveries.

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CHRISTIAN ADVOCATE

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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

A CHRISTIAN COLLEGE

In 1933, when the support of great educational foundations began to dwindle and interest rates on investments began to approach the vanishing point, we foresaw the fact that our small church institutions would be forced to exist by a "hand-to-mouth" policy—a policy based upon tuitions and student fees supplemented by denominational subsidies. Such a policy would of necessity involve a greater burden for owner-denominations and would require increased loyalty of all parties affected. These reflections led us to the conclusion that any appeal for greater educational sacrifices upon the part of our church people must have back of it a rigid economy in the administration of funds and an outstanding contribution to Christian character by such institutions as compared with state and other institutions which do a superb piece of educational work, but without a distinctively religious appeal. We had no doubt then, as we have no doubt now, that worldliness reinforced by the profligacy which goes with squandering thousands of dollars of hard-earned church money upon athletics means the alienation of those in whose interest the small college is maintained, and its abandonment to a pleasure-seeking, sport-loving clientele who have little interest in Christian ideals.

Our Methodist institutions, as every student of history knows, were "born and reared in the tradition of righteous simplicity." We need cite only Kingswood school in England and Cokesbury College in America. This ideal has been referred to as the "harder tradition" of education, but we doubt that the evidence would sustain the conclusion that its abandonment is wholly justified. Softness is the reproach of higher education today. Eleven years ago, at the depth of the depression, a school was established for the sons of Canadian wheat farmers. It was a community enterprise designed to meet a distressing emergency. One of the students said of the school, "It is a place where a fellow can grow." After eleven years existence, that little school furnished more pilots for ferrying bombers across the Atlantic to England than any other school of the Dominion. It "grew" men for a country's need.

Another incident bearing upon this point occurred in Britain about a year ago when Whitehall Street, London, witnessed the appearance of a deputation of churchmen at the education offices of the Government. The deputation was composed of leaders of Anglican and Free Churches who were making joint demand for Christian teaching in the schools of the land. They demanded "Christian teaching," not religious education. Anglican and Free Church alike were aroused by the utter failure of English schools and colleges to produce men of indomitable will, sterling character and constructive thought. Their united demand was for a good education, a sound body and a heart attuned to eternal things. Only recently a two-day debate in Parliament on the proposal of those churchmen called forth from Lord Rochester, then Vice-President of British Methodism, the declaration: "The aim and end of Christian education should be directed to bringing the children to a personal experience of the saving knowledge of Jesus Christ."

In the autumn number of **Religion and Life, Dr. Aubrey,** of the University of Chicago, writes: "The big universities can give better intellectual discipline, despite their numbers, if it is just a training of the mind that you want. But the smaller college has a definite function in the cultivation of moral and religious attitudes, since these are developed within a community life such as the great university does not as an institution enjoy." He said further, "It is that a Christian college can do, if it will, through the radical and whole-hearted Christianizing of its own internal life." He followed a reference to "snap courses in the Bible, and the dreary formalism of compulsory religious organization" with the biting question: "Is it any wonder that we have to put quotation marks around the word 'Christian' when we speak of a Christian College today?"

A recent article by Professor S. Vernon McCasland, of the University of Virginia, **Christian Century,** Dec. 17, 1941, makes a plea for vital and positive Christian education as against a secular and emasculated public education. He says that more and more formal religious training is being taken over by the public schools, and that thousands are receiving this formal tuition in religion as compared with the relatively few who come under the influence of the church college. For the past quarter of a century, the public schools of Virginia have gradually adopted religious education courses, and in 1940, twenty-eight thousand children received this instruction. In addition, the University of Virginia has now a full professor of religion on its faculty. He might have added that the same is true of the University of Oregon and Oregon State College, and probably others. In all this, he was arguing that if the church shall fail in the task of putting religion and education together, the state must do it and do it to the hurt of vital religion.

In **The Christian Advocate,** Chicago, of Feb. 5, 1942, ex-Governor Alf M. Landon, summarizing his views on the Christian college, included these two paragraphs: "The colleges that have forfeited their right to ask for support as Christian colleges must be properly pruned from the list of church schools. If any college is to get support from its Church, it must be under the control, guidance, and direction of that Church. Too many colleges have been started under a church name and then have disregarded their obligations to the Church in return for its early support and help.

"Personally, I believe in Church control of church colleges. It is not reasonable to ask a church to pour its hard-earned money into a college, unless the college is closely connected with the life of the church."

In **The Christian Advocate** of October 15, Dr. Roy L. Smith has a strong and timely editorial on "The Reason for a Church College." We quote the second paragraph: "No teacher, regardless of his technical skill, has a moral right to accept a position on the faculty of a Church college who is not ready to accept that spiritual responsibility in addition to the responsibilities involved in his academic field. If he cannot qualify as a spiritual leader, he is as unfitted for a teaching position in a Church college as he would be if he were not prepared according to scholastic standards."

He refers to the fact that at this very moment Church colleges are threatened with being taxed out of existence. If such colleges offer no distinctly Christian differentiation, we see no justification for withholding the blow. It is up to the Church to assert itself, not by circularizing Congress, but **by seeing to it that its colleges are Christian.** If such a demand cannot be enforced, then neither we nor the country need them. The Church must heed the handwriting on the wall or be prepared for the worst. No church has a right to sanction the use of the holy appellation, "Christian," by an institution whose loyalties are alien and whose campus life is a reproach to the Church to which that institution looks for support. **Our colleges must be controlled, or we should be rid of them at once.**

THE OTHER FELLOW HAS POSSIBILITIES

B. P. Brooks

We have been writing a good bit lately about the other fellow. It has been pointed out that he is right here in our midst. We live with him, see him daily, eat with him, work alongside him, play with him, worship with him. We are so constantly present with him, so accustomed to seeing him that, like sunshine and pure air, and food and raiment, we take him as a matter of course. We take little time to realize he has needs. He needs advice; he needs encouragement; he needs sympathy; he needs love. We would like to remind our readers, too, that the other fellow has possibilities. That friend who sees possibilities in the other fellow and helps to lead him to the full fruition of his capabilities has proved himself a friend indeed. Many men have been obscure in their origin and birth, but someone saw virtue in them and helped them to become great and glorious in life and in death.

Columbus was the son of a weaver, and a weaver himself whom some one led to greatness. Terrence was a slave whose life was inspired by a friend. Benjamin Franklin was the son of a soap boiler. Someone placed the spark of ambition in him which led to fame. Whitefield was the son of an innkeeper; Milton, a bookkeeper's son; Robert Burns, a tenant farmer; John Jacob Astor once peddled apples on the streets of New York. The list could go on indefinitely. Some rich soul came their way, ennobled their lives by the contact, and fanned the little spark of courage, or determination, or faith, which led to victory.

There was a young man who had been in constant companionship with another for three years. They had grown very fond of each other. The second young man, however, got into trouble because his ideals and standards of living were so far above those of the men of his day that they hated him. His enemies seized him and were threatening his life. A girl in the crowd saw this man's companion of three years and called attention to the fact that they had been seen often together. The man denied this friend and, when pressed, swore that he had never seen him before. One of the most contemptible of all shortcomings is disloyalty. It is an evidence of extreme cowardice. If a man you or I believed in sincerely were to prove as faithless as this man, I rather strongly suspect that we would be ready to condemn him bitterly and certainly would henceforth have no faith in him.

This remarkable man, however, looked deep into that cringing, cowardly soul and saw there something of greatness which you and I would have overlooked. He saw rare possibilities in the fellow, and, when the opportunity came, he assured this man of his faith in him, which act inspired the other with such love and trust and fortitude that we see him later the great preacher of all times, and upon his faith, loyalty, and determination the imperishable Church of God was founded, against which the gates of hell never have and never shall prevail.

Maybe that fellow in your neighborhood who seems down and out, whom the community has condemned as of no account, has possibilities. Who knows?

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

HAYSTACKS AND NEEDLES

The value of a stack of hay depends upon the point of view. To the farmer, it is a symbol of industry, good weather, and foresight. It reminds him of the arduous labor of cutting, raking, curing, and stacking, and of the fair days that made possible the saving of the crop. It is a compliment, too, to his foresight in thus providing provender for his beasts during the dreary weeks of winter.

To the mule, the haystack means rations when, otherwise, the pickings would be scanty. He can picture in his mind's eye the bare fields and an empty crib of the improvident farmer and his own consequent unhappiness when feedtime became only another reminder of how hungry he was; with plenty of hay in sight, he tosses care to the winds, and devotes what time he will to concocting such devilment as will afford pleasure to his mulish nature and at the same time vastly vex his owner. He remembers also that he can rest in comparative comfort on the side of the stack when the wind shifts to the north.

To the field mouse, the haystack is a thing of beauty and the assurance of comfort when winter comes. It will be his home, where he can make snug his nest, travel at his leisure up and down, in and about, and always find refuge when the shadow of a hawk overhead warns him that danger is on the wing. So he runs in and eats a bite—instead of being one.

To the seamstress, the haystack is a snare and delusion, a blot on the landscape, an unnecessary evil, a thing to be avoided at all costs—suppose she should lose her needle in it!

As a strict matter of fact, we have never heard of anybody's losing a needle in a haystack; but we have heard all our life of things "as hard to find as a needle in a haystack." So somebody must have lost one there—and had a terrible time finding it. We have a kind of feeling that it served him—or her—right. We can't imagine any business anybody could have with a needle on a haystack. Keep it away, and it won't get lost there.

A lot of things are lost where they had no business to be.

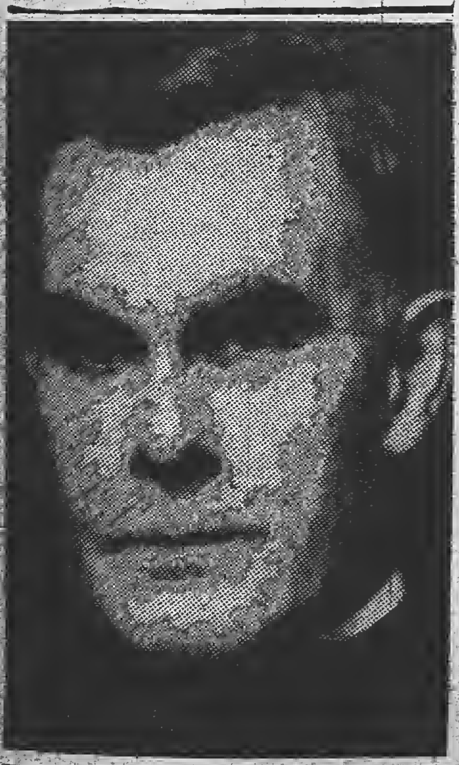
PERSONAL NOTES AND INCIDENTS

Mr. and Mrs. J. M. Fly, of Summit, Miss., have moved to New Orleans and are located at 3212 Louisiana Avenue Parkway. They are members of Rayne Memorial Church.

Rev. H. W. Ledbetter who has been supplying the work at Dry Prong, La., has moved back to his home in Shreveport at 147 Egan Street, according to notice requesting change of his paper.

Miss Tryphena Rogers, daughter of the late Rev. W. F. Rogers of the North Mississippi Conference, renews the subscription of her mother's paper and adds that it is a great joy and comfort to her. Miss Tryphena, being a daughter of a Methodist parsonage, is greatly interested in the affairs of the church and the ministers.

Rev. Clarence W. Quaid added a note to a recent letter which we are sorry to have overlooked. He says: "The Sweet Lake Church of the West Lake charge, has recently redecorated its interior. Much time and care was given to developing it into a better place of worship. We are indeed proud of the splendid results. The Sweet Lake Church is located in the heart of southwest Louisiana's rice fields. God has blessed us with an abundant crop, and we are planning a program of dedication for our rice and also for our finer church. This will be in the form of a Harvest Festival."



Rev. Frederick Brown Harris, D. D.
Chaplain United States Senate

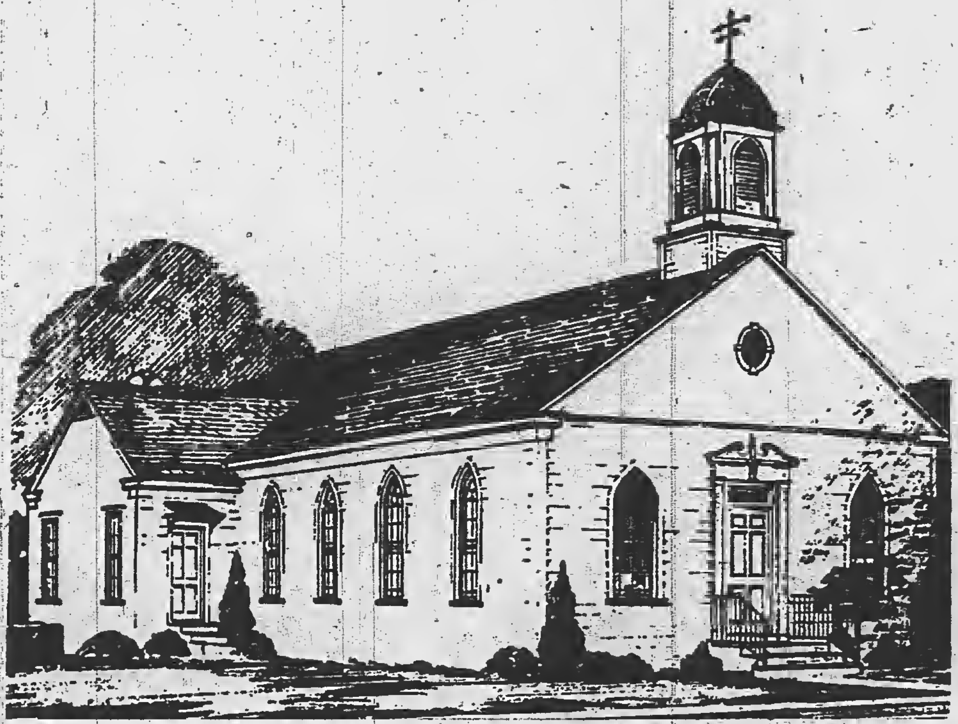
Rev. E. M. Mouser has had a prosperous and happy year on the Hall Summit charge of the Louisiana Conference. Old Carroll Creek Church was moved and rebuilt and was dedicated three weeks ago. Wesley Church has been wrecked and is being rebuilt using some sills from the original building which were hewn out by the late Rev. Bloss Williams fifty-five years ago. It will be a beautiful building when it is completed. Only two thousand feet of new lumber was used in rebuilding the Carroll Creek Church. It has been painted inside and out and is a thing of beauty. In addition to all this improvement program Wesley and East Point churches gave the parsonage a generous pounding on the eve of the conference.

PREACHERS OF MISSISSIPPI CONFERENCE

The Millsaps Club of the Mississippi Conference Annual Supper will be served on Friday evening from 5 to 7 o'clock at the Crawford Street Methodist Church in Vicksburg during the session of the Annual Conference there. Plates will sell for seventy-five cents each. If you plan to attend, you are urged to make your reservations as early as possible. If possible, do so now, by writing the secretary-treasurer of the Club, Frank E. Dement, Jr., Monticello, Miss. No reservations will be accepted later than noon Thursday, November 19.

The Club feels that an interesting and helpful program has been arranged for the evening. The feature will be the address of Dr. Ross Moore of Millsaps College.

Just how long our familiar friend, the crow, lives no one seems exactly to know, but there died this year in the Arnold Arboretum of Boston an albino crow which had been a continuous resident for thirty-nine years.—Our Dumb Animals.



THE METHODIST CHURCH, ZWOLLE, LOUISIANA

ZWOLLE CHURCH DEDICATION NOVEMBER 8

Rev. Alfred M. Brown and members of the Zwolle Methodist Church are pleased to announce that the new church will be dedicated Sunday, November 8, at 3 p.m. Dr. A. M. Serex, district superintendent of the Shreveport District, will bring the dedication day message and lead the ritual of dedication. Other special features include a short history of Zwolle Methodist Church by Mrs. R. E. Pearson, and special music by the choir under the leadership of Mrs. Carver Deloach. Following the ritual of dedication a group picture will be made in front of the church. Members and friends are then invited to return to the Sanctuary where a special moving picture in technicolor will be shown by Senator R. L. Gay. This picture will show the demolition of the old church and the erection of the present structure. Open house will be held later, with the ladies of the Woman's Society of Christian Service serving coffee and tea, while visitors are invited to inspect the building.

The new structure was completed in January of this year. It is an eight-room building, including a large chapel room behind the sanctuary and a kitchen. Its value with equipment is $7,000.

A cordial invitation is extended to all former pastors, members and friends to attend the dedication.

ALFRED M. BROWN.

NOTICE—LOUISIANA CONFERENCE

Board of Temperance and Social Service

This Board will meet at 1:30 p.m. Wednesday, November 11. Every member both Clerical and Lay is urged to attend. Dr. E. C. Gunn and Mrs. H. H. Hoff have been invited to meet with us and explain how we can cooperate with the Committee of One Hundred in its aims and program. The Clerical members are: C. W. Lahey, A. D. St.Amant, Jr., L. N. Hoffpauir, E. P. Drake, A. R. Hoffpauir, T. F. King, and A. C. Lawton. Lay: Russell Allen, Henry May, Helen Mayo, Mrs. D. C. Metcalf, Mrs. C. H. Free, Mrs. S. L. Cole, and H. E. Hoppmeyer. To date the members of the Committee of One Hundred from the Louisiana Conference are the District Superintendents.

A. C. LAWTON, Chairman.

CONFERENCE NEWS AND PERSONALS

Rev. Watt H. Royal, who was transferred from the Louisiana Conference, is now stationed at Luling, Texas. Bro. Royal sends love to all.

Dr. B. C. Taylor, First Church, Alexandria, reports that he is back on the job after his operation, is feeling fine, and will round out the year with a good report in every way.

The editor regrets missing the visit of his good friend, Bro. Chas. G. Bingham, of Gulfport, Miss., on Wednesday of last week. We hope that he will always find time to call on us when he is in the city.

Mrs. Eleanor Castle Rawls, daughter of Rev. and Mrs. Hugh Castle, Philadelphia, Miss., has been made supervisor of a nursery school in Lompac, California. Mrs. Rawls is a graduate of Millsaps College, Class of 1940.

Rev. T. O. Prewitt, Crawford Street church, Vicksburg, Miss., is sparing no effort to complete arrangements for the handling of the Mississippi Conference, beginning November 18, and for the comfort of all who may attend.

Dr. Dana Dawson, pastor, First Methodist church, Shreveport, La., will deliver an address over Station KWKH on Thursday, November 5, from 8:30 to 9:00 p.m. His subject will be "The Japanese Evacuation—Yesterday, Today, and Tomorrow."

Mr. E. W. Turnley, of the Nashville Chair Company, Nashville, Tenn., was in the city on business last Friday and paid a much-appreciated call at the Advocate office. Bro. Turnley is one of the interested laymen of Tennessee Methodism and is a member of Tulip Street Church, Nashville.

Rev. Jeff Paul, pastor at Pleasant Hill, La., says that the 49 retired preachers who are beneficiaries of the superannuate funds have rendered an average of 30 years of service. He made this calculation in order to show how well the superannuate money is being used.

Rev. O. S. Lewis, Court Street, Hattiesburg, Miss., says that his church had a good report last year and will have a better one this year. Bro. Lewis writes that his son-in-law and daughter, Mr. and Mrs. L. L. Trent, have been transferred from Key West Florida, to Atlanta, Georgia, where Bro. Trent will be on the staff of the Y. M. C. A.

Bro. J. H. Fleming, local preacher and merchant, at Crandall, Miss., has secured two subscriptions each to the General and to the Conference organ. In remitting these subscriptions, Bro. Fleming expressed his appreciation of the good year which they have had under the leadership of Rev. J. F. McClellan, pastor.

Lt. David F. Tarver, chaplain, 358 Motorized Infantry, stationed at Camp Barkeley, Texas, remembers us with enclosure regarding his work and other papers relating to the history of Methodism in this section. Mrs. Tarver is with him and is taking organ at McMurry College, Abilene, Texas. Bro. Tarver's friends in the Louisiana Conference will be glad to have this word from him.

Rev. James H. Felts, writing from his home in Fulton, Ky., says that he does not expect to be able to attend the session of the North Mississippi Conference. He is entirely well, but the schedule is such that he would lose a night's sleep both going and returning. He expects, instead, to attend the session of the Memphis Conference as a guest of friends at the Peabody Hotel.

Rev. M. Kinsey, 4423 Airline Drive, Houston, Texas, a retired member of the Mississippi Conference, says that he gave 36 years of service to the Church, but he cannot do much now except to keep up with his friends through the church paper. He says that we do not publish the superannuate rate. A rate of $1.00 to superannuates has prevailed so long that it did not seem to us to be necessary to publish it.

A DAILY PRAYER IN WAR TIME

FOR CHILDREN IN WAR TIME

With the dear name of Father on our lips, we pray to Thee today for all the little children who live under the cloud of war. Shield them from the terrors of this cruel strife. May their tender spirits not be warped or weakened or affrighted by the atmosphere and perils of this woeful war. Instead, may they quietly absorb the great truths of patriotism and loyalty and sacrifice and endurance and brotherhood; that they may be furnished to carry on the world for which we fight. Increase reverence and family affection in their hearts, that our homes may be better in days to come. Especially do we plead with Thee for the child victims of war's horrors overseas: the homeless, the hungry, and the orphaned. Speed the day of their deliverance, and fill our hearts with sympathy and our hands with succor. All this we pray in the name of the Saviour who was once a babe in Bethlehem and a child in Nazareth. Amen.—W. T. E.

MISSISSIPPI CONFERENCE NOTICE

Commission on Evangelism

Please announce that the Mississippi Conference Commission on Evangelism will meet at Crawford Street Church, Vicksburg, Miss., at 3 o'clock Wednesday afternoon, November 18.

The Commission on Evangelism will have charge of the morning prayer service during the conference, meeting at 8:15 in the room assigned. Our devotional messages will be given by some of the brethren who are to retire at this conference. On Thursday morning the speaker will be Rev. Percy Vaughan. Dr. C. W. Crisler will be the speaker Friday morning, and Rev. Wiley J. Ferguson will make the talk on Saturday morning. We earnestly hope to have a large attendance at each of these very important prayer services.

O. S. LEWIS.

LOUISIANA CONFERENCE NOTICE

Training Committee Meeting

The Ministerial Training Committee will meet in the room to be designated at the First Methodist Church, New Orleans, on November 10, at 3 p.m. All men who are to come before this committee are asked to be present at that time.

B. C. TAYLOR, Chairman.

To All Supplies and First Year Men

The Correspondence School has just informed me that several ministers have not enrolled for any kind of work. Those coming up for admission on trial must pass the Admission On Trial course. All B. D. graduates are required to take the course on the Discipline. Supplies must take both the admission course and the four year course of study, and there is a limit of eight years in which all of this is to be completed. Men over sixty are excused. A preacher doing itinerant work for twenty-five years may also be excused.

B. C. TAYLOR, Chairman,
Committee on Ministerial Training.

WORK OF CHAPLAIN WARE APPRECIATED

Bishop A. Frank Smith,
2308 Southmore Blvd.
Houston, Texas.

Dear Sir.:

May we take the liberty to commend to you Rev. R. T. Ware and the splendid work that he has been carrying on among the patients at the Charity Hospital during the past two years?

It is perhaps not generally known how urgent the need is in an institution like this for the type of service that Rev. Mr. Ware has been rendering. Many of the patients are afflicted with chronic diseases which make it necessary for them to remain in the hospital for weeks or months. Most of these are from outlying parishes and are seldom, if ever, visited by their pastor. To such unfortunates regular visits by a minister of the Gospel make their burden easier to carry.

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Not only has Bro. Ware ministered to the spiritual needs of this rather large hospital congregation, but he has also often provided for material necessities, perhaps beyond his means.

The hospital staff has the highest regard for Bro. Ware and looks forward to him continuing his valuable work in this institution.

Yours respectfully,
EDGAR GALLOWAY, M.D., Supt.
W. H. BROWN, M.D., Chief Res. Sur.
H. I. SLATE, M.D., Sen. Res. Surgeon;
W. R. MATHEWS, M.D., Pathologist.

FROM WISNER, LA.

Dear Dr. Duren: We are closing out our second year at Wisner in a fine way. We are today filing our reports with everything in full.

During these two years we have added 110 names to the membership. Have organized a new church with 80 members, and have a new church building painted, partly ceiled, a good supply of song books, a nice organ, attractive altar and pulpit, and lighted with electricity, and free of indebtedness. It is only eight miles from Wisner, and is served Sunday afternoons. I held a meeting in a grove last year, organized with 42 members and began at once to plan a building. This year we held our own meeting and increased the membership by 38. I have seen a hundred at the Sunday School. This is in a community where the "Holy Rollers" have held sway for years. People walk two and three miles to attend services. I have seen as many as five babies in arms at a Saturday night service. When we organized last year there were four who were sons of Methodist ministers counting the pastors. W. W. Brown (first cousin of Newton and Robert Brown) is our Sunday School superintendent, and our leading steward.

Last year a substantial increase was made in the pastor's support. This year's record will show another increase, and the amount they will pledge for the support next year will lack only $100 off being twice the amount when we became the pastor two years ago.

A most excellent class of people compose the membership at Wisner, and that preacher who may be assigned to this pastorate another year will be fortunate.

Cordially,
J. M. ALFORD, P. C.

HIGH POINTS OF THE WORK AT BROADMOOR, SHREVEPORT

Dear Dr. Duren: This is a summary of the high points in the work of the Broadmoor Methodist Church of Shreveport, La., for the current church year.

1. Two weeks ago we purchased a well appointed three bedroom parsonage, located at 123 Albert Avenue, and furnished it completely. To date $1,334.50 has been raised in cash and pledges on the parsonage fund. The house was purchased for the sum of $4,500 and the value of the furniture is over a thousand dollars. Members of the parsonage committee are, Prof. Wm. G. Phelps, chairman; Mrs. L. R. Sanderlin, Mrs. C. E. Ray, I. R. Graves, and W. M. Daniel, Jr.

2. This year we have also raised $2,500 more on our church building fund, bringing our total in War Bonds to over $11,000. This helps our government and also prepares us for the time when there will be an abundance of material to build with.

3. We are proud of our report on church membership for we have received into the church this year 135. We have lost 41, giving us a net gain of 94 with two weeks left in this church year. All of our finances will be in full. This good year has been made possible by the working of the Spirit of the Living God in the hearts of our people. Our people are very happy in their place as one of the Methodist churches of the Louisiana Conference.

Sincerely yours,
GEORGE PEARCE, JR.

FORCES OF RIGHTEOUSNESS SOUND AN "ALERT"

An important meeting of the executive committee of the "Louisiana Moral and Civic Foundation" was held in Alexandria, La., Thursday, October 29, with every section of the state well represented. Dr. Edgar Godbold, president of the Foundation, presided at the meeting. He is a layman and is president of Louisiana College. Among important matters attended to was the setting up of a committee of one hundred for the promotion of the work of the Foundation. These were selected from every part of Louisiana and include prominent laymen as well as outstanding ministers and women. They are being requested to serve and their names will be published as soon as they accept.

Another matter discussed was the selection of a full-time, paid executive to be known as "Director" for the Foundation. Several men are under consideration and one will be announced as soon as funds are available. President Godbold stressed the importance of the immediate need for funds to be given by citizens interested in the work of the Foundation. He urged that all contributions for the work of the Foundation be sent as soon as possible to the treasurer, Rev. M. M. Snyder, 1013 Dante Street, New Orleans, La. Receipts will be issued in every case. It is urged that churches put the Foundation in their budgets, if possible, for some sizable sum. Individuals are urged to make regular contributions to the work.

Plans were laid for the cause of the Foundation to be presented to the various denominations at their annual conventions or conferences which will be held this fall.

The executive committee selected Sunday, January 17, 1943, as the day for the work of the Foundation to be presented by every pastor in the State in an educational way, and that memberships and pledges for the work be secured at that time. It is expected that a large response to the appeal will be had on that day.

J. D. GREY, Chairman Publicity.

THE LOUISVILLE METHODIST CHURCH—NORTH MISSISSIPPI CONFERENCE

By Rev. V. C. Curtis

We have no records of the organization of the Louisville Church, but tradition says it was about 1835, one of the first Methodist churches organized in Winston County. The Rev. Lorenzo D. Langford was appointed to a charge which included Louisville, in 1838. In 1839 the church was changed to the Grenada District. No further records are available until 1870, when the North Mississippi Conference was organized. The Rev. J. O. Woodward was appointed as pastor in 1870, and the Rev. A. W. Langley served as pastor in 1872-73. Bro. Langley returned and preached a sermon for the congregation fifty years later. In 1876 Rev. J. D. Newsom was appointed pastor. It was through his efforts that the first Methodist Sunday School was organized. Mr. W. B. Shumaker was appointed superintendent and Dr. G. Y. Woodward was elected secretary. His grandson, Dr. Guy B. Woodward, succeeded him.

In 1894, the wife of the pastor, Mrs. D. C. Foust, organized the first Woman's Missionary Society. The ladies had done effective work before that time as an Aid Society.

The first church building was erected on the lot north of the present site, where the home of Mrs. T. J. Lee now stands. This building was used till the pastorate of Rev. J. A. Leech, 1885-89. Bro. Leech had the house and lot sold and a new building was erected on the site where the present church stands. He also built a new parsonage which was remodeled under the pastorate of Rev. W. H. Mounger, and is among the best homes for the preacher in the Conference. In 1913, the church was damaged by cyclone and had to be abandoned. Rev. J. D. Simpson, the pastor, appointed a building committee composed of the following: W. J. Newsom, E. L. Tomlinson, R. L. Suber, A. Y. Woodward and J. B. Gulley. H. C. Wood and J. E. Tusset were added later. Before the actual work began, Rev. J. D. Simpson was succeeded by Rev. W. C. Carlisle. Under his administration the work was completed. The Court House was used for worship while the building was under construction. Rev. J. W. Dorman succeeded Brother Carlisle, and under his pastorate the entire church debt was liquidated. The building is a gray brick, with Sunday school facilities and modern appointments. The plant cost about $35,000, but could not be replaced for less than fifty thousand dollars at this time. It is interesting to note the fact that Mr. T. J. Lee gave one-tenth of the entire cost of the building. He proposed at the outset to pay one dollar every time the congregation raised nine dollars. The church was dedicated by Bishop Ainsworth during the pastorate of the Rev. W. H. Mounger. The water oaks which line the lot were planted by the beloved pastor, Rev. D. W. Babb, and are regarded as a memorial to him.

The church now has a membership of approximately six hundred, with a Sunday school enrollment of three hundred. The Woman's Society of Christian Service is active; the Epworth League is an enthusiastic body of young people.

The following is a list of the pastors who have served the church since 1870, the numbers indicating the year served and not the date of appointment: J. O. Woodward, 1872; A. W. Langley, 1873-74; J. G. Carlisle, 1875-76; J. D. Newsom, 1877-80; J. T. Moody, 1880-81; Eugene Johnson, 1883; J. W. Gooch, 1884; A. J. Foster, 1885; J. A. Leech, 1886-89; F. P. Spencer, 1890; W. W. Williams, 1891-92; J. M. Barnes, 1893; J. A. Leech, 1894; D. C. Foust, 1895-96; D. W. Babb, 1897-1900; D. L. Cogdell, 1901; J. W. Treadwell, 1902; J. A. Hall, 1903-05; W. D. McCollough, 1906; J. H. Smith, 1907; J. W. Raper, 1908-09; E. E. Langford, 1910; S. B. Myers, 1911-14; J. J. Smylie and J. E. Stephens, 1915-16; J. D. Simpson, 1917; W. C. Carlisle, 1918-19; J. W. Dorman, 1920-23; J. T. McCafferty, 1924; W. H. Mounger, 1925-26; T. H. Lipscomb, 1927; Lipscomb and Ellis, 1928; W. L. Storment, 1929-32; L. M. Lipscomb, 1933; J. A. George, 1934-35; C. T. Floyd, 1936; E. R. Smoot, 1937-38; V. C. Curtis, 1939-40; J. J. Baird, 1941.

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MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"We, the church, and as individuals, must eagerly seek and use every available means of helping to promote world peace and world brotherhood. Participation in a well-planned study class is one way to stir us into conviction, repentance, and dedication to a Christian adventure."

—Helen B. Bourne.

* * *

Planning for Peace

A large number of societies reported having studied the approved course, "Planning for Peace."

It was most interesting to note how often Mr. Wilkie's report of his world tour coincided with the facts brought out in this study. We were also interested in his estimation of the value of the mission schools and hospitals in the building of the reservoir of "good-will" toward the United States, in the nations which he visited.

* * *

Latin American Missions

Two of the schools which we will study in the "Latin American Circuit" will be of special interest to the women of the Mississippi Conference, since it was at Colegio Piracicabana, in Piracicaba, that Sarah Bennett studied Portuguese, and at Institutu Methodista, in Ribeirao Preto, that she now serves—both in Brazil.

Beginning with Brazil, on Sunday, October 25th, the Memphis Commercial-Appeal will give a series of 10 informative articles and maps on the Republics of South America, "the great continent with which we share the Western Hemisphere."

The National Geographic Society, as a part of its many educational activities, has prepared the basic data and accompanying maps from its rich resources of geographic knowledge and surveys. By clipping this series from week to week, we may acquire an up-to-date collection of maps and notes on our neighbor continent to the south.

There are many ways in which we may promote good-will and understanding among the Americas, and following is a list made at our Pastors' School in June:

* * *

Practical Things Women Can do to Promote Goodwill and Understanding Among the Americas

Assumption: (1) That the women have completed study as outlined. (2) That the women have earnest desire to do something about promoting better inter-American relations.

1. Start with own family—talk about Latin America; show how other Americans are striving for same goals as we.
2. Try to get public schools to teach history, geography, language of South American countries. Have students exchange letters with students in Latin American countries.
3. Help develop better trade relations: (a) by consciously and consistently using the products. (b) Use influence both direct and indirect toward free flow of business among the Americas.
4. Where there are Latin American exchange students, entertain them in homes.
5. There are a number of South American artists who are traveling through our country under the auspices of the Committee on Inter-American Affairs. A concert or exhibit might be arranged in the community.
6. Exercise your right to vote. Study questions on economics, trade relations, education, etc., and be able to vote intelligently.
7. Keep up with developments and create better informed public opinion regarding United States relations with Latin America.
8. The Negro in your kitchen has the same ancestors as the ones in Haiti, Brazil—(a) Help social conditions, health, etc. (b) Investigate education facilities. (c) Many Negro churches need literature. (d) Remember that part of the Axis propaganda concerns our treatment of the Negroes—South America is watching us.
9. Spread information and create interest throughout community: (a) To women in clubs who did not take course. (b) Suggest study to civic clubs.
10. Ask librarian in schools and public libraries to feature volumes on Latin America which they have on their shelves. If they have none, provide them with pamphlets, etc.
11. Subscribe for some Latin American magazines or newspapers.
12. Organize an adult class to study Spanish.
13. Urge publishers to put out good translations of Spanish books, so that the literary exchange between North and South America will not be limited to Don Quixote and "Gone With the Wind."
14. Remember always that our schools in South America (church supported) are doing a fine piece of work in promoting goodwill. Help them with funds and prayers.
15. No matter what we do to promote good-will, if it is not done in the Christian way, we defeat our purpose. In the final analysis, our mission is to help the people of South America—Latin America—to live the abundant life as taught by Christ.
16. Ask manager of local theater to have travelog of Latin American countries.

5000 CHRISTIAN WORKERS WANTED to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list. GEORGE W. NOBLE, The Christian Co. Dept. 9-G, Pontiac Bldg., Chicago, Ill.

* * *

Union Hill Organizes W. S. C. S.

The women of the Union Hill community, Meridian District, assisted by Miss Catherine Ezell and Mrs. E. D. Simpson, organized a W. S. C. S. recently, with the following officers: President, Mrs. Arthur Nester; vice-president, Mrs. Gilbert Stuart; treasurer, Mrs. Marvin Weaver; assistant treasurer, Mrs. Homer Nester; recording secretary, Miss Christine Green; corresponding secretary, Miss Lelia Shepherd; secretary missionary education and service, Mrs. L. Shepherd; secretary C. S. R. and L. C. A., Mrs. Harry Permenter, with Miss Nora Thornhill as assistant.

The society expects to meet twice a month, regardless of the shortage of gasoline and tires—one woman walked four miles to attend the organizational meeting.

* * *

Requirements for Conference Study Grants

Some changes have been made in the methods of awarding study grants. To be qualified for a grant (formerly called "scholarship") a young woman must have one year of successful experience and at least two years of accredited college work. She must apply for full time service, meet either a Regional Committee or the Joint Committee on Missionary Personnel, and be recommended by the Board physician.

Applying for full time service does not mean the candidate must necessarily stay in missionary work for a lifetime. It does mean that when she applies she has this desire, but when she has fulfilled her study grant obligations—two years of service for each year she uses a grant, or a refund in cash—she can be married or withdraw from the work.

The Woman's Division Personnel Committee has asked that all applications for study grants be in by April 15 of each year, so the applicants can meet the Personnel Committee at its June meeting.

Please send the names and addresses of girls interested in full time Christian service to

(Miss) MARY THORNTON LINDSEY,
849 Bratton St., Jackson, Miss.

PHILIPPINE MISSIONARIES "SAFE AND WELL"

By W. W. Reid

Dr. Ernest E. Tuck, superintendent of the Methodist Church in the Philippine Islands, and some twenty-five other Methodist missionaries there, none of whom have been heard from by the Board of Missions of the Methodist Church since the archipelago was taken over by the Japanese, are now reported "safe and well." A cablegram received by the Board through the American Red Cross, says: "Japanese Red Cross requests transmission of message 'safe and well' to Board of Missions, 150 Fifth Avenue, New York City, from Ernest Tuck and group."

It was not a soft creature who said: "All things work together for good to them that love God." That a brave, wise man should write this, after being bludgeoned, imprisoned, shipwrecked, and blackguarded, is remarkable. He so invested his life that from it mankind is still reaping dividends. He apprehended the cosmic significance of Jesus and the eternal message of the Cross, so that his words have unplumbed depths of inspiration for those who are prepared to dig deep in the wells of spiritual truth.

—W. Erskine Blackburn, in the Presbyterian Tribune.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Fellow-Workers:

A letter came from Louise Killingsworth, Shanghai, China, the first word to be received since last November. No one knew what her fate had been. Now we find she is well and her school finished a good year. Read her letter in the New Orleans Christian Advocate of October 22nd.

Our new rural worker, Miss Cora Lee Glenn, has arrived at Malvina and we are getting fine reports of the work she is doing. Mr. Harold Patrick, student secretary at State College, has his year's program under way, seeking to meet the spiritual needs of our boys at State.

These are three areas of work which are maintained by you—a foreign school, a rural center, Christian leadership for our own boys. If I had the time, I could extend this list, but you know where our centers of service are located, schools, hospitals, Wesley and Bethlehem centers, at home and abroad.

To each area of service we have pledged money, prayer, service. They cannot be maintained on any other basis. Our conference treasurer finds we are not as far along with our financial oblgiations as usual this time of year, yet we have been blessed with abundant crops and increased incomes.

The great commission to teach, preach, heal—until every person has been reached, has not been fulfilled nor withdrawn. As Christian women, we have no alternative but to continue, at all costs, to build a Christian world. We are faeing tremendous difficulties as we maintain our work, but Methodist women have maintained and advanced their work through other wars—shall we do less?

Check: (1) Your specials, which support necessary work in the conference; (2) Your pledge, which supports our entire program at home and abroad; (3) The Emergency Fund, 25 cents per member, made necessary by increased cost of furloughs, travel, and rates of exchange—all because of war measures.

We are keeping faith with you and with our work and workers at home and in the foreign fields.

As you lay your pledges of money, prayer, and interest on the altar we go forth through these days of trial into the future, secure in his Father and call Him by name even as the knowledge that every child shall know the Father knoweth His children who are precious to Him beyond measure. Will you repeat with me: "I will fulfill my pledge of prayer, service, and money to be used in the name of the One whose we are and whom we serve?"

With love and deep appreciation for each of you,

MRS. W. H. RATLIFF, Pres.

Note: To be read at the fourth zone meeting.

* * *

Fourth Quarter Zone Program

10:30 a.m.—Worship Service, taken from Handbook on **The Status of Women.**

Quiet Music.

Call to Worship:

"The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bond or free;
If she be small, slight-natured, miserable,
How shall man grow?"
—Alfred Tennyson.

Prayer—Hymn No. 460, Methodist Hymnal, "Lord, Speak to Me."

Scripture: John 4:5-29 (read responsively).

Prayer: Full-eyed and unafraid, our loving Father, we face this hour, willing to speak, serve, and sacrifice not only for freedom, but for the faith that is in us, seeking rather the favor of a just God than of a fickle people. Help us increasingly to show our appreciation for present, unmerited comforts and positions by earnest, sincere devotion to Christ, his church, and woman, and her place in the affairs of the nations of the world. Amen.

Meditation: Vast is the host of women disciples, since Jesus liberated the dear woman of Samaria from the bondage of sex and race to which she had been bound by the prejudices of men and tradition. Indeed, in her we have our first woman minister. Truly, our matchless Christ dignified the person of woman. Suffrage leaders and movements have won a measure of freedom in gaining for her the franchise, wars have opened doors long closed to her in commerce, industry, and even in religion. In Christ, however, any woman, all women are fundamentally and forever free.

Once loosed of age-old shackles, the woman of our lesson, roused by her gratitude, urged by her initiative, could not be silenced as too many modern women have been content to be. Indeed, she "left her water-pot" by the well and went into the city, witnessed of Christ's wisdom, power, and love, and brought men to Jesus.

Let us, therefore, come again, humble, to the Water of Life, drink, and be filled, leave our water-pots of material, secular and personal advantage by the wayside, and go and bring hungry, needy souls so that they and we may never thirst again. Then truly, each one may say:

"I heard the voice of Jesus say,
"Behold, I freely give
The living water, thirsty one,
Stoop down, and drink, and live."
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."

Hymn 454 (Methodist Hymnal)—"The Voice of God is Calling."

11:00. Announcements zone chairman.

11:10. Group Meetings.

Group 1—Presidents treasurers, secretaries and chairman of Life Memberships and Wesleyan Service Guild.

Group 2—Study, Spiritual Life and C. S. R. and L. C. A.

Group 3—Publications, supplies, Octagon secretaries.

Group 4—Secretaries Young Women, Student and Children.

(See separate sheets of suggestions for outline for each group).

12:00 to 1:00. Fellowship lunch.

1:00-2:00. Reports from each group and period for questions after each group has reported. Read the president's letter.

2:00-2:30. Closing worship service. Use the service "Stewardship Ceremonial." (September Methodist Woman). Note: In place of signing the pledge cards as suggested in the last part of the service, it would be very effective to have the group stand and give the closing response.

Group 1.

Outline:

1. Read and discuss pages 33, 34 and 35 in the New Guide, also 18.
2. Using report blanks in secretary book, discuss correct way to fill them out.
3. Discuss value of executive meetings at end of each quarter.
4. Make list of conference officers to whom reports are sent.
5. Discuss items of Efficiency Aim.

Note: District secretary should lead this group. Other items may be added and a summary of your discussion prepared to present to group at afternoon assembly.

6. Check number of societies that have paid Emergency Fund.

Group 2

1. Read and discuss pages 14, 15, 16 in Revised Guide.
2. Note items on Efficiency Aim.
3. Use pages 23 of August Methodist Woman.
4. Study page 30 of Conference Minutes.

. Plan year's study program.

6. Write names and addresses of the three conference officers for this group: Mrs. Walter Odom, Durant, Mission Study; Mrs. J. W. Hollandsworth, Calhoun City, C. S. R. and L. C. A.; Mrs. J. D. Dorrah, Malvina, Spiritual Life.
7. Give findings of this group to entire group in afternoon meeting.

Group 3

1. Revised Guide, pages 26, 27.
2. Page on Supplies in September "Methodist Woman."
3. Have you had increase in number of subscriptions to World Outlook and Methodist Woman? Note change in price.
4. Mention Woman's page of Advocate. Send report of your zone meeting to Mrs. Ernest Moore, Malvina, Miss.
5. Shall we fail the Orphanage by our neglect? Send coupons to Home, report to Mrs. J. N. Dunn, Alligator, Miss.

Group 4

1. Read pages 24, 25, Children's Work (Revised Guide).

Read pages 21, 22, 23, Youth Work (Revised Guide).

Read pages 19, 20, Student Work (Revised Guide).

2. Read pages 41, 38, 36, Conference Minutes, 1942.
3. Do you know the answer?

A. What is the present plan for the missionary education of youth? This plan provides for a unified approach, as regards missionary education, to all members of the youth division—boys as well as girls. This is accomplished by merging the former

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, La.

"Emergency Gifts" Honor Roll

Louisiana Goes Over The Top

The Louisiana Conference W. S. C. S. went over the top in the drive for Emergency Gifts. Throughout the state, women gathered together to celebrate the second birthday of the Woman's Society of Christian Service. Many beautiful and interesting parties were held and the birthday gifts carried to those parties will go to all parts of the world, bringing joy and happiness to many peoples of many lands. Seldom have we been privileged to make such a lasting gift. The quota for our Conference was $2,685.25. From the latest report we are nearing the three thousand dollar mark, showing that the Louisiana women have a real missionary spirit.

The district secretaries and the society presidents deserve great credit for their promotional work in successfully answering the appeal for these Emergency Gifts. The societies eligible for the Honor Roll are those whose membership was 100 per cent in giving (an average of twenty-five cents per member). According to the information received to date from the district secretaries, the following societies achieved the Honor Roll:

ALEXANDRIA DISTRICT

Mrs. T. D. Chapman, District Secretary

Societies and presidents: Bunkie, Mrs. S. E. Lester; Boyce, Mrs. Nelson Lytle; Colfax, Mrs. H. M. Rodgers; Hollis Chapel, Mrs. O. E. Hadnett; Elizabeth, Mrs. B. G. Dowies; Ferriday, Mrs. Holly Hendrixson; Flora, Mrs. J. E. Faust; Glenmora, Mrs. L. A. Blevins; Jena, Mrs. A. I. Breithaupt; LeCompte, Mrs. A. C. Lyons; Melder, Mrs. J. R. Strozier; Montgomery, Mrs. L. J. Harrison; Mt. Zion, Mrs. L. C. Kieffer; Natchitoches, Mrs. J. S. Mitchell; Oakdale, Mrs. T. J. Brown; Olla, Mrs. S. O. Love; Opelousas, Mrs. P. C. Faulk; Pineville, Mrs. N. C. Alsup; Pollock, Mrs. E. M. McKenzie; Pleasant Hill, Miss Susie Haynes; Sicily Island, Mrs. W. S. Peck; Tullos, Mrs. H. E. Mayes; Urania, Mrs. Ed. Blevins; Winnfield, Mrs. F. C. Wren; Rochelle, Mrs. R. R. Rogers; Oak Grove, Mrs. Lou Grigsby.

BATON ROUGE DISTRICT

Mrs. S. J. Fairchild, District Secretary

Societies and presidents: Amite, Mrs. S. M. Kilpatrick; Baker, Mrs. F. Reed; Blackwater, Mrs. Lee Morgan; Bogalusa, Mrs. C. M. Bush; Clinton, Mrs. A. P. Erwin; Covington, Mrs. T. E. Brunning; Deerford, Mrs. L. C. Hunt; First Church, Baton Rouge, Mrs. S. J. Fairchild; Franklinton, Mrs. John A. Burris; Istrouma, Mrs. Zula Williams; Jackson, Mrs. Thelma Bynum; Kentwood, Mrs. Ralph Napier; Live Oak, Mrs. James Z. Underwood; Mangum Chapel, Mrs. Lila M. Sibley; Meadow's Chapel, Mrs. J. C. Cotton; New Hope, Mrs. William F. Hadden; Plaquemine, Mrs. George Pierce; Ponchatoula, Mrs. Eugene Laborde; St. Francisville, Mrs. Harry Daniel; Tangipahoa, Mrs. G. O. Venable; Tickfaw, Mrs. Hance Wilson; University Chapel, Mrs. H. W. Gibbs; Wesley Chapel, Mrs. Frank Mixon.

LAKE CHARLES DISTRICT

Mrs. G. J. Tinsley, District Secretary

Societies and presidents: Crowley, Mrs. A. C. Adams; DeQuincy, Mrs. E. J. Vorman; DeRidder, Mrs. L. E. Frazar; Davidson Memorial, Lafayette, Mrs. J. J. Davidson; Eunice, Mrs. Allen Hundley; Gueydan, Mrs. Dennis Hartwell; Iowa, Mrs. M. A. Sharp; Jennings, Mrs. May Shafer; Kinder, Mrs. George M. King, III; Lafayette—; Lake Arthur, Mrs. W. C. Heinen; Lake Charles, Mrs. H. R. Carter; Leesville, Mrs. Claiborne Terrell; Pine Grove, Mrs. J. T. Talbert; Merryville, Mrs. W. A. Thompson; New Iberia, Mrs. D. M. Campbell; Prospect, Mrs. Ruby Westbrook; Rayne, Mrs. C. C. Carver; Simpson Memorial, Lake Charles, Mrs. S. A. Knapp; Sulphur, Mrs. J. B. Mouton; Vinton, Mrs. D. C. Wells; Welsh, Mrs. John J. Miller.

MONROE DISTRICT

Mrs. E. C. Gibson, District Secretary

Societies and presidents: Boeuf Prairie, Mrs. Milton Daily; Bonita, Mrs. E. A. Doles; Buckner (Union), Mrs. F. B. Hatch, Sr.; Collinston, Mrs. Charles Rainey; Columbia, Mrs. J. E. McClanahan; Crowville, Mrs. Emmit Hardee; Delhi, Mrs. W. E. Dozier; Epps, Mrs. S. D. Boyles; Forest, Mrs. C. B. Vining; Gilbert, Mrs. Elzie Turner; Grayson, Mrs. A. Wells; Jones, Mrs. W. L. Pugh; Lake Providence, Mrs. J. P. Davis; Little Creek, Mrs. W. C. McKay; Mer Rouge, Mrs. J. R. McIlwain; Monroe, First, Mrs. E. C. Gibson; Monroe, Gordon Avenue, Mrs. C. B. Parsons; Monroe, Stone, Mrs. H. F. Boyd; Oak Ridge, Mrs. Homer Valentine; Rayville, Mrs. W. L. Haley; Sterlington, Mrs. W. A. Pate; Waterproof, Mrs. C. L. Chennault; Wesley, Mrs. E. H. Biggs; West Monroe, Mrs. Charles H. Myers; Winnsboro, Mrs. G. A. Wiggers; Wisner, Mrs. J. A. Alford.

NEW ORLEANS DISTRICT

Mrs. C. C. Hightower, District Secretary

Societies and presidents: Aldersgate, Mrs. W. H. Kaupp; Algiers, Mrs. Childs E. Dunbar; Carrollton Avenue, Mrs. H. E. Turner; Donaldsonville, Mrs. W. F. Bolton; Felicity, Mrs. J. T. Monroe; Franklin, Miss Martha Simonton; Golden Meadow, Mrs. G. E. Talcott; Eighth Street, Mrs. H. E. Hoppmeyer; Gretna, Mrs. A. Hotard; Houma, First Church, Mrs. Claude Ellender; Morgan City, Mrs. John A. Pharr; Munholland, Mrs. H. P. Wall; Napoleon Avenue, Mrs. Frank R. Graves; New Orleans, First Church, Mrs. Leslie J. Hoyt; Parker Memorial, Mrs. R. W. Irvine; Rayne Memorial, Mrs. C. I. Jones; St. Mark's, Mrs. J. Mandlebaum; Slidell, Mrs. J. A. Bousquet; Gentilly, Mrs. A. J. Bech.

RUSTON DISTRICT

Mrs. Walker McDonald, District Secretary

Societies and presidents: Ansley, Mrs. O. A. Kitchens; Antioch, Mrs. Bruce Price; Arcadia, Mrs. Curtis Taylor; Arizona, Mrs. Palmer Copeland; Athens, Mrs. W. C. Hightower; Bernice, Mrs. J. L. Caldwell; Bienville, Mrs. E. F. King; Brushwood—; Calhoun, Mrs. Addie Fuller; Chatham, Mrs. U. C. Cockrell; Choudrant, Mrs. J. D. Huff; Claiborne, Mrs. C. G. Simmons; Cotton Valley, Mrs. R. B. Swain; Cross Roads, Mrs. S. M. Pickett; Downsville, Mrs. Robert McGehee; Eros, Miss Ola Golson; Farmerville, Mrs. Stein Baughman; Gibbsland, Mrs. W. W. Dance; Haynesville, Mrs. T. H. Arnold; Heflin, Mrs. H. W. Smith; Hilly, Mrs. R. E. Upchurch; Hodge, Mrs. Earl Etter; Homer, Mrs. W. E. Fine; Jonesboro, Mrs. I. J. Allen; Lisbon, Mrs. B. W. McDonald; Marion, Mrs. K. S. Thompson; McIntyre, Mrs. W. J. Cox; Ringgold, Mrs. D. O. Thurman; Ruston, Mrs. G. E. Laskey; Sibley, Mrs. O. T. Slater; Simsboro, Mrs. Earl McGuire; Springhill, Mrs. T. T. Curry; Summerfield, Mrs. W. A. Gray.

The Shreveport District Honor Roll will be published in next week's issue of the Advocate.

CHRISTIAN AID TO GREECE

By Floyd Shacklock

Arrangements have been made for the shipment of powdered milk from Switzerland into Greece, according to cabled information reaching Bishop Herbert Welch, Chairman of the Methodist Committee for Overseas Relief.

The amounts are not adequate to care for all starving babies and children, but it is hoped that the plan may be extended so that increasing amounts of food may be sent. This powdered milk is in addition to the shipments of wheat sent on neutral Swedish ships, by the International Red Cross.

As the winter approaches, the suffering in Greece is literally beyond description. It is now estimated that only one new-born baby in ten lives as long as two months. The others die for lack of food. Probably more than one-third of all babies in Greece, when the country was conquered, have already perished from malnutrition or disease.

"Need more help for buying milk (at) end of month," states the cable from Dr. Adolf Keller, who recently returned to Geneva, Switzerland. He states that aid is given to the Evangelical (Protestant) parishes in and near Athens. The food rations there, he reports, are not sufficient to maintain life, and the people are forced to sell furniture and all other possessions in the attempt to buy food.

"Prompt aid now, transmitted by cable, will save the lives of thousands," says Bishop Welch. Gifts should be sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York City, N. Y.

WISNER CHURCH DEDICATION

Please announce that we will dedicate our new church at eleven o'clock Sunday, Nov. 8. This will be less than one year from the time the foundation was laid. Rev. H. M. Johnson, our district superintendent, will preach the sermon and conduct the dedication services.

J. M. ALFORD.

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New Orleans Oldest and Best
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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 8, 1942

By Rev. W. C. Newman

MAGNIFYING RELIGION IN THE HOME

Lesson Text: Deuteronomy 6:4-9; II Timothy 3:14-15; Deuteronomy 6:20-25.

Golden Text: Train up a child in the way he should go, and even when he is old he will not depart from it.—Proverbs 22:6.

Psychologists seem to be agreed upon two amazing facts of life. One is that we learn more in the first five years of life than in any subsequent period. The other is that more of our attitudes and philosophy are acquired unconsciously by assimilation than by intentional and formal study.

Which is another way of saying that the home is still the chief of all educational institutions, since it is the home in which these first most important years are spent, and it is in the home that the process of assimilation takes place.

The Home Cannot Abdicate Its Moral Obligations

More and more of late years other institutions have been given the tasks that were once performed in the home. If the children of this generation wish to learn to cook, sew, or work with tools, they must learn these things for the most part in schools. Health, the care of teeth, and principles of etiquette are now a part of the curriculum of any modern classroom. The Boy Scouts, Girl Reserves, athletic coaches, and Sunday School teachers are expected to attend to the character training of every little Johnnie and Susie.

But such things as instinctive courtesy, habitual honesty, consideration of others, wholesome attitudes—these are virtues that are "caught" as one "catches" measles, by being exposed to them constantly in the natural environment of the home. If the home is deficient in these matters no amount of formal teaching will ever quite make up for that deficiency.

There Are no Substitutes for Families

Among other radical experiments in modern Russia, it is said that the state undertook to assume the responsibility for the care and training of all the children. Almost as quickly as the children were born they were placed in an institution. The family was said to be out-of-date, the home no longer necessary.

Then a revealing thing happened. Gradually the family evolved again. A man and his wife would set up a table in the hall of an apartment house so that they might have their meals together. Soon the children would begin to drop in. And after a while the whole family would be back together.

The simple truth is that every person has a deep need for the companionship, understanding, affection, and guidance that only a family group can supply.

There are no substitutes for families.

But a Home Must be a Home

Yet it is undeniable that many families have failed at the point where the need for family is greatest. A man said to me, "The last place I would go to find peace and sympathetic friendship is my own home." A college student said, "Ours is the kind of a home where we have all the luxuries and none of the necessities of life."

What pathetic cripples some of these homes produce! Maladjustments of personality that can never be overcome and that make for unhappiness greater than any mere physical handicap are the inevitable result of them.

A home is only a home when every member of the family has the chance for the expansion of his own personality to the fullest possible extent, and where each will feel perfectly free, perfectly secure, and perfectly welcome.

Happy the Home When God Is There

There is a very fine word in this Deuteronomy selection that is likely to escape notice if not carefully read. Speaking of "these words that I command thee," this scripture goes on to say, "Thou shalt talk of them when thou sittest in thine house."

That is, the real home is one in which religion is the perfectly natural atmosphere. This presupposes a wholesome religion—one which may be worn comfortably like an old coat that has settled itself to one's figure, not like a new and flashy coat that is remarkable for being so conspicuous. Even so, the home needs to be one in which it is not embarrassing to speak of God, nor awkward to discuss religion. In such a home a child finds that which no school and no preacher can give—a sense of familiarity with God.

Happy the home where prayer is heard,
  And praise is wont to rise,
Where parents love the sacred Word,
  And all its wisdom prize.

CHRISTIAN EDUCATION ON THE MORGAN CITY, LA., CHARGE

Some progress has been made in Christian education on this charge during the past two years. This took careful planning and hard work on the part of the leaders.

At the beginning of the year 1940-1941, we had two schools, both using the one-room plan, with the children meeting for worship with the youth and adults, then going to separate class rooms for their lesson period.

In one school all of the children were in one large class with a faithful teacher doing unusually good work under such a handicap. During the year this class was broken up into three classes, carefully graded, giving a Beginner, Primary and Junior class—three classes out of the original one. This brought on the need for more and better rooms and equipment. This was taken care of at an early date. At our recent promotion, a nursery class was set up and more rooms and equipment were needed, which is being taken care of. The superintendent of this division is now contemplating dividing classes and gradually approaching a class for each year. We are beginning to see good results from the planning and work.

In the other school the children could only go into their class rooms when the weather was favorable, as the roof on the building was such that the rain would come through. Then, too, the building was not heated. It could only be used during dry and warm weather. During last year a new roof was put on the building and paid for. This year a heating system has been installed and paid for, and each room has a heater. This has made possible much progress. The children's division is working as a unit with the following departments and classes: Nursery, Beginner, three Primary classes, and three Junior classes. In addition to the roof and heating system that has been installed, new class rooms have been made and are being painted. We have also purchased new chairs.

In both of these schools the teachers have carried out some carefully-planned, systematic visitation, which always gets results. The teachers meet from time to time for study and planning.

The youth have not been neglected. We have a large number of young people that are doing good work under their leaders.

In addition to the main charge, there is a big mission field on the near-by bayous. We are doing regular work on Bayou Shaffer and Bayou Chene. These points must be reached by boat. There was no Church School at either place. Neither of these congregations has a church building. We hold services in a school-house and in one of the homes.

After careful planning by the Board of Christian Education, three vacation church schools were held.—one in Pharr Chapel in Morgan City, and the other two on the bayous. This is the first one in Pharr Chapel in several years, and the first in history on the bayous. These schools have added much to the advancement of Christian education on the charge. On Bayou Shaffer, at the close of their vacation church school, a Church School was organized with an enrollment of forty. As far as we know, this is their first Church School. They are meeting and carrying on the work well. In a few weeks the community will break up for the winter and go trapping. Each child is to take with him his Sunday school papers for

(Continued On Page 16.)

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
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THE CHRISTIAN FIRESIDE

THE CHEERY SOUL

We meet from time to time, often at a street corner. She is the lady who helps to wash the floors at the big store. I always enjoy a chat with her—she is such a cheery soul.

If I ask how things are going, she invariably replies: "Oh, well, there's always strength for the day."

I am quite sure she never learnt this from books. I fancy she must have discovered it in experience.

Life was hard for her in peacetime, because her invalid husband is not only a care, but a rather thankless, irritable fellow, inclined to melancholy. Now that there is war, life is harder than ever. Yet I remember the morning when she told me that her daughter had joined the A. T. S.

"How in the world will you keep things going at home?" I asked.

She smiled, straightening a wisp of greyish hair and squaring her thin shoulders. "Oh," said she, "there's always strength for the day."

It was the same that wet day when she told me quite simply that her boy was reported missing. "I reckon I'll have to keep smiling," she said, "or poor Alfred'll get downhearted."

Later she informed me that her son's wife was on munitions. "So I'm looking after his bairns," she said. "A neighbour will keep an eye on them while I'm out."

I was amazed.

"But you can't do all this," I protested. "You'll wear yourself out."

Never shall I forget the way she stood looking beyond me, tears in her eyes even as the old, brave smile played about her lips. Her red hands were folded before her.

"I've come a long way on the journey," she told me quietly. "And I've never been alone. There's always strength for the day."

That was a month ago, I passed her yesterday. She was smiling serenely.

—The Methodist Recorder.

SON

I am dreaming alone beside the road
In the shade of an old oak tree.
There's a muffled tread on the road ahead,
Soldiers, more soldiers, keep passing me.

The dust is thick, the sun is hot;
I strain my eyes to see,
In those shadowy forms that go marching along,
One that is dear to me.

My boy's in there, a likely lad,
Husky, stalwart and true,
With a back that's straight with a soldier's gait,
And eyes that are azure blue.

They told me I am "too old to go"
And will have to stay at home,
But didn't say how to keep pain away
That comes from being alone.

He'll make the grade and carry on
For the Dad that he left alone;
He'll never know the force of the blow
That forced me to stay at home.

Tho' the road be rough and the going tough,
We'll all come smilin' through.
I may be old, but my spirit's bold,
And will be in there pitchin', too.

When the nights are dark and the rain comes down
And the gloom is everywhere,
Don't worry, Son, keep plowing on
For your Dad will be right there.

You won't be able to see me, Son,
Or even hear my name,
But you'll always know from your heart's warm glow
That I'm in there, just the same.

When all is o'er and you come back
To a life in Peace to reign,
We'll pick it up where we put it down
And start life over again.

But if Fate's decree shall be otherwise
And the last great moments come,
Pillow your head on Dad's old knee
And we'll pray "God's will be done."

And at last, when my work is done
And my Great Moment has come,
We'll meet and greet on that Golden Street:
"Hi, Dad,"—"Hello, Son."

Composed by Dr. G. F. Carroll, and dedicated to his son, Billie Carroll, with the Parachute troops, Fort Benning, Ga.

—Hammond Vindicator.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

IRON IN RELIGION

We have strained too much of the iron out of our religion. Our beautiful churches, comfortable seats, just the right temperature, and short, sugar-coated sermons have taken the hardness out of our worship and our service to God. We have almost forgotten that every religion and government has been founded and sustained in blood and sweat and suffering. We no longer have to suffer for our religion; and most of us are willing to serve when it does not inconvenience us. Our country required us, at times, to leave all, go where sent, and die if necessary. That is exactly what Christ said he would require of all citizens of his kingdom. The "soft stuff" won't go over with "Uncle Sam;" and, let us not fool ourselves, it will not go with God. He said, "I will spew thee out of my mouth." Neutrals are out of caste in the world today, and they ought to be out of caste in the church.—Selected.

I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not ill and all things are not well, but all things shall be well, because this is God's world.

—Robert Browning.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

girls missionary societies and the former missionary commissions and committees in the Sunday School and Epworth League.

B. Who in the local church is responsible for developing the program of the missionary education of youth?

The planning and carrying forward of such a program is done through a commission on World Friendship. There is an adult adviser to the commission on World Friendship. Holding an advisory relationship to the commission is a Joint Committee on which the Church Board of Education, the Church Board of Missions and Church Extension and the local Woman's Society of Christian Service have equal representation.

C. How does the secretary of Young Women's and Girls' work of the Woman's Society of Christian Service fit into this program?

It is natural that she represent the Woman's Society of Christian Service on the joint committee. She may also be selected by the joint committee to be the adviser for the commission.

D. What is an interest group?

As a result of the ongoing program in each of the four program areas there may emerge specific interests of which will demand more time for study or fellowship than is available in the regular program. To make possible such additional special emphasis the various commissions may set up special interest groups. In the program area of World Friendship may be: (1) A group of girls studying work of Woman's Division of Christian Service. (2) Boys and girls meeting to study Methodist Youth Fund, Home Missions enterprises, etc. Such groups might meet monthly, weekly, or daily for a period of time determined by the group, the commission, and the adviser.

E. Is the interest group for girls an organization?

No. It is a regular part of the set-up in the World Friendship Commission of the youth group of the church.

Note to the Zone Leaders: This program is planned for an officers' training meeting by using a thorough study of the departments of the work. The outline suggested for each group is only a partial one. You may add other items. Assign a capable woman in your zone to lead each group. Suggest to her that she ask any conference officer for last minute news from her department. Ask the leader of each group to prepare a summary of her group's discussion to give to the entire zone in the afternoon session. Use conference officers when available.

Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

JOHN REXDLE MURFF

On January 1, 1942, at the height of his ministerial career, after a brief illness, John Rexdle Murff moved out of his earthly tabernacle and went to dwell in the house of God eternal in the heavens.

He was born in Monroe County, near Gattman, Miss., November 16, 1887. His parents were Connell O'Neal Murff and Allmon Eugenia Brunson Murff. He attended the community school. He joined the Methodist Church as a lad. At an early age he felt a definite call to preach, but did not answer the call until 1913, when he was licensed to preach. His call to preach made a definite impression on him and he never lost sight of the fact that God had called him.

On December 16, 1916, he was happily married to Miss Annie Eugenia Milford, who, with two stalwart sons, Rex and J. C., survive him.

As a local preacher, Bro. Murff served Fulten, Iuka circuit, and Mathiston. He was admitted on trial at Charleston in 1920. As a member of the North Mississippi Conference he served the following charges: Vardaman, Smithville, Sallis, Kilmichael, Arcola, Moorhead, Noxapater and Artesia. He was in the fourth and best year of his pastorate at Artesia when the summons came.

Rex Murff was a man of courage. He knew how to face life and all that life might bring. For more than a quarter of a century he did the work of a minister of the Gospel without fear or doubt. He was against evil of all kinds. He fought sin in his own life, by the grace of God. He fought sin in high and low places. It may be truly said of Rex Murff, he never ran after, or from any man.

Rex Murff was a builder. In nearly every charge that he served he was able to lead the people in building, or rebuilding, one or more houses of worship. He not only was a builder of churches, but he was also a builder of friendships. The writer is thankful to have been numbered among his friends. He never asked more of his friends than he asked of his God—the privilege to serve.

Rex Murff was a great preacher. His favorite sermon was from the 23rd Psalm. He could reach a climax that has scarcely been equalled and never surpassed—when he reached the closing words of the Psalm, "And I will dwell in the house of the Lord forever." That is just what Rex Murff has done, gone to live with God forever.

His funeral was conducted in the Artesia church by Dr. A. T. McIlwain, assisted by Dr. L. P. Wasson, Rev. S. W. Hemphill and the writer. His body was laid to rest in the family cemetery in Monroe County. We shall miss him, but we look forward to being with him again through faith in our Lord Jesus Christ.

T. B. THROWER.

DEATH CLAIMS J. H. HUDSON

Mr. J. H. Hudson quietly passed away Friday evening, October 9, at the age of 70 years. He is survived by Mrs. J. H. Hudson, three sons, all of whom are stewards—Raymond, Germantown, Tenn.; Harrison, Olive Branch; Paul, Byhalia, and two daughters, Mrs. W. P. Bailey, whose husband is pastor at Minter City, and Mrs. David Covey, Sikeston, Mo.

Brother Hudson was a native of Cockrum community and a life-long resident of DeSoto County, Mississippi. He had been a member of the Methodist Church nearly all his life. He was a Mason. He loved his pastor, his Church, and his Lord. By those who knew him he was acclaimed "a good man."

The church could not hold the people who came to the funeral in respect, love, and memory. The funeral was held from the Maples Memorial Methodist church, Olive Branch, Miss., Sunday, October 11, at 2:30 p. m. The service was conducted by his pastor, being assisted by the Baptist pastor, Rev. Chas. Millican.

The family will miss a loved one for a while, the church has lost a good layman, and the country has lost a loyal citizen. A good man has gone from us. Peace to his memory. Blessings upon his family.

E. L. JERNIGAN, Pastor.

RESOLUTIONS

Whereas, God in His infinite wisdom has called home, and to the Church Triumphant, our beloved Brother, Mr. A. E. Dewes, who for twenty-one years was a faithful member of this church, and for seventeen years the able and faithful teacher of our Men's Bible Class, and for a number of years was a member of the board of stewards and board of trustees, and for as many years a member of this quarterly conference; and

Whereas, First Methodist Church, Homer, Louisiana, has lost one of its ablest and most consecrated members in the passing of Brother Dewes; therefore, be it

Resolved, that we of this session of the fourth quarterly conference of this church do lament his demise, and feel that we shall always keep sacred the memory of his excellent Christian example and leadership in our church and community.

To his family we extend our sincere and prayerful sympathies.

S. L. ORR.

MRS. E. W. SCOTT—RESOLUTIONS OF RESPECT

On July 21, 1942, a divine summons came to call our beloved friend, Mrs. E. W. Scott, home. She was a faithful and loyal member of the Clara W. S. C. S. for two and one-half years. We, the members of the Society, desire to pay this tribute to her memory; therefore, be it

Resolved, that we bow in humble submission to the will of our Heavenly Father in his decree; that we express our appreciation of her interest in the women's work of the church of which she was a member. She served God faithfully in her church, her home and her community, and lived a noble Christian life. She is not dead, for her influence will still live on in the lives of her family and friends, for in her gentle way she touched many lives.

Resolved, that, as a testimony of her good life, we extend our love and deepest sympathy to her family and relatives; be it further

Resolved, that a copy of these resolutions be sent to the family, a copy placed on the records of our Society, and a copy be sent to the Wayne County News and the New Orleans Christian Advocate.

AN APPRECIATION OF MRS. EDITH SPINKS

Mrs. Edith Spinks moved from Tallulah to St. Francisville early in 1941. She passed from this earthly life on the 22nd day of September, 1942, at the age of 60 years. During her short residence in St. Francisville she was a very dependable worker in the Woman's Society of Christian Service and was zone leader of zone 5 of the Baton Rouge district at the time of her death.

Early in her married life her husband entered the ministry of the Methodist Episcopal Church, and she served faithfully with him in various places. He passed away early in life and she was left with the sole responsibility of rearing four sons and one daughter. All of her children survive her.

She lived in Tallulah for many yeears and was active in church work there. She served as counsellor for the Epworth League there before coming to St. Francisville.

Some few days before her death she was presented with a life membership in the Woman's Society of Christian Service by her zone. The St. Francisville Society and zone 5 of the Baton Rouge district have suffered a real loss.

Submitted by
The Woman's Society of Christian Service of the St. Francisville Church.
MRS. HARRY DANIEL, President.

RESOLUTION IN MEMORY OF MRS. B. W. BERRY

Whereas, God, in his allwise providence, has called our friend, Mrs. Kate Smith Berry, from her earthly labors, we count it a great privilege to express our appreciation of her devout Christian life and for her untiring services for the Master and to humanity; and,

Whereas, the fact that we who knew her best can bear testimony that her daily life was lived in holy communion with our Lord, thus a benediction to us, a monument in our memories depicting faith, strength, loyalty and inspiration; therefore, be it

Resolved, that we, members of the Methodist church of the Waterproof charge and of the quarterly conference, do hereby express our heartfelt sympathies to her loved ones; be it further

Resolved, that a copy of these resolutions be sent to her husband and children, that a copy be sent to the Tensas Gazette for publication, and a copy to the New Orleans Christian Advocate.

Respectfully submitted,
MISS JENNIE BONNEY,
MRS. E. H. BIGGS,
MAE S. MITCHELL.

THE OAKDALE, LA. CHARGE

Dr. R. H. Harper, district superintendent of the Alexandria District held his fourth and last quarterly conference at Oakdale, Sunday afternoon, October 25, with a goodly number of the members present.

At the close of the business session of the conference, resolutions were presented and unanimously adopted, commending the work of Dr. Harper during the six years of his labors in this field; and also including expressions of profound regret because of the loss of the services of this valiant servant of God.

Resolutions were likewise adopted requesting the return to this charge of the present pastor, Rev. J. C. Sensintaffar.

E. J. WATSON,
Secretary and Rec. Steward.

One resolution I have made and try always to keep is this: "To rise above little things."—Jonathan Edwards.

BYHALIA BENEVOLENCES

Byhalia charge has for years stood in the front ranks of the charges of Sardis-Grenada District in supporting benevolences. Back in 1937, it paid $345 to benevolences with a salary of $1,100 to the pastor. Bro. W. C. Beasley was here then. In 1939 it paid to Benevolences $400, and to mission special $95, with a salary of $1,200. Bro. H. D. Suydam was then pastor. In 1941, after Conference Claims and Bishops' Fund were lifted out of the benevolences, it paid $472 to benevolences, $98 to C. C., and $31 to Bishops' Fund, or a total of $601 to causes formerly classed as benevolences. The pastor's salary was $1,400. In 1942, with pastors' salary at $1,500, it paid to benevolences $514, C. C. $105, Bishops' Fund, $34, or a total of $653. Also, during the year the members laid $106 on the altar of Communion of the Fellowship of Suffering.

Early in the fall I heard one of our prominent laymen say that he believed every charge paying an adequate salary to the pastor could and would pay full askings if the pastor would take the lead.

H. P. LEWIS.

BOOKS

I Married a Minister, edited by Golda Elam Bader. Abingdon-Cokesbury Press, New York, Nashville, pp. 188. Price $1.50.

This book is not so much a symposium on the subject of the woman of the parsonage as it is a joint study of the theme, in which the assignments more than the contributors furnish its variables. It does not claim to be an exhaustive treatment, but it does set forth in a striking manner many of the fine characteristics which the wives of ministers share in common. It is also true that the planning of the work is such as to direct attention to the primary aspects of the life and contribution of the minister's wife. Being a study mainly from the inside, there is naturally an atmosphere of sympathy and understanding which could not have been achieved if the study had been more objective.

The lack of the book, as we see it, is in the fact that its contributors represent too largely the urban ministry of a limited section of the country, and that fact is reflected in both its culture and its social philosophy. The denominational distribution of the contributors does not make it fully representative, especially when each contributor is limited to a particular phase of the subject. For instance, we do not think that the study of the "hobbies" of the minister's wife and the transplanted daughters of a bishop are sufficient to make the book representative of the network of Methodist parsonages which cover the land. So also, a rural worker's view of the woman of the country parish is essentially objective, even though that worker be the wife of a minister.

Central Certainties, by Arthur James Moore, a Bishop of the Methodist Church. Abingdon-Cokesbury Press, New York, Nashville, pp. 142. Price $1.

The five chapters of this little volume constitute the Jarrell Lectures delivered at Emory University in 1942. They are really five sermons which gather up the experience, the faith and the devotion of the man behind them. The discriminating introduction, written by Bishop William N. Ainsworth just three days before he entered into a perfect understanding of all that is involved in these courageous messages, gives a forceful interpretation of the impulse, the background and the outlook which brought into being this study of the "Central Certainties."

The titles given the chapters of the book furnish a clue to its message and an index to the life and work of its author. They proclaim a deathless and a prevailing Church, with an adequate message and a world mission, and offer personal immortality for every individual of every race. Of course, the book is suffused with the high idealism of the end to be achieved, but it does not overlook the temptations and the inconsistencies which have caused a veering of Church life from the course charted by its divine Captain. The chapter on the World Mission of the Church reflects both the evangelistic passion and the world scope of Bishop Moore's ministry and work. Whatever may be said of other courses of lectures on this Foundation, this series will rank with the best and it will hold a place in the esteem of those who believe in the ultimate victory of the Church of Christ.

Evangelicals, Revolutionists and Idealists, by Francis John McConnell. Abingdon-Cokesbury Press, New York, Nashville, pp. 184. Price $1.50.

Here Bishop McConnell gives us brief but discriminating biographies of six outstanding religious and social leaders of the eighteenth century whose work and views were influential in shaping the course of events in America. Under the terms of the lectureship, he could only develop the story of each personality, leaving the religious and social synthesis and the application to the American scene to be made by the individual reader. The author finds that while Thomas Paine was the religious antithesis of the others, yet all, including Paine, had a common cast of mind, they were utopian. On the threshold of the series, one meets the study of James Oglethorpe, the founder of Georgia. Bishop McConnell's study of his life and character is an inspiring departure from the common understanding which we have had, and it will make one eager to follow him through the series, including Wesley, Whitefield, Paine, Berkeley, and Wilberforce. Naturally Bishop McConnell finds support for his own social and industrial views, but it will not be necessary to agree with him in order to appreciate these biographies with their flavor of sarcastic humor.

A Book of Little Crafts, by Margaret Powers. The Manual Arts Press, Peoria, Illinois, pp. 115. Price $2.50.

This rather unusual book presents in its forty craft ideas the genius of the artist, the training and experience of the teacher, and the profound interest of a mother. Margaret Powers was a capable teacher of art in a city school, and when she faced the responsibilities of caring for and developing the powers of her own children she used the child mind and ability in adapting her knowledge and experience to that end. The Little Crafts are based upon natural ability and interest and easily obtainable and inexpensive materials. The scheme of the crafts include experimenting with color and design, shapes, sound and dramatics. The page illustrations offer their own appeal to the child, and if his choice should prove too difficult, easier experiments are outlined to help him to the skill necessary for more difficult work. The forty ideas offer more than one hundred pieces of work which suggest the developments of color and design and tend to create a thirst for the artistic to which the unskilled hands of the child are unequal. As a means of entertainment this book will be of more permanent [illegible] than expensive toys of which the child [illegible] nothing except the interest of their novelty. It seems to us that this volume, "Little Crafts," offers more for the price, $2.50, [illegible] any other book of the kind that we [illegible] seen.

CHRISTIAN EDUCATION ON THE MORGAN CITY, LA., CHARGE

(Continued From Page 13.)

the three months that he is to be away and keep up his study, and when they return in February, reports will be made of their experiences while away. We hope that this plan will help each boy and girl to keep the value of his school during his absence. Nearly all of these bayou people live in floating houses and can be moved to any place that their work calls them. They will move the house with them to the trapping grounds and keep on living as usual.

As a further aid to our bayou work, we have arranged with one of our laymen, who owns a large fishing boat, to bring one of our congregations in to town from time to time for service. This was done during our vacation church schools, when the entire bayou school was brought in. The two schools, Bayou Shaffer and Pharr Chapel, participated in the closing program in the church. They sang together and enjoyed it very much. After these exercises, games on the church grounds were enjoyed by the young people, after which refreshments were served. This brought our people more closely together. Then, on a Communion Sunday, two boats brought forty-six members of the congregation to town to church and they all participated in the Communion. Thanks to our Conference Board of Missions for providing the funds to take care of the boat hire.

We closed the summer campaign with a training class, "Education in the Small Church," taught by our own conference executive secretary, Rev. G. W. Dameron. I have never felt that more good and lasting results have ever come from a training class than have come from this one. It set our workers to thinking, and they have gone to their tasks with greater faith and determination to win.

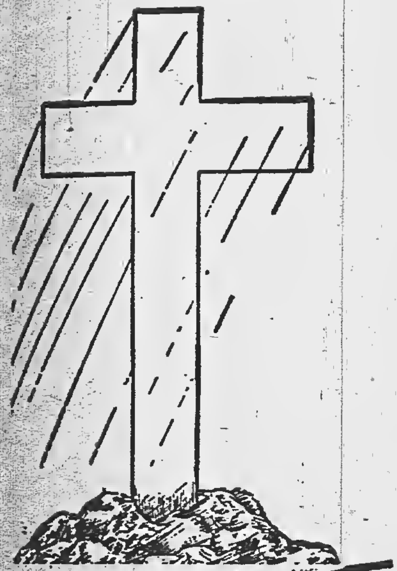
Back of all of this progress lies the interest that has been created among the membership by frequent "fellowship" meetings, when the entire congregation would be invited to enjoy an evening together in fellowship at the parsonage and at the church. The needs were always presented and the progress that was being made was noted. A mother-daughter banquet and a father-son banquet, each played a great part in creating interest among parents.

Our plans for 1942-1943 call for the organization of an "Official Board" in line with the Discipline, which will take care of the whole program of the church. A vacation school in every church, and several training classes. More and better trained teachers. A big increase in attendance and in offerings.

D. B. BODDIE.

"The only way to keep some things is to give them away—especially happiness. Man doesn't live unto himself alone."—Geo. H. Knox.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

Some of God's greatest servants would never have known the Kingdom's glory had they not been ready and waiting to march when, just for a moment, His lightning showed them a path in the darkness.—Hugh Redwood.

THE PRAYER-ROOM TODAY

My Father, let me learn the lesson of Thy love. Show me how every day, as unwearied as the sun, Thou dost set out afresh to win me for Thyself. Show me how, as gently as the rain, Thy grace falls continually upon my impenitence. Show me, so far as I can bear the sight, this unthankful, evil heart of mine. Show me Thy heart, wounded by my ingratitude, disappointed that I cling so fast to the evil from which Thou wouldest deliver me. And in Thy mercy love me still, and make me less unworthy of Thy love. Amen.

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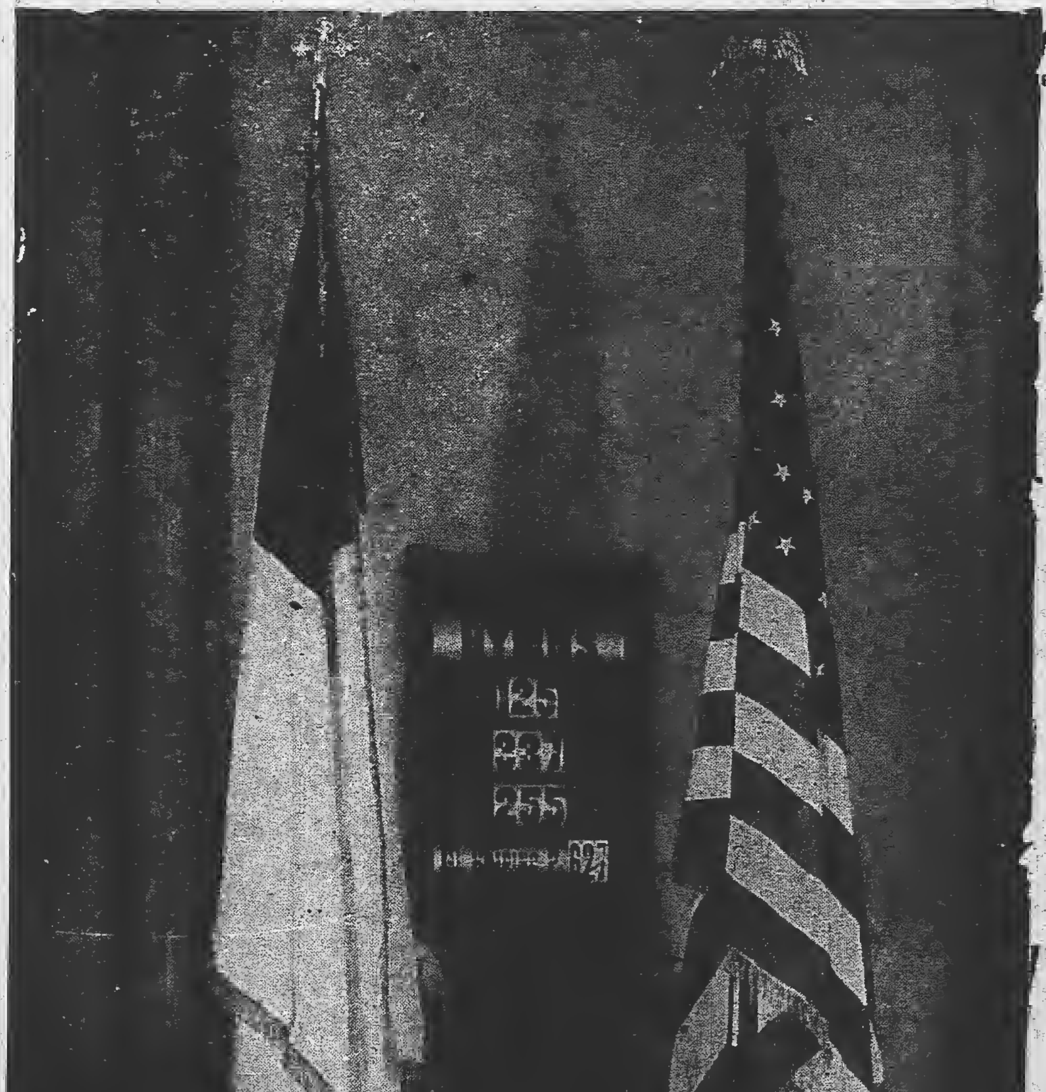
NEW ORLEANS, LA.
THURSDAY, NOVEMBER 12, 1942.

1918 ARMISTICE DAY 1942



KEEP THEM TOGETHER

WALLET OF THE WEEK

SARAH BERNHARDT, the tragedienne of almost a generation ago, was one of the best known and most widely appreciated opera stars of her day. In her long career she made about nine million dollars. At seventy years of age, she lost a leg, but she continued to act until within a few months of her death at seventy-eight. She was not a natural genius, but she was a woman of heroism and indomitable courage and in that way she overcame every handicap.

* * *

THE AMERICAN INDIANS are giving loyal and valuable support to the war effort of the United States. In an aviation mechanic training school in Texas, are Winnebagos, Sioux, Pawnees, and Utes. A Seneca is an Ensign in the Navy Department, and a keen-sighted rifleman boasts the blood of both the Kiowa and the Pawnee tribes. These are but a few of the splendid men, who are the descendants of the aborigines, now fighting to save their homeland from the ruthless Nazis.

* * *

DR. DANIEL A. POLING, pastor of the Baptist Temple in Philadelphia, was granted a leave of absence in order to enter the chaplaincy, but the chief of chaplains has advised Dr. Poling to stay at his post as pastor until such time as his services may be more urgently needed than at present. General Arnold expressed the feeling that his pastorate was a providential circumstance and a field of service in which both Dr. Poling and the Army were specially favored. He is subject to call if and when he may be needed.

* * *

AN OSAGE INDIAN, Major General C. L. Tinker, fell in the battle of Midway Island. American Indian seamen and midshipmen attending Abbott Hall and Navy Pier formed a guard of honor. A council fire was lit and tobacco leaves were cast into it as a tribute to his memory. In the Garden of Memory of St. Stephen's Protestant Episcopal Church, Chicago, an evergreen tree was dedicated to his memory and to the commemoration of his life and achievements. Behind the formalities of the service was an atmosphere of Indian simplicity which is an inheritance from the children of the forest.

* * *

THE OUSTING OF DR. THOMAS C. BARR as pastor of First Presbyterian Church, Nashville, Tenn., is one of those regrettable incidents in Protestant church life which are not easy to justify or even to understand. Regardless of what the facts may have been, a great congregation built up under the superb leadership of Dr. James I. Vance is in the process of being dismembered. The unhappy circumstance calls to mind a similar division which led to the organization of an independent Presbyterian church under Dr. Edmunds of Birmingham some years ago. The scars of such a division will abide for many years to come.

THE MODERATOR OF THE SYNOD OF NEW YORK, Presbyterian Church, said recently that the only answer to the "destructive forces that strike at the foundation of Christian belief," is "a stubborn faith." To the Moderator, the way of optimism, in the dark days through which the world is passing, is through holding on to the conviction as to the goodness of God, the kingdom of righteousness and the sacredness of personality. These convictions he thinks are our most precious possessions.

* * *

WILBUR GLENN VOLIVA'S death a few days ago recalls the struggle which caused a split in the Christian Catholic Church of Zion, Illinois. The movement was founded by John Alexander Dowie in 1901 and Voliva was named by the founder to be his successor. While Dowie was preaching in London in 1906, Voliva took over the Zion leadership. A struggle followed Dowie's return, but Voliva was victorious. Voliva is said to have held eccentric views on many subjects, but he was a dominant factor in the affairs of Zion City for a quarter of a century.

* * *

THE ARRIVAL OF AMERICAN TROOPS in Australia is said to have led to a determined effort to break down the Sabbath legislation of the Australians. The soldiers joined with the proprietors in an effort to open places of amusement on the Sabbath, but the Australian authorities stood their ground and, much to their credit, refused to permit their Sabbath statutes to be set aside. The incident reflects little credit upon either the soldiers or their homeland. One of the distressing lacks of America is the lack of a conscience on the keeping of the Sabbath.

* * *

JAPANESE EVACUEES from the Pacific Coast number one hundred and ten thousand five hundred and ninety-nine. They were removed from the coastal sections of Washington, Oregon, and California. They were first removed to "Assembly Centers," and then were transported to "Relocation Centers," of which there are ten located in Arizona, Arkansas, California, Colorado, Idaho, Utah, and Wyoming. The properties of the evacuees have been preserved, their health looked after, and the workers are paid for their labor. The relocation centers are under civilian supervision.

* * *

LIQUOR IN THE MOVIE FILMS in violation of the all too inadequate Hay's Code has been exposed by a study of two hundred current full length films, according to American Business Men's Research Foundation. Six hundred and thirty drinking episodes were found in the two hundred films. Of three hundred and thirty-eight episodes, one hundred sixty-nine were without results, sixty with pleasant reactions, and sixty-nine with unpleasant ones. There were one hundred and sixty-seven drinking heroes and heroines as against sixty-five villians and villianesses.

New Orleans
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EDITORIAL

THE CHIEF CORNERSTONE

The superficiality of much that receives major emphasis in the work of the Christian Church reveals what we feel to be one of its amazing surrenders. Modern evangelism is too frequently pillared upon publicity cooperatively carried out for emergency ends, and its appeal is often not more radical than a plea for a benevolent exercising of personal delinquencies in the interest of social order. It is a rare exception that it reaches down to lift up a sin-cursed and ruined race by the authority and message of the cross. The occasion, as often as not, is either a crisis or a collection. These things may be important, but they cannot be lifted to first place in the evangelistic program without misrepresenting and ultimately defeating the very end for which the Church holds commission from its Lord.

In our day this superficiality finds expression in schemes of social reformation which are scientific, social and economic rather than personally redemptive. They undercut the passion for the repatriation of souls alienated and ruined by sin. As an example of what we have in mind, a California industry proposes the employment of liquor addicts for the double purpose of curing their liquor thirst and for relieving the labor shortage in war factories. To us the plan to cure a drunk by filling his pockets with money just does not make sense, no matter what may be his promises to amend. And the solution of a labor shortage in war industries by corraling nerve-shattered drunks is too fantastic to be entertained.

Frankly, we set no store by a "pay-off" plan for restoring either the economic or moral significance of the hulks of manhood burned out by drink. But, despite the unpromising outlook of such a venture, religious opportunists are always ready to fall in and give their blessing to such vagaries of social salvage. They seem to know more about whitewashing the sepulchers of the dead than the expulsive realities of Christ and the cross. Such is a fault of much so-called Bible teaching in the Church School. It is a philosophy of moral and social appeasement—a program of soup and soap when what is necessary is a major operation of grace unto salvation. This shallow emphasis may exalt the Church as an industrial arbiter, but in place of the Gospel of personal and social redemption it will be only an ethic, a branch severed from the root from which it receives life and sustenance. Jesus denied every implication of being in league with Beelzebub for saving the world, and the Church cannot countenance a move which even resembles a league with a business whose interest is the debauching of individuals and the degradation of society.

GOING TOO FAR

There is no more disturbing fact today than the authority assumed by some people whose sole right to speak is personal. Such utterances draw the fire of opposition, not so much against authors as against those whom they assume to represent. Our attention has been called to demands made upon Congress by "leading" Church representatives. It happens that there are certain principles in the official pronouncements of that Church which might be cited in support of the view advanced, but the situation in question has never been the subject of an official pronouncement. We deny the right of any person to lift statements out of their setting in support of a personal view, and we do not look with favor upon raising a subordinate position to the level of ambassadorial authority. On the particular question, we do not feel at all certain that the Church would endorse the position in question, however desirable it might be. The point is, however, that such messages sent to Congress do not help the position of the Church. A Congressman knows that the protest is not official, but the words are still those of a person for whom the Church is responsible.

It seems to us that our first year of the war has been featured by too much talk, brag, and bluster and too little progress in every theater of military operations to satisfy the American public. So far as we know, no one claims that we have made a creditable stab at fulfilling our promise to embattled China. Russia is unquestionably restive on account of our failure to deliver on our commitments to her. It seems to be a fact that General McArthur has lacked the supplies and the unified authority necessary for the successful prosecution of the war in the Pacific. A little less talk and more action would do much to help citizen morale. There is considerable dissatisfaction with confusing and misleading reports regarding military and naval operations. A touch of color added to commercial broadcasts has doubtless aggravated this situation. It is another example of too much unrepresentative talk.

Whatever may be the facts about the prospect for prohibition legislation, it is our own opinion that a first step toward wiping out the humiliating scores of Pearl Harbor and Bataan would be for Congress to wipe out the government-protected liquor industry which is preying upon the manhood of the nation assembled in Army camps. We are not interested in the political control of Congress, but we are interested in social and moral restrictions which may save us from reaping the whirlwind in the years ahead.

Others Say. . .

ARMISTICE DAY

There's irony in the thought of it. How shall we celebrate the cessation of hostilities in one war while in the midst of another greater war? Armistice Day harks back to a war that was presumed to end war. We are sadly and graphically reminded that that war did not end war. Nor will any other war end war. The end of human carnage cannot be brought about in any such manner. It must be realized by another process—a process separate and apart from war itself. We learned that lesson from the tragic Versailles Treaty, but the lesson was soon forgotten. Perhaps the lesson might be revived by our observance of Armistice Day this year. High-minded men in increasing numbers are now concerned about the sort of peace that is to follow this conflict. They are well aware that peace, if it is to be genuine and abiding, cannot come out of vengeance or revenge, hatred or oppression. It must be built from the ground up on a basis of righteousness, looking toward the future, permanent good of mankind. The person who is not big enough in mind and heart to conceive of peace in those terms should have no place at the peace table. Vengeance belongs to God alone, not to man. Let no nation be so arrogant as to assume that it has the right to mete out punishment to another nation. None of them is free from guilt and none of them will escape punishment that is due for their sins. The becoming attitude for our Armistice Day observance is that of humiliation—repentance, confession of sin, prayer for mercy and forgiveness, all with the purpose of walking in newness of life in the bonds of good will and brotherhood. Anything other than that would not be in keeping with our faith as followers of the Prince of Peace.—Religious Telescope.

HOLY COMMUNION (Concluded)

Dr. A. F. Hamilton

In my last article there was not space enough to finish all I had in my heart to say about the Communion service and our Methodist way of administering it in many of our churches. We are not uniform in our practice, and why should we not be? Why should we be slovenly, yes, even sloppy, in some places and punctilious in others? Especially in the observance of a service that is so solemn and holy as this. There are all sorts of excuses for it but no real and valid reason that I know of.

It used to be the custom to have certain women of the congregation charged with the duty of making and keeping on hand the wine of the communion. In this way the haphazard and commercialized manner of these latter days was avoided. To go out and buy grape juice the day before, or even the same day as the service is held, seems to me a cheapening of the whole thing. As for myself, I believe that we should still use fermented wine—that is, home-made wine—but I would not insist upon it. I do insist, however, that it should be made at home, whatever we use, and that careful preparation and thought should go into the whole process. I remember reading with great interest an editorial by Bishop Galloway in the New Orleans Christian Advocate from the year 1883 or 1884 on the subject of fermented or unfermented wine for the communion. He was horrified at the very idea that grape juice was being used and advocated in some quarters. And I suppose there has hardly been a more ardent temperance advocate in our Church than Bishop Galloway.

Now please do not draw the conclusion from what I have written in the last few sentences of the preceding paragraph that I think we should go back to the days of 1884 and insist upon fermented wine. So far as I am concerned, I prefer it. But my contention is that there should be unhurried, careful, and personal supervision of all the elements that go into the making of the communion table. Not only this, but there should be preparation made for it in the minds of the congregation well beforehand. The congregation should be trained in the full use of the communion ritual, whether it is used in its complete form every time or not. The thought should be gotten over to the membership somehow or other that this is perhaps the most sacred worship service they can perform in all the round of church services during the year, and that it deserves thoughtful, prayerful and reverent attention and study.

As it is now, we might just as well use tomato juice, prune juice, or any other kind, so far as making it reverential and sacred is concerned in too many instances.

All I ask is that the Lord's Supper be given its proper dignity and setting and that it be approached in the proper frame of mind and attitude of spirit. Only this way will we receive from it the spiritual blessing which it is supposed to convey and bring to our hearts.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

QUO VADIS?

Which, being interpreted, means, "Whither goest thou?" The question itself has probably been asked some ten or fifteen million times; and at least one book has been written with these words as a title. Probably no more books will be written on the subject, but the question will continue to be asked as long as bishops hold cabinet meetings and district superintendents carry portfolios. Even when all itinerants know in advance their current journey's end, a lot of their brethren, from force of habit, if nothing else, will repeat the time-honored query, "Where do you go this year?"

We do not know at what period in man's development the interrogative sentence became a settled form of speech, but it must have been very early. We imagine it grew from necessity. For example, when some prehistoric man awoke in the middle of the night and heard the clock strike just one time, he must have lain there quite a while wondering if it were actually one o'clock in the morning, or if it were some undetermined half-hour. And then, after tossing restlessly for what seemed ages, when he heard it strike one again, he had to guess whether it was twelve-thirty, one, or one-thirty—and the suspense became unbearable. So he groaned, "For heaven's sake, what time is it, anyway?"—and the interrogative sentence was born. Or it might have come into being when he stepped up to the post-office window and asked the weary-looking clerk, "Is there any mail for me today?" Or it might have originated when he asked the man at the railroad station, "How late is No. 4?" Authorities may differ—but it is our opinion that the question, "Is it hot enough for you?" is of late origin and has no place in the early historical development of the interrogation.

So we shall continue to ask, "Quo Vadis?" It might be more to the point to ask "Where you been?"

DR. HARPER APPRECIATED

We, the people of White's Chapel, do express our appreciation to our beloved district superintendent, Dr. R. H. Harper, for his faithful service during the six years he has been with us and for making it possible for our pastor Bro. J. A. Jones, to live in our community.

It has been many years since we had a resident pastor. Bro. Jones' presence has given us pleasure and comfort in sickness and in health and we hope it will be the decision of our conference to return him to us.

Due to the time limit, Bro. Harper will be sent to other fields of work. We pray that God will continue to bless him.

Signed:
MRS. ERNEST CAMPBELL,
MRS. W. M. MORRISON,
MRS. H. M. FAUST.

REV. RANSOM JONES' RELATIVES TO MEET

One of the meetings at the Mississippi Conference will be the meeting of the relatives of Ransom Jones, to be held November 21 and 22. Ransom Jones, Sr., moved to Jasper County, Miss., from Georgia and became a member of the Mississippi Conference in 1835. Later, Ransom, Jr., K. A., W. H. Laz., W. B. and J. T. Jones entered the Conference. Other relatives were B. H. House, E. H. Mounger and H. C. Castles. W. B. Jones has been secretary of the Conference for a number of years. Those from North Louisiana who are to be on the program are: Sam Jones, postmaster, Downsville; Dr. Gallaspy, Monroe; Miss Alva Sims, L. P. I., Ruston; Miss Mary Sims, demonstration agent, Rayville; A. L. Lowrey, postoffice, Calhoun; and S. C. Kennedy, planter, Choudrant.

EMORY UNIVERSITY INAUGURATES A NEW PRESIDENT

Emory University's fourteenth president, Dr. Goodrich C. White, was inaugurated, and Dr. Harvey W. Cox was installed as chancellor at the fall convocation held on Friday morning, October 16.

The ceremonies, held in Glenn Memorial auditorium, were brief but impressive. The traditional academic procession consisting of the board of trustees, the faculty, the members of the senior classes, was led by Dr. Sam Guy, University Marshal.

Others taking part in the rites were Dr. Franklin N. Parker, dean emeritus of the Candler School of Theology, and Dr. Chas. H. Candler, chairman of the board of trustees.

Dr. White succeeds Dr. Cox as president of Emory. Previous to his election, Dr. White served successively as professor, dean of the College of Arts and Sciences, dean of the Graduate School and vice president.

Dr. Cox is the second ever to hold the position of chancellor, the late Bishop Warren A. Candler having been Emory's first chancellor.

RESOLUTIONS OF APPRECIATION

Whereas, Rev. John A. McCormack has been removed from active pastoral work because of ill health, and,

Whereas, he has been such a noble, earnest pastor of the Abbeville Methodist church for the past four years, be it

Resolved, by the Woman's Society of Christian Service of the Abbeville Methodist church, that we express to Rev. Mr. McCormack our deepest thanks and appreciation for his unselfish interest in and support of our church and society; and be it further

Resolved, that we assure Rev. Mr. McCormack of our unfailing interest in his welfare, and of our prayers for his health to be restored to him; and be it still further

Resolved, that we also express to Mrs. McCormack our appreciation for the many memorable deeds that she so faithfully and ably executed among us.

May God bless Rev. and Mrs. McCormack.

Signed: The Woman's Society of Christian Service.

MRS. PAUL E. BUYERS DIES IN VIRGINIA

By W. W. Reid

Mrs. Viola Matthews Buyers, wife of the Rev. Paul E. Buyers, missionary of the Methodist Church in Sao Paulo, Brazil, died at Charlottsville, Va., on October 16. She had returned to the United States on furlough in July of this year.

Mrs. Buyers first went to Brazil as a missionary of the Woman's Section of the Board of Missions of the (former) Methodist Church, South. She was principal of the large school at People's Central Institute in Juiz de Fora when she was married to Prof. Buyers in 1936.

Born in Charlie Hope, Va., May 23, 1896, Mrs. Buyers was educated at Fredericksburg State Normal School and at Scarritt College.

IN APPRECIATION OF DR. H. S. SPRAGINS, SR.

In response to an urgent appeal from a church stricken by the sudden loss of its leader, John W. Robertson, Dr. H. S. Spragins, Sr., came to the Methodist church at Senatobia some six months ago.

Though having just retired from another conference, yet with no hint of any sacrifice on their part, Dr. Spragins and his good wife moved in among us, bringing peace and satisfaction which caused all to say it was the "happiest solution to our problem." Dr. Spragins is a man of commanding appearance and is easily recognized anywhere as one of "God's noblemen," for his countenance begets respect and esteem. Hence his very presence on our streets and in our town has been a benediction.

Dr. Spragins is a forceful, successful preacher because his congregation realizes he has lived his religion. He is a scholar of the first water, with a remarkable memory. Sunday after Sunday he delivered clear-cut, logical sermons without any reference to notes, quoting scripture verbatim, and for illustrations quoting from memory choicest poems and deep, rich passages from the best authors. His manner of giving them showed he had been long familiar with their authors and had loved and treasured the words.

Through the hot, trying summer months Dr. Spragins preached in "the even tenor of his way" with never a hint of discomfort, making our church an "oasis" in our town for the thirsty Christians of every denomination.

In a word, let me say Dr. Spragins, and Mrs. Spragins equally as well, in the quiet, Christlike spirit they so abundantly possess themselves, have ministered to the entire community in such a way as to leave its citizens a "Buena Vista" as they depart for theirs.

KATHLEEN G. GIVENS.

WHAT WOULD JESUS DO?

As conference draws so near to us, I find myself asking questions. When I hear rumors (?) of this and that, I again ask, "What would Jesus do?" if he were a pastor? a layman? "When I hear that a minister doesn't want to go to certain points of service because it is in the country, I wonder what his profession should be. We country people are hungering for him who comes in the name of Christ, someone with love for the simple ways of life, someone with love—compassionate love and understanding.

It's true you won't have the conveniences of the town—neither do we. But we do find happiness in our simple abodes. Too, we recognize our need for spiritual help, and we lift our voices as one "Come over and help us."

What have we to offer? We make no apologies. We have a simple home, a lawn for your children to play upon, a quiet wood to walk into, where you can kneel to talk with God about each of us; and at this sacred altar you may meditate upon God's love and greatness; you may lift your heart in gratitude for the responsibilities of the rural pastor. You have homes into which you may go—to read God's Word, to pray with and for its inmates and their interests, to share with them the joys of Christian living. Do you know the thrill of the words, "We are glad you have come; our children need you and love to hear you pray with us for our every-day needs?"

Do these things challenge the heart of you, pastor? Oh, but I hear you arguing, "We can't have the school our children need." Don't our children get an education? Haven't we heard it said time and time again, "Many of our famous men have come from the country." Do you believe it strongly enough to come out and have a part in this contribution to society?

Oh, but we can't get along on the salary. Now, honest, is that the reason? Why then are you afraid? Have you taught your people to tithe? I challenge any pastor to come in the Spirit of Christ and in consecration to His will, teaching his membership to tithe and to observe all things whatsoever God commands. You won't go hungry, and your children won't have to beg bread.

"Seek ye first the kingdom of God." "Lo, I am with you alway."

And, laymen, there are some questions we need to ask ourselves. Are we willing to go the "second mile" in His kingdom's work among us? "Are ye able?"

A LAYMAN.

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Timothy 4:12.

CONFERENCE NEWS AND PERSONALS

Rev. C. W. Wesley conducted a revival in the Hazlehurst, Miss. church last week, doing his own preaching and receiving splendid cooperation from his people.

At the fourth quarterly conference held November 1, the Prentiss charge reported everything in full for the year. Rev. Roy Wolfe is the pastor.

Rev. J. B. Shearer, of Scooba, Miss., has entered the Chaplains' School, Harvard University, Cambridge, Mass., preparatory to taking up the duties of a chaplain in the Service.

The Adult Education Class of Mrs. Mabelle Martin, Meridian, Miss., was visited by M. C. McDaniel of Jackson, state director of the educational phase of the war service program, Mrs. Ernest Brookshire, local director, and Mrs. R. L. Bates. Demonstrations of the work being done by Mrs. Martin and her group were given for the visitors. Posters and booklets made by the group were shown.

MISSISSIPPI CONFERENCE

Committee on Conference Relations

The Mississippi Conference Committee on Conference Relations and Ministerial Qualifications is called to meet in the Crawford Street Methodist Church in Vicksburg, on Wednesday, November 18, at 3 p.m. All candidates for Admission on Trial and others who are to appear before this committee are requested to come at this time.

C. C. CLARK, Chairman.

Board of Ministerial Training

The Mississippi Conference Board of Ministerial Training will meet at 2 p.m. Wednesday, November 18, at the Crawford St. church, Vicksburg. Members of the third and fourth year classes, and accepted supplies are asked to appear before the Board at 3:30 p.m. Men seeking admission on trial, and members of the first and second year classes are asked to appear at 4:15 p.m.

DR. W. W. HOLMES,
New Orleans District Superintendent

The Seminar for Undergraduates and Supplies will be held Friday afternoon, at 3:30 p.m.

HENRY M. BULLOCK, Chairman.

Commission on World Service and Finance

The Commission on World Service and Finance will meet in Crawford Street Methodist Church, Vicksburg, Miss., on Wednesday, November 18, 1942, at 3 p.m. We urge all members of the Commission to be present if possible.

C. W. WESLEY, Chairman.

TYRO, MISSISSIPPI CIRCUIT

As it has been sometime since I have seen anything in the Advocate from this charge, I thought perhaps it would interest you and your readers to know something of what we are doing out here.

The Tyro circuit is composed of six appointments: namely, Tyro, Free Springs, Mt. Vernon, Emory, Looxahoma, and last, but not least, historic century-old Fredonia.

Our pastor, Rev. L. H. Floyd, has been with us only one year, but he has done a great work. When called upon recently for a report of his year's work, he replied, "Everything paid in full, and sixteen subscribers to the Advocate with four more in sight, making a total of twenty by Conference." This was a startling statement to his hearers, as it has been many years since the charge has paid out "in full," and the Church paper going into more homes than ever before.

By his genial and cheerful manner, this pastor won the confidence of the people, and he has had their cooperation all over the circuit in all his undertakings. Thus, he has been able to get some needed repairs done on some of the churches. The Tyro church has been recovered at a cost of approximately one hundred and seventy-five dollars. Something around seventy-five dollars has been spent on Emory church, with plans for further repairs. The church at Looxahoma has been entirely rebuilt and now this congregation has a practically new, neat and attractive house of worship. All the other churches have raised money for various purposes. Altogether the charge has raised about two thousand dollars this year for all purposes. While we are proud of our financial report, we are more gratified because of the deepened spiritual interest of the people.

Revivals have been held at each church, (the pastor doing the preaching) with gratifying results. There were several additions to the membership, and the churches as a whole greatly revived (I might say reclaimed).

BISHOP A. FRANK SMITH,
President, Louisiana Conference

At the beginning of the Conference year we were depressed and discouraged. The building of the Sardis Reservoir had made inroads on our membership and for various causes our membership dwindled, but under the leadership of a consecrated pastor we have been revived, our faith restored and there has been a spiritual awakening throughout the charge. Though few in number we are encouraged with God's help to carry on.

The entire charge deeply appreciate Bro. Floyd and the great work he has done and we are one hundred per cent for his return.

We also appreciate very much the work of our faithful district superintendent, Rev. C. T. Floyd. We regret having to lose him, but know that it is inevitable.

If the Conference sees fit to return Bro. Floyd to us, we will be happy to have him, but if he is sent to another field of labor he will still have our prayers and our love. Wherever he serves, the people will be fortunate to have him as a pastor, for he is a faithful, loyal, devout man of God.

We hope to report greater things next year. Now, in the words of "Little Tim,"

LUZIANNE
COFFEE
100% GOOD

may I say "God bless us every one."

MRS. E. H. ROOK,
Charge Lay Leader.

GONZALES CHARGE

Dear Dr. Duren: This may be the last time I shall have a chance to send in a report from the Gonzales charge.

With Conference just a few days ahead no one knows what the future holds in store for those who serve Him.

This has truly been a great year for us, although we have worked rather hard, there is something to show for our work that we are proud of. Everything has been paid in full for nearly two months.

We have rebuilt, paid for, and dedicated one church, another has been worked over inside, another has been painted inside and outside, and $23 worth of paint has been purchased for another church.

There has been a fine spirit of cooperation in all the churches.

We have tried to be mindful of all the Church program.

We try to make life happier for our parentless children at Ruston by helping them all we can. So far we have raised this year for the Orphanage, $110.

We only have one W. S. C. S. with nine members; they were to raise $2.25 for Emergency Relief. They gave a birthday party September 25, celebrating the second anniversary of our W. S. C. S. and raised $10.00. This party was at the parsonage in Gonzales. We have also done our share with the New Orleans Christian Advocate, having secured 23 subscriptions. If the Advocate should fail to come to me I would feel that I had failed to see a friend I need to see.

There are three church papers coming to this town each week: Catholic Action, Baptist Message and the Christian Advocate. The name Christian Advocate means more than the other names and, I like it best.

The work on the Gonzales charge is in fine shape for another year.

Pray that we may keep the good work going wherever we may be.

C. J. T. COTTEN, Pastor.

LOTTIE, LA., CHARGE

Dear Dr. Duren: Three years ago the Lottie charge was left without a pastor. Having regained my health, I consented to come to the aid of the district superintendent, Rev. J. Henry Bowdon, in the emergency for that year. On my first round I announced to the churches that I had been appointed to serve them as their pastor, not a financial agent, and the laymen must take care of the finances. They have done so in a fine way. During the three years I have not taken a single collection. I will make my third report to the annual conference next week from the charge, with everything in full, good revivals, and a net gain in membership each year.

Dr. W. L. Doss, Jr., is closing his first year as superintendent of our Baton Rouge District, has won for himself the confidence and love of his preachers and people and done a monumental piece of work.

L. W. CAIN.

A DAILY PRAYER IN WAR TIME

FOR UNWAVERING FAITH

Into Thy hands, O God eternal and infinite, whose might is matched by mercy, we have confided our Country and our Cause. Day by day, hour by hour, our hearts turn to Thee in the assurance that Thou doest all things well. The issues in this war are in Thy keeping; and our whole dependence is upon Thee. By hidden and dark ways Thou leddest our fathers into a life of liberty and democracy. Still lead us on to whatever goals Thou hast in store for us. When reverses come, and Thy providences are most inscrutable, strengthen our simple faith in Thee. For only Thy way can lead to the true victory to which we have dedicated our lives and all of our powers and possessions. Our trust is stayed on Thee alone. We pray that Thou wilt sustain us in this faith throughout these direful days, and to the end of life itself, when faith will turn into sight, and we shall acclaim Thee, as the angels do, Lord over all, blessed forever. Amen.

W. T. E.

FIRST METHODIST CHURCH, NEW ORLEANS, HOST TO LOUISIANA ANNUAL CONFERENCE

DR. N. H. MELBERT, Pastor-Host

RESOLUTIONS OF QUARTERLY CONFERENCE, LOTTIE CHARGE

Resolved, that we express by a rising vote our devotion to our beloved pastor, Rev. L. W. Cain, and our grateful appreciation for the inspiration and help he has been to the whole charge in his most faithful and efficient service the past three years.

RESOLUTIONS OF APPRECIATION

Whereas, Rev. R. H. Clegg has served as district superintendent of the Brookhaven district for the past six years and under the law of the Methodist Church must return to the active pastorate at the coming Annual Conference, and,

Whereas, during these six years he has shown himself to be a Christian brother in all his relationships, and,

Whereas, he has, by his brotherly spirit and kindness, and the godly messages he has brought us each time, endeared himself to all who have known and heard him; therefore, be it

Resolved, that we, the members of this fourth quarterly conference of the Prentiss charge, and all others present, express to Bro. Clegg by a rising vote our appreciation to him and assure him that he has our prayers in his new field of labor; and be it further

Resolved, that a copy of these resolutions be presented to Bro. Clegg, a copy sent to the New Orleans Christian Advocate, and a copy spread upon the minutes of this quarterly conference.

Signed: Roy Wolf, G. W. Holloway, W. H. Livingston, E. J. Holder, D. W. Dorris, A. H. Garner.

Seek to cherish in your children the habit of being interested in the work of God and in the relief of need and distress; use them to relieve this need at suitable times and in suitable circumstances. You will reap fruit from so doing.—George Muller.

PERSONAL NOTES AND INCIDENTS

Dr. Dice R. Anderson, a former president of Randolph-Macon Woman's College, Lynchburg, Va., and of Wesleyan College, Macon, Georgia, died in Fredericksburg, Va., recently. He was a son of a Methodist parsonage born at Charlottesville, Va., April 18, 1880.

A card from Dr. Forney Hutchinson says that he was compelled to retire at the recent session of the East Oklahoma Conference on account of his health. We had known that he was not in good health, but did not know that he contemplated retiring. This will be an occasion of regret to his many friends throughout the church. His address in the future will be 2118 N. Broadway, Shawnee, Okla.

MISSISSIPPI CONFERENCE NOTICES

Conference Claimants

The Board of Conference Claimants of the Mississippi Annual Conference will have its first meeting at the Crawford Street Methodist Church in the room provided on Wednesday afternoon, November 18th, at 2:30 o'clock.

Sincerely,
CLYDE H. GUNN, Secretary.

NORTH MISSISSIPPI ANNUAL CONFERENCE

Editorial Correspondence

The North Mississippi Conference convened in the Methodist church in Louisville, Miss., on Wenesday evening, November 4, 1942, with Bishop W. W. Peele in the chair. The Bishop followed the preliminary service of song with a timely and forceful meditation on depth of living and emotion as the necessity of the present time in our experience.

The Conference was then organized, R. G. Lord was elected secretary. The vacancies on boards were filled and the Conference proceeded to transact various items of business.

The question: "Who have died during the year?" was answered by J. J. Brooks, J. R. Murff, J. W. Robertson and J. R. Wilson.

The question: "Who are Superannuated?" was asked and answered by: R. P. Neblett, J. D. Simpson, E. M. Shaw, J. M. Bradley, W. R. Goudelock, J. T. McCafferty, E. S. Lewis, C. Wesley Baley, T. H. Dorsey, J. A. Patterson, and F. H. McGee.

An unusual incident connected with this call was the fact that J. M. Bradley and T. H. Dorsey who were supply district superintendents each moved the reference of his own name for superannuation.

Announcements were made and the Conference adjourned to meet at 9:00 o'clock Thursday morning.

THURSDAY, NOVEMBER 5

The Conference met at the appointed hour and opened with the celebration of the Sacrament of the Lord's Supper. Following the preliminaries of opening, W. L. Duren, Editor of the New Orleans Christian Advocate was introduced and addressed the Conference briefly in the interest of that paper. This was followed by recognition of preachers and their wives whose sons are in the Armed Services—an incident suggested by the dedication of the Conference issue of the Advocate to Rev. and Mrs. H. H. Wallace and their five sons and son-in-law who are in the Armed Forces.

Chaplain R. M. Price of the Army and Chaplain M. H. Twitchell of the Navy and a member of the Conference, addressed the body in the interest and on the work of the chaplaincy in the various branches of the Service.

The City Attorney, on behalf of the Mayor of Louisville, brought greetings and a message of welcome to the Conference. Bishop Peele made response for the Conference.

Col. J. H. Johnson's resignation as Treasurer of the Conference was accepted, and E. M. Tanner of Indianola was elected to that position. Telegrams of sympathy and appreciation were sent to Col. Johnson and to Dr. H. F. Brooks, whose illness in a Memphis hospital prevented his attendance at the Conference.

Rev. J. Noel Hinson was elected joint Conference Secretary of the boards of Education and Missions. He is to take over the work formerly done by Chaplain Roy A. Grisham, with the added responsibility for the promotion of the Missionary interest.

The remainder of the session was occupied with passing the undergraduate classes. Three were admitted into the Conference on trial.

FRIDAY, NOVEMBER 6

The Conference met at the appointed hour. Following the opening exercises, various items of business were transacted. The most important item was the resolution championed by the laymen providing for the equalization of the districts both as to work and salary. The proposal passed with only three dissenting votes.

The question as to where the next session of the Conference will be held was answered, and Tupelo was the winner.

Among connectional representatives present was Dr. H. W. McPherson who is the Executive Secretary of the Division of Educational Institutions of the Board of Education. His address in behalf of his work was well received by the Conference.

The outstanding feature of Thursday's proceedings was the address of former Governor Mike Conner on the Laymen's program. Mr. J. G. Houston, Conference Lay Leader, introduced the speaker who thrilled the Conference with his discussion of "Christian Objectives in Times Like These." The deliverance was thought-provoking and in every way worthy of the occasion and of the distinguished guest.

SATURDAY, NOVEMBER 7

Saturday's session was taken up with hearing from representatives of various connectional interests and detailed reports contemplated in the fixed order of Conference business. Among connectional representatives were Dr. Harry C. Spencer representing the cause of Missions, and Dr. Hugh H. Harris speaking for Candler School of Theology, Atlanta, Ga.

At 11:00 o'clock, the order of the day being the service commemorating the life and labors of those who have died during the year, Bishop Peele delivered the memorial address.

The various boards of the Conference made reports reviewing the achievements of the year, outlining plans for the year ahead and indicating objectives to be striven for. Routine matters, necessary to the completion of the business were attended to.

Each evening at 7:30, Dr. Clovis Chappell, pastor of Galloway Memorial Church, Jackson, spoke to the delight and edification of the great audiences which packed the building to capacity. Dr. Chappell's contributions to the Conference were such as to add to what will rightfully be ranked as a memorable session.

SUNDAY, NOVEMBER 8

Sunday, as usual, was given over to services of worship in which visiting ministers occupied the pulpits of the various churches of the city. In the services at the Methodist church, Bishop Peele delivered the sermon, which was followed by the ordination of ministers.

The business of the session having been completed, the concluding event was the reading of the appointments for the next year, following which pastors and laymen turned their faces homeward, some to resume work in the same fields and others to establish themselves in new fields and to be greeted by congregations of new faces.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS

(Note: The copy of the Appointments from the Secretary of the Cabinet failed to reach us and we insert them from a somewhat garbled copy in a morning paper.—Editor).

ABERDEEN DISTRICT

N. J. Golding, District Superintendent

Aberdeen—E. M. Sharp; Algoma—Bob P. Buskirk, supply; Amory—R. G. Moore; Becker— W. D. Waugh; Buena Vista—T. W. Smallwood; Calhoun City—E. F. Tucker; Coffeeville—G. H. Ledbetter; Derma—J. D. Simpson (R); Greenwood Springs—C. Boen Burt; Houlka—W. V. Stokes; Houston—G. R. Williams; Mooreville—E. C. Abernathy; Nettleton—W. C. McCay; Okolona—Marlin McCormack; Paris—P. B. Grisham, supply; Pittsboro and Bruce—H. R. McKee; Pontotoc—G. A. Baker; Prairie—Strong Hamilton, Milton Jay Peden; Salem and Friendship—O. L. Elliott, supply; Shannon—G. R. Meaders; Smithville—J. F. Elliott; Toccopola—J. C. Nelson, supply; Tremont—H. G. Wallace; Tupelo—W. A. Tyson; Vardaman—W. R. Liming; Verona—W. C. Mattox; Water Valley, First Church—E. H. Cunningham; Water Valley, Main St. and Taylor—A. S. Brisco; Woodland—R. C. Mayo; Chaplain Navy—J. H. Brooks; Student Emory University—W. A. Tyson, Jr.; District Evangelist—L. A. Comfort, supply; District Missionary Secretary—W. C. McCay.

COLUMBUS DISTRICT

V. C. Curtis, District Superintendent

Ackerman—W. L. Storment; Artesia—S. W. Hemphill; Bellefontaine—C. M. Ray, supply; Brooksville—W. M. Wright; Caledonia—J. L. Nabors, Sr.; Chester—J. E. Roberts; Columbus, First Church—J. D. Wroten; Columbus, Central—T. E. Gregory; Crawford and Mayhew—T. E. Shelton, supply; Ethel—E. G. Potts; Eupora Station—M. E. Scott; Eupora Circuit—to be supplied; Kilmichael—S. B. Potts; Kosciusko Station—T. B. Thrower; Kosciusko Circuit—J. L. McElroy; Longview—W. H. Heath; Louisville Station—J. J. Baird; Louisville Circuit—J. W. Holliday; Mathiston and Maben—H. D. Suydam; Macon Station—N. D. Guerry; Macon Circuit—T. A. Filgo; Noxapater—E. B. Sharp; Sallis—E. M. Allen; Shuqualak—R. A. Thornton; Starkville—J. R. Countiss; Sturgis—G. W. Curtis; Weir and McCool—J. N. Humphrey; West Point—J. A. George; Conference Evangelist— S. M. Butts; District Evangelist—A. P. Stephens, supply; Chaplain Army—W. R. Richerson; District Missionary Secretary—G. W. Curtis.

CORINTH DISTRICT

J. E. Stephens, District Superintendent

Abbeville—Glen Miller, supply; Ashland—J. B. Burns; Baldwyn and Wheeler—A. C. Bishop; Belmont—H. C. Lewis; Blue Mountain—H. L. Beasley; Booneville Station—T. H. Ferrell; Booneville Circuit—L. K. Alexander, supply; Burnsville—W. N. Whitener, supply; Chalybeate and Walnut—N. L. Threet; Corinth, First Church—W. C. Newman; Corinth, Southside—W. R. Goudelock (R.); Corinth Circuit—W. R. Hammontree; Hopewell, Rocky Springs—H. M. Bennett, supply; Dumas—to be supplied; Fulton—E. L. Jernigan; Guntown and Saltillo—E. S. Lewis (R.); Hickory Flat—to be supplied; Holly Springs—Seamon Rhea; Iuka Station—E. G. Mohler; Iuka Circuit—M. N. Hamill; Kossuth—T. G. Lowry; Lowry—S. T. Ledbetter (R.), W. R. Timmons, associate; Mantachie—W. T. Bazzell, supply; Marietta—C. L. Ivy; Myrtle—W. M. Hester; Oxford University—W. J. Cunningham; New Albany Station—C. T. Floyd; New Albany Circuit—K. E. Clark; Potts Camp—Z. A. Jumper; Rienzi—B. F. Bullard; Ripley—E. R. Smoot; Sherman—Guy Ray; Tishomingo—J. L. Nabors, Jr.; Waterford—Joe Carothers; Chaplain Navy—M. H. Twitchell; District Evangelist—J. T. Gullett, supply; District Missionary Secretary—T. H. Ferrell.

GREENVILLE DISTRICT

J. W. Ward, District Superintendent

Arcola and Murphy—J. M. Bradley (R.); Boyle and Pace—G. D. York; Clarksdale—S. H. Caffey; Cleveland—R. G. Lord; Coahoma and Jonestown—M. E. Armstrong; Dubbs— J. B. Conner; Dublin and Mattson—W. R. Crouch; Duncan and Alligator—W. W. Jones; Friars Point and Lyon—W. D. Smith; Glen Allan and Winterville—W. D. Bennett; Greenville—L. P. Wasson; Gunnison and Hillhouse—A. M. West; Hollandale—G. C. Gregory; Indianola—S. E. Ashmore; Leland—W. B. Baker; Lula-Dundee—J. C. Wasson; Merigold-Sherard—J. M. Guinn; Rosedale-Benoit—W. W. Hartsfield; Shaw-Litton—C. W. Avery; Shelby—A. R. Beasley; Tunica—W. L. Pearson; Chaplain Army—K. I. Tucker; District Missionary Secretary—A. R. Beasley.

GREENWOOD DISTRICT

H. F. Brooks, District Superintendent

Acona—W. M. Langley; Belzoni—G. H. Boyles; Black Hawk—R. E. Wasson; Carrollton—C. L. Oakes; Drew—H. H. Wallace; Durant—H. P. Lewis; Ebenezer—E. M. Shaw (R.); Greenwood—W. R. Lott; Itta Bena—R. T. Hollingsworth; Inverness and Isola—T. M. Bradley; Lexington—A. Y. Brown; Minter City and Glendora—W. B. Bailey; Moorhead—S. A. Brown; Pickens and Goodman—E. C. Driskell; Poplar Creek—B. B. Brantley, supply; Rockhill—G. T. Sledge, supply; Ruleville—W. C. Beasley; Schlater, Price Memorial and Philip—J. W. York; Sunflower and Doddsville—J. W. Gibson; Swiftown—W. W. Bruner; Sidon and Cruger—W. S. McAlilly; Tchula—W. T. Phillips; Tutwiler—J. V. Stewart; Vaideu and West—A. L. Davenport; Webb and Sumner—A. W. Bailey; Winona Station—J. H. Holder; Winona Circuit—J. T. McCafferty; District Missionary Secretary—W. S. McAlilly.

SARDIS-GRENADA DISTRICT

C. A. Parks, District Superintendent

Arkabutla—H. E. Carter; Batesville—W. M. Jones; Byhalia—W. W. Milligan; Charleston—A. C. McCorkle; Cockrum—G. W. Robertson; Coldwater—H. E. Finger, Jr.; Como—W. H. Mounger; Courtland—R. C. Nanney; Crenshaw and Sledge—W. C. Galceran, Jr.; Duck Hill—H. N. McKibben; Grenada—W. L. Robinson; Hernando—W. O. Hunt; Holcomb—L. P. Jumper; Horn Lake—L. A. Bennett; Lake Cormorant—W. M. Campbell; Lambert and Crowder—L. C. Lawhon; Longtown—G. L. Nicholas; Marks, Belen and Darling—J. S. Maxey; Mount Pleasant—B. B. Bailey; Oakland—W. S. Selman; Olive Branch—N. N. Maxey; Pleasant Hill—John M. McCay; Red Banks—B. D. Benson; Sardis Station—J. O. Dowdle; Sardis Circuit—James Heflin, supply; Senatobia—C. L. Rogers; Shuford—J. A. Biffle; Tyro—L. H. Floyd, supply; Chaplain, Army—R. A. Grisham; Executive Secretary, Board of Education—J. Noel Hinson; Conference Missionary Secretary—J. Noel Hinson; District Missionary Secretary—J. O. Dowdle.

HOLDING FIRM

By Mrs. Irvin Rowland

"Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven."

Have you the courage to stick to that which you believe is right, even in the face of persecution from your friends and loved ones? It is much easier to make a decision than to abide by one, especially when others oppose your views. But, for every one you stand by, you will be acquiring additional strength to uphold the next one.

An honest person must stand on his convictions if he keeps self-respect; and what is more depressing than to lose that valuable asset? He cannot bow to the whims of the world; he must fear God and not man. He who clings to righteousness may often find a cross to bear—a cross that may be the ridicule of his fellowmen or a misunderstanding on the part of his friends. Yet, he must press on if he follows after his Leader, for he who puts his hand to the plow and then looks back is not worthy.

There is no place for the Christian to turn back if he would faithful be. Christ suffered and was persecuted. He blazed a trail through the wilderness as our example, letting nothing keep him from achieving his life's purpose. He came out victorious and offering help and comfort to those who come after him. An inheritance of the kingdom of God belongs to the faithful. When it seems hard to remain true to the way of righteousness, let us look to Him who promised, "Lo, I am with you always, even unto the end of the world," and gain strength for the rest of the journey.

"SALUTE NO MAN

This was included in Jesus' instructions to the seventy whom he sent forth on an intensive evangelistic tour. Did he not want them to be courteous and to observe the common amenities of social life? Surely he would not have them to be rude or to lack anything that belonged in the category of true social obligations. But he knew that much that marked the cumbersome social practices of that day was nothing more than empty, meaningless burdens which a busy man might well dispense with. There was more honor in the breach than in the practice, and those messengers would be upon too urgent and too important an errand to consume their precious time with all the junk that social custom had devised. Time was too precious for that. Even today a lot of time and energy and substance is squandered in dead customs traditionally handed down, some of which call more for hypocrisy than for true expressions of human interest. Government efficiency is hampered by red tape and even church gatherings often are made slaves to traditional usages that have little meaning and are of little value. Our own Church is discovering that it can hold many of its denominational gatherings in a fractional part of the time that had been given to them in the past. Less saluting and less circumlocution and ceremony, and less beating aroung the bush leaves more time for the essentials of the cause. Many a person who has no time for doing what ought to be done in the church and community spends more time in things trivial and non-essential than these weightier matters would require. The principle that is involved in Christ's admonition, "Salute no man by the way," might be given a broad application in modern daily life—and still allow ample time for genuine sociability.

—The Religious Telescope.

THE CHURCH'S RESPONSIBILITY

We believe that the country is prepared to defend itself. We believe there is a higher power that controls the destiny of nations. In the conflict between democracy and tyranny, between Christianity and paganism we know that "God is our refuge and our strength." He is also a "present help in trouble." We are in trouble. Sacrifices must be made. Crises must be met. Hearts will be broken. That man is most loyal to his country who is most loyal to God. We will do all we can for our country, but we will not forget God. The church must be alive, alert, active. We are trusting our Lord; let our actions show that he can trust us. We need the gospel of submission. Let our churches be filled with worshipers, our songs be songs of trust and our ears attentive to his words. Out from our homes dear ones are going to camps or to the front. We love them and would save them from hardships and danger. There is little we can do about it. Keep in mind that they are also God's boys, and he loves them more than we do. He is able to keep them. Committing them to his care, peace will come into our hearts. It is a time to trust and not be afraid; to sacrifice and rejoice in it; to pray that our action may be in accord with the Divine will, that we may emerge from the darkness of this tragic hour into the sunshine of God's love and power and peace.—R. L. Lanning, Editor, Christian Union Herald.

WRESTLING FOR SOULS

I wrestled for the ingathering of souls, for multitudes of poor souls, personally, in many distant places. I was in such agony, from sun half-an-hour high till near dark, that I was wet all over with sweat, but O, my dear Lord did sweat blood for such poor souls. I longed for more compassion.

—David Brainerd in His Journal.

"Silence is frequently a duty when suffering is only personal; but it is an error and a fault when the suffering is that of millions."—Mazzini.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

World Federation of Methodist Women

The Methodist woman around the world has been busy these past two years setting up machinery for the new societies of Christian service in the local churches, in the Conferences and Jurisdictions. She has made herself familiar with the scope and aims of the Woman's Division of Christian Service. She has earned that in the Division the first General Conference decreed that there should be a standing committee on World Federation of Methodist Women. In another place in the Discipline she has read "The World Federation of Methodist Women is an agency of the church organized to unite national units of Methodist women in a common purpose to know Christ and to assist in the estabishment of His kingdom in all aareas of life."

To many lips the question still will rise, "What is this World Federation of Methodist Women?" The majority of women, however, will know by now that as long ago as 1923 small groups of Methodist women outside our own country began to organize themselves and to send their own missionaries to other lands. Today there are 34 such national units, each representing many small individual societies. These, together with the many thousands of organized women in our land, have been formed into a world-wide fellowship, having the common purpose, "To know Christ and make Him known." The formation of such a Federation is a very far-reaching and advanced step for any church to take, and in so doing the Methodist Church leads all others. It is inevitable, however, that other churches will follow some such plan in years to come.

To acquaint Methodists throughout our land with what the World Federation of Methodist Women is, and to enlist their interest in its program, the vice-president of each local Woman's Society of Christian Service has been given the responsibility of achieving the following goals in her society. These goals have been outlined by the standing committee of the Division on World Federation of Methodist Women:

1. The continued use of the prayer card.
2. Presentation of the December program found in "For the Facing of this Hour."
3. A poster (or posters) made by some one in each society on World Federation of Methodist Women.
4. Items of information and interest regarding World Federation presented at meetings of Woman's Society of Christian Service.

* * *

A Prayer for Peace

Have you secured the "Prayer for Peace," set to music? (Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio; price 3 cents each, or 100 copies for 35 cents). This is beautiful as a solo, and can soon become so familiar to your group that it can be sung as your closing prayer at each meeting.

5000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.
GEORGE W. NOBLE, The Christian Co.
Dept. 9-G, Pontiac Bldg., Chicago, Ill.

* * *

Attention, Program Committee

Now is the time to begin work on your December program, "Light in the Wind." Begin this month, because it tells the story of the vision behind the formation of this World Federation in a way that will impress all who witness it much more than hearing or reading it. Every society, regardless of size, can put this program on in their church with very little effort. Make it your Christmas church program. Distribute prayer cards (free for the asking from Literature Headquarters). Have the prayer sung as a solo. Here is your chance as local vice-president, whose duty it is to promote the program, to arouse enthusiasm that will carry the membership of your society into the new year anxious to cooperate with you in whatever you want done regarding World Federation.

* * *

Pamphlet Available

The latest thing off the press about the Federation is a pamphlet, "World Federation of Methodist Women." It should be widely distributed among the membership of Woman's Society of Christian Service. The author is Mrs. Thomas Nicholson, whose vision for Methodist women led to the formation of the Federation and who is the World President of the organization. It should be on your list of "musts" to be ordered from Literature Headquarters. (The cost is 10 cents a copy). Order these along with your prayer cards and your prayer set to music.

Following are excerpts from this pamphlet:

What is its Purpose?

Article III of the Constitution says: "The World Federation of Methodist Women seeks to aid in establishing Christ's Kingdom among all peoples and in all areas of life; to share the abundant life of Christ with womanhood and childhood through evangelism, healing ministries, education, and social services; to enlist and maintain trained women as Christian workers; to assist in promotion of the missionary spirit throughout our world parish; to seek with women of all lands fellowship and mutual help in the building of a Christian World Order."

What is the Basis of Membership?

The Federation is a fellowship of such organized national groups as accept Jesus Christ as the revelation of God and the Saviour of mankind, and affirm their purpose "to know Him and to make Him known."

What Has the Federation Accomplished?

It has developed a world sisterhood of women of different races and nations, who cherish their kinship as members of the household of faith. "No more strangers and foreigners" for "Christ has broken down the middle wall of partition between us." They unite in a common crusade to make Christ known, loved, obeyed, in their own lands and in the regions beyond. To this end each Unit has undertaken in addition to local work and home missions, some form of inter-country service. India supports work in Africa and China; China in Africa (besides helping the orphaned missions of Europe); Latin America in India and Europe; Scandinavia in Africa, India, and the Philippines, besides supporting a Finnish orphanage; the American Unit has outstretched its hands in helpful ministry to every land where the Methodist Church is at work. Through its Committee on the World Federation, the American Unit invited the other countries to unite with it daily in prayer for our broken world. The prayer has been translated into various languages and thousands of hearts meet at the Throne in this petition. The Federation has helped in care of "orphaned missionaries" of its European units and in securing transfers of the work they were carrying. It forwarded gifts for the Finnish orphanage and made a grant to the "Continental Congress of Latin American Methodist Women." Above all, it strives to strengthen the spiritual bond between its member units.

How Many National Organizations are Affiliated?

When the Federation was organized in 1939, officially appointed representatives of twenty-eight countries signed the Constitution. An impressive ceremony, planned by Mrs. Franklin Reed, took place at a Banquet of the Nations with more than a thousand in attendance. War conditions prevented the signing of certain countries which had previously voted to enroll. Three countries have entered since. Others plan to do so as soon as conditions permit. United in the American Unit of the Federation are the women of the former woman's organizations of the three uniting churches. Many of the other national units are in countries already devastated or under the clouds of war. Thousands of our Methodist sisters are homeless, hungry, destitute, but faithful despite inexpressible woe. The Woman's Society of Christian Service of the United States is the largest Unit and the one on which chiefly rests the high privilege of becoming "repairer of the breach and restorer" of understanding, good will, confidence, and hope. Our prayers will be answered if we faint not. Never has organized Christian womanhood faced such an hour.

The following countries are the member units:

Africa.—North Africa, South Africa, Belgian Congo.

North America.—Cuba, Mexico, United States.

Europe.—Austria, Bulgaria, Germany, Hungary, Jujo-Slavia, Poland, Switzerland.

Scandinavia.—Denmark, Estonia, Finland, Latvia, Lithuania, Norway, Sweden, Finland-Swedish.

South America.—Argentina, Brazil, Chile, Peru, Uruguay.

Philippine Islands.—Burma, China, India, Japan, Korea. (Membership at outbreak of war).

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Program of Work—November, 1942

1. Business meeting. Election of officers for 1943.
2. Observe Week of Prayer. Program sponsored by the Spiritual Life Group.
3. Check Efficiency Aim.
4. Check parsonage needs (C. S. R. and L. C. A.)
5. Monthly program, with items from The Methodist Woman.

* * *

Fourth Quarter—Prayer Calendar

November

1. Prayer and work for Peace and World Communion Sunday.
2. Thanksgiving Service
3. Pray definitely for divine guidance in the selection of officers for the coming year.
4. Deepen the spiritual tone in Christian activities.
5. Pray for the successful closing of the year's work.
6. Participate in Watch Night services.

* * *

Prayer Suggestions for November

Pray for our American Indians. Pray for our Navajo Methodist Mission School at Farmington, New Mexico.

Pray for our American boys, that as they come in contact with people of foreign lands there may be mutual enrichment of life which will life up the ideals of the brotherhood of man and the Fatherhood of God.

* * *

The Privilege is Yours

Dear Local Society:

It is a matter of supreme joy and satisfaction to tell you that the Woman's Division of Christian Service is making available to the Conference this fall and the spring of 1943 one hundred of our foreign and home missionaries for deputation work. These missionaries are at your service. They have thrilling stories to relate of the fields they are serving or have served. They can tell you how their furlough time is being utilized for the extension of missionary work, what the needs of the fields are in terms of service and substance. They will bring you nearer the people who are helped by the money you are giving through your local society. They will give you a new realization of why you are "your brother's keeper;" why missions are more essential than ever before. They will strengthen your Christian faith by their testimony of the faith which is theirs. These soldiers of the Cross still sing in their hearts and reveal in their lives the confidence expressed in the old hymn:

"O God, our help in ages past.
Our hope for years to come."

You cannot afford to miss hearing the missionary. She will do your soul good.

If your conference has not included your society in the itinerary of the missionary visitor, insist that you want her or him. You need the missionary—she needs fellowship with you. The privilege is yours.

Yours in fellowship of service,
MRS. V. F. DeVINNY.

Latin American Tea, Belzoni W. S. C. S.

The ladies' parlor of the Belzoni Methodist church, Monday afternoon, October 19, was the scene of an attractive Latin American Tea, given by Circle I. of the Woman's Society of Christian Service in connection with the Mission Study on Latin America. The room was lovely with fall flowers, charm strings, and Mexican rugs.

Mrs. Williams greeted the members as they arrived and introduced them to members of the receiving line representing missionaries of the different Latin American countries.

At a table made attractive with Mexican cloth, fruit centerpiece and fiesta war, Mrs. Covington, the society's president, assisted by Mrs. Armstrong served delicious coffee and doughnuts.

After all had been served, the missionaries gave reports and interesting stories about the work that is being done in these countries.

* * *

Attention!

Secretaries of Literature and Publications!

Tell us if you have every officer a subscriber, if you have reached your two-thirds net gain increase. (See page 25, July issue The Methodist Woman). Write Mrs. George W. Keen, publication manager.

* * *

Verona W. S. C. S.

The Verona W. S. C. S. has just completed a study of Latin America, "On This Foundation." This study was ably directed by our pastor's wife, Mrs. G. A. Baker. Flags of the different countries, made by Mrs. J. Z. Harris, were on display during the study course and at the tea given on Monday afternoon.

The Latin American tea was given at the home of Mrs. Dick Austin, with eighteen present. An interesting and entertaining program was enjoyed, after which tea, sandwiches, and cookies were served.

An offering of seven dollars and fifty cents was taken for our Life Membership Fund.

* * *

Senatobia—Report For Third Quarter

Not having seen anything in the Advocate lately of our woman's work here, will send a few items of interest to us and to all workers of the church. Mrs. Herbert Holmes has been our very efficient president.

We have made progress on all lines, not a dissenting voice in anything. All have responded to every call of the church in a splendid way. Last week we, along with the others in the church, had our Week of Prayer. Two very fine programs, one of which was put on by the Wesleyan Service Guild. Miss Galassy, one of the high school teachers, led the meeting and selected the cream of the group to discuss the subject assigned. A fine offering was made.

Mrs. Johnston has worked hard to plan the fall mission study which we are putting on this week.

* * *

Rocky Mount, N. C., Oct. 18, 1942.

Dear Conference Presidents and Secretaries:

You will be interested in some decisions that came out of our executive committee meeting, held recently in Atlanta.

Because of travel conditions, crowded hotels, and defense industries in our large cities, it was decided not to hold a Jurisdiction Conference in 1943. Each member of the executive committee pledged herself to promote the work with renewed effort, so that no loss would result from this decision.

It was voted to ask each conference to assume the Jurisdiction askings of two cents per member, based on the number of members reported at the end of the fourth quarter of 1942. This is necessary for Jurisdiction expense and is the same as was voted in Nashville for this current year.

The matter of the itineraries of visiting missionaries was discussed, and it was decided to urge the conferences to use them in their regular conference, district, and zone meetings wherever feasible. Mrs. St. John will be glad to assist any conference in securing a missionary or deaconess, and may be able to suggest some that are being used in nearby conferences, thus saving expense. Please send the date and place of your annual meeting to Mrs. St. John, also speakers that you plan to use from the Division or Jurisdiction. This will help her to act as a clearing center for other conferences.

Other suggestions growing out of the executive meeting were:

(1). More time should be given at conference, district, and meetings to phases of the work that are now in this Jurisdiction, as Young Women and Girls' Work, Student Work, Wesleyan Service Guild, and the new phases of Supply Work.

(2). If possible, have quantities of newest literature and materials for sale at all district or conference meetings, in order to keep members informed, and to encourage the sale and use of literature.

(3). Members of the Woman's Society of Christian Service are urged to encourage and assist in organizing Wesleyan Service Guilds, and in reporting the organization of new Guilds to proper persons.

(4). The secretary of Home Work urges that nearby home institutions be visited and that workers be used on programs wherever possible, in order to increase the knowledge of our institutions and home projects.

Much discussion was devoted to the Emergency Fund. Our quota for this Jurisdiction is $61,111.50, and we pray that we may be able to reach it, and more. Conference presidents, please send to Mrs. Hillman the report of amount your conference paid.

The next thing that claims our attention is the Week of Prayer. Last year this Jurisdiction led all the others in observing the Week of Prayer, and we should do far more this year, when need of prayer is so keenly felt.

With love and best wishes for you in this great work,

Sincerely,
MRS. D. L. ST. JOHN,
MRS. E. L. HILLMAN.

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.—Johnson,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Christ of the Andes," Christ of Everywhere,
Great lover of the hills, the open air,
And patient lover of impatient men
Who blindly strive and sin and strive again;
Thou Living Word, larger than any creed,
Thou Love Divine, uttered in human need—
Oh, teach the world, warring and wandering still,
The way of Peace, the footpath of Goodwill"

* * *

S. O. S.!

If some week when you turn to this page, you find it blank, don't blame your editor! When you fail to send in reports of interesting meetings, that means your editor must "think up" something to fill the space. Some weeks the old brain just does not work and we have a difficult time. Please help us!

* * *

Do You Know?

1. That the first mint, first fire department, first printing press, first street lighting, first aqueduct and first theater in the Western Hemisphere were founded in Lima, Peru, and the first university was established there 85 years before Harvard was founded?
2. That Buenos Aires is the largest Spanish-speaking city in the world, although it is 5,000 miles from Spain? That Rio de Janeiro is the largest Portuguese-speaking city in the world, although it is more than 4,000 miles from Portugal?
3. That Panama is the only place in the world where the sun rises in the Pacific and sets in the Atlantic? The Panama Canal runs north and south, not east and west; for ships to travel east they must sail west, and sail up-hill.
4. That the world's highest mountain is not Mount Everest in Tibet but Mount Chimborazo in Ecuador?
5. That Bolivia has the greatest silver mountain in the world—the Cerro de Potosi?
6. That Colombia has a "beauty parlor" mountain 1,400 feet high—made of solid talcum used for face powder?
7. That Brazil has a flexible stone mountain called Mount Itaculomi—its stones fold like rubber?

These are some facts discovered by "Ripley" when visiting South America.

* * *

Study Begins with Travelogue

The W. S. C. S. of Central Methodist church began the study of "Latin American Missions" with a travelogue tea, in the recreation room of the church.

Mrs. Gaston Edwards, secretary of missionary education and service, presided, and Mrs. Henry Broach showed beautiful pictures made while she traveled through the countries of South America.

The tea table was covered with a Mexican table cloth and centered with a bowl of tropical fruits. Lovely fall flowers, similar to those seen in the pictures, were used in the decoration of the room, and the Annie Trawick Circle served open faced sandwiches and tea.

This travelogue-tea introduced the "geography" lesson and the following sessions will be held in circles.

Tri-County Zone Meets

In their recently remodeled church, which they have worked to make most attractive, the W. S. C. S. of Pascagoula entertained the Tri-County Zone of the Seashore District, for its fourth quarter's meeting.

Mrs. C. L. Nelson presided and more than seventy-five members were present.

Because of the difficulties of transportation, for next year the zone has been divided. Officers for the Northern group will be: Mrs. Allen and Mrs. Scott. For the Southern group: Mrs. E. W. Ulmer and Mrs. J. D. Lowe.

A petition was signed by all present asking our congressmen and senators to do all in their power to have legislation passed to ban liquor from within and adjacent to camps for training our armed forces.

Miss Sophie Kuntz presented the work of the Moore Community House and an offering was given for the activities.

The regular zone program, "Our Father's Business," was followed with Mrs. Nelson, Mrs. W. B. Carr and Mrs. John Cirlot participating.

The special feature of the day was the presentation of nineteen Life Memberships, ten to babies and nine to adults. Miss Ina Thompson, chairman of this work, is justly proud of the response of the Seashore District and of the Tri-County Zone.

* * *

Concerning the Lee Amendment

Your conference secretary of Christian Social Relations and Local Church Activities wired Senator Bilbo and Senator Doxey in the name of our conference concerning the Lee amendment. Following we give their replies:

From Senator Bilbo: "Your telegram of October 22nd has been received and I was glad to get your observations about the prohibition question in connection with the training of our soldier boys to win this greatest of all wars. I am pleased to enclose herewith copy of a speech that I made sometime ago on this matter in the interest and for the protection of our boys. I am doing my best. Assuring you it is always a pleasure to hear from my friends and constituents, and doubly assuring you it is a greater pleasure to serve them in a worthwhile way."

From Senator Doxey: "I received your telegram expressing approval of the Lee amendment. I voted 'For' this amendment, but as you no doubt have seen from the press, this amendment was referred to the Senate Military Affairs Committee."

KEEPING CHURCH RECORDS

The writer has had years of experience in the teaching profession where records are not "religiously" kept, as they seem to be by the average church. It is, of course, not incumbent upon the ministry to use teachers as a model to determine what they shall do in this matter. However, if the church is to set the moral pace for the world, it certainly is a reflection upon us preachers if we do not even pretend to be as "conscientious" in the routine affairs of church management as the state educational system is.

But there is a more practical aspect to the question. The new pastor is handicapped from the start if he has to begin work with a lot of jumbled or out-of-date records. It is imperative that he get acquainted with his people as soon as possible, but think of the lost energy if he must go over a roll listing three times as many active members as are shown to be in the church in the Conference minutes. Then, when he has worked out the list of actual members, likely as not he finds that all of them were not reported to Conference. I am speaking from first hand knowledge of conditions that actually exist. Something ought to be done about it.

To get down to an example, a lady who is an active worker in one of my churches was away from the town for several years, a number of years ago. She did not take her church letter away, because her situation did not seem to warrant it. She intended to return as soon as possible to the old home town and wanted to be retained as an active member there. Now, what happened? She did return, and events have abundantly proved that she has always been a devoted church "member." I use the quotation marks because that brings us up to the point of the story. While she had been away, her name was dropped from the church roll, along with that of her sister, and many others, and she never knew it. When I brought the matter to her attention recently she was dumbfounded. She took the matter goodnaturedly, fortunately, merely remarking humorously, "Why, I could have been dancing all these years!" Eight years, to be exact—and the lady is president of a church organization!

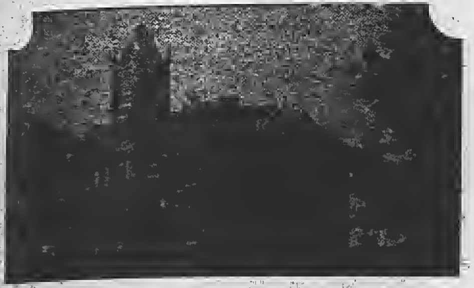
I wonder how many people would take an active interest in the church if it took an active interest in them? Could our active rolls not be built up with a little more attention to routine of this type? But this is a wearisome business, we might be disposed to say. That is what the priests of old said (Mal. 1:13) concerning the minor work of the Lord's business, and a scathing condemnation was hurled at them. How can we expect the world to set much store on the work of the church if we consider that it requires less attention than secular work. And we are dealing in the business of saving men's lives, and their immortal souls!

How about a records committee being appointed at Conference to study this question and do something about it!

JEFF P. PAUL.

"Missionary Faith expressed in sacrificial living, is the only sure foundation for peace."—Basil Matthews.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to arrive—Editor.)

SHALL THE CHURCH SPEAK OUT TODAY?

The forces of greed have repeatedly challenged the right of the Church to speak out in business and political matters. They contend that the Church should confine her efforts to things strictly spiritual. Her task is the care of souls. Let the minister preach the gospel of Christ and refrain from mixing in politics. That is the hue and cry of those who want to be left alone in their exploitations. They do not care to be criticized for their selfish course of action. But such demands seem to be made on the assumption that the nature of man is composed of three air-tight compartments, each independent of the other. Such assumption is erroneous, for the body, mind and soul are very closely related. Because of this interrelation it is the mission of the Church to minister to the welfare of the whole personality. Jesus healed the afflicted body, cured and stimulated the feeble mind and forgave the guilty soul. He was interested in whatever pertained to man. In this he was an example to the Church to have a like interest. He was not in harmony with the Essenes who lived a secluded life and offered no protest against the evils about them. They seemed to have no care for the afflictions of humanity. But the Master was different. He was greatly concerned about the ills of individuals, the oppression of the poor at the hands of the rich, and the sins of men and governments. He was like the prophets of the Old Testament, Amos, Isaiah, Jeremiah, and the rest of those glorious and courageous souls who dared to stand before men of high position and power and rebuke them for their injustices. Think of Nathan when he pointed his accusing finger at King David and said, "Thou art the man." Such active religion was blended with real patriotism.

The ideal situation is a peaceful and harmonious cooperation between Church and state, with each supplementing the other in an effort to promote the general welfare, economic, social, intellectual and spiritual. This condition has often been lacking. The temporal rulers have frequently disregarded the claims of the representatives of the spiritual power. Machiavelli, that shrewd deceptive statesman of Florence, believed that moral and spiritual laws and precepts were not for strong men of power. The state must permit no interference from the Church in its career of butchery and plunder or in its pursuit of power and conquest. Three centuries later, Bismarck, that man of blood and iron, had no room for the Church in his effort to make Germany a powerful military nation. He believed the state was to be its own arbiter of right and wrong. Friedrich Nietzsche held that the highest thing in life was the Will to Power. He had no sympathy with the helpful attitude of the Church toward the poor and weak. He believed in the survival of the fittest and in the development of supermen who should rise to leadership by the mailed fist and ruthlessness. In the **Utopia** of Nietzsche everything was to be rendered unto Caesar with God left entirely out of the picture. The mantle of the insane philosopher has now descended upon the mad Hitler. Nietzsche is the prophet whom the Nazis revere.

But on the other hand, the Church has sometimes been unwilling to cooperate with the state. Pope Gregory the Great was willing to go to any length to prove that the papacy was the supreme power of the world. He claimed the right to depose kings and emperors. He excommunicated Henry IV, the ruler of the Holy Empire, and compelled him to stand for three days barefoot in the snow at Canossa before forgiving the penitent. The Church of the Spanish Inquisition is looked upon with great disfavor in the modern Christian world. The cruel butcheries of thousands of Irish Catholics by Oliver Cromwell would seem to be a blasphemy against God. Such a spirit in the Church of the Prince of Peace can do little in reproving the sins of the state. The Church of today needs neither to exhibit the extreme claims of a Gregory nor wield the murderous sword of a Cromwell, nor expouse partisan politics, but she is challenged to cooperate with the state, to reprove and advise public officials when necessary in matters pertaining to the public welfare.

If righteousness exalteth a nation and sin is a reproach to any people, the duty of the Church is to speak out and act against great national wrongs. Today our national existence is at stake, and yet we are allowing greed and debauchery to run riot. And now we are to send our teen-aged boys into situations where temptations beset them in most aggressive forms. The saloon and the brothel have greedily opened their doors wide for them, but the Church does not yet seem to be wide-awake to these facts. Our national government appears determined to turn a deaf ear to the comparatively few objecting voices. It is high time for the Church to imitate the Master's custom of rebuking sin even in high places.

Every community should begin a movement now to outlaw these deadly evils within its own bounds. We of the Church, ministers and laymen, are responsible for the continuance of these destructive forces if we fold our hands and acquiesce. In Kentucky, the state where many celebrated brands of liquors have been at home through the generations, we read of county after county going dry in local option elections. Why not follow such a noble example in our sections, where it is so badly needed?

CONTRIBUTED.

It will not save me to know the fact that Jesus Christ died to save me; but He will save me if I truly trust Him to save me as He has promised.—Charles H. Spurgeon.

MRS. KATIE RUTH McGRAW

Mrs. Katie Ruth McGraw, wife of L. M. McGraw, died at the family home, 2797 Cedar Street, Standard Heights, Baton Rouge, La., at 8:15 p.m. on October 31, 1942.

Mrs. McGraw had been ill for more than a year, but her death was unexpected. She was a native of Centerville, Miss., and had been a resident of Baton Rouge since her marriage twenty years ago. She was a life-long member of the Methodist Church, having been affiliated with the Istrouma Methodist Church since moving to Baton Rouge. Prior to her illness, she had served in the capacity of organist in the church. Even during her long illness she kept her membership in the Woman's Society of Christian Service, and maintained an active interest in all the work of the church.

She is survived by her husband, Leon M. McGraw, chairman of the Board of Stewards of Istrouma Methodist Church; her mother, Mrs. Nannie Esther McCraine of Centerville; a daughter, Janet, and a son, Leon, Jr., both of Baton Rouge; three sisters, Mrs. J. G. Anderson and Mrs. R. J. Lanoux, of Baton Rouge, and Miss Esther McCraine of Centerville; three brothers, John M. and M. M. McCrain, Baton Rouge, and R. R. McCraine of Centerville, Miss.

The funeral services were conducted at the Woodruff Funeral Home, by Rev. R. [illegible] Branton, pastor of the Istrouma Methodist Church, Baton Rouge, Sunday afternoon, at 1:30 o'clock; after which the body was taken to Centerville, Miss., for interment. The pallbearers were, G. R. Felder, F. S. Golson, Jake Sharkey, T. G. McCants, Eli Wall, T. W. Lovett, Julius Corkern and Joe Jines, all members of the Board of Stewards of Istrouma Methodist Church.

S. E. POOL.

A large proportion of the trouble in this world comes from the fact that the strong are too kind to the weak. To help men, get them mad—sting them into a craving for self-respect. Make them see that it is only through themselves that the cure can come. Make them **want** to be cured. There is no man so low down that the cure for his condition does not lie strictly within himself. If you expect to help a man arouse him—jaw him out of his pipe dream. Point out clearly the realities which face him, and that he must overcome them if he ever expects to amount to anything.—"Ascensions," by Thomas H. Masson.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

THE CHRISTIAN FIRESIDE

THE LITTLE RED HOUSE

By Carolyn Sherwin Bailey

Once upon a time there was a little boy who was tired of all his toys and tired of all his picture books and tired of all his play. "What shall I do?" he asked his dear mother.

And his dear mother, who always knew beautiful things for little boys to do, said: "You shall go on a journey and find a little red house with no doors and with a beautiful star inside."

Then the little boy's eyes grew big with wonder. "Which way shall I go," he asked, "to find a little red house with no doors and a star inside?"

"Down the lane past the farmer's house and over the hill," said his dear mother. "Come back as soon as you can and tell me about your journey."

So the little boy started out. He had not walked very far down the lane when he came to a very little girl dancing along in the sunshine. "Do you know where I shall find a little red house with no doors and a star inside?" the little boy asked her.

The little girl laughed. "Ask my father, the farmer," she said.

So the little boy went on until he came to the great brown barn, where the farmer himself stood in the doorway looking out over the pastures and grain fields.

"Do you know where I shall find a little red house with no doors and a star inside?" asked the little boy.

The farmer laughed too. "I've lived a great many years, and I never saw one," he chuckled. "But ask the granny who lives at the foot of the hill. She knows how to make arrowroot taffy, popcorn balls and red mittens. Perhaps she can direct you to it."

So the little boy went on farther still until he came to the granny sitting in her pretty garden of herbs and marigolds. "Please, deear granny," asked the little boy, "where shall I find a little red house with no doors and a star inside?"

The granny was knitting a red mitten, but when she heard the little boy's question she laughed cheerily, "I should like to find that little house myself," she chuckled. "I would be warm when the frosty nights come, and the starlight would be prettier than a candle. But ask the wind, who blows about so much and listens at all the chimneys. Perhaps the wind can direct you to the little house."

So the little boy took off his cap politely to granny and went up the hill. The wind was coming down the hill as the little boy climbed up. As they met, the wind turned about and went singing along beside him. It whistled in his ear.

"O wind," asked the little boy, after they had gone along together quite a way, "can you help me to find a little red house with no doors and a star inside?"

The wind cannot speak in our words, but it went singing on ahead of the little boy until it came to an orchard. There it climbed up in an apple tree and shook the branches. When the little boy caught up, there at his feet, lay a rosy apple. The little boy picked up the apple. It was as much as his two hands could hold. It was as red as the sun had been able to paint it, and the thick brown stem stood up as straight as a chimney. It was a little red house in which the apple blossom lately had gone to sleep. It had no windows.

"I wonder," thought the little boy. He took his jacknife from his pocket and cut the apple straight through the center. Oh, how wonderful! There, inside the apple lay a star holding brown seeds.

So the little boy called, "Thank you," to the wind, and the wind whistled back, "You're welcome." Then the little boy ran home to his mother and gave her the apple.

"It is too wonderful to eat without looking at the star, isn't it?" he said.

"Yes, indeed," answered his dear mother.

—Mother's Magazine.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

A GOOD EXAMPLE

Thomas Carlyle had labored for months gathering material for his great work, "The French Revolution."

He had much of the manuscript completed, written in those biting sentences, for which he afterward became famous.

Written in longhand, the mere physical labor of penning it was not inconsiderable.

A careless servant destroyed the precious manuscript. Carlyle was in despair. He flung his pen aside, thinking never to take it up again. For weeks he moped about, unable to overcome his discouragement.

One day he watched a man laying bricks. He was just a common workman, except that he was in love with his work. He tapped every brick, he laid and leveled it, and the stroke of his trowel was a caress. Every little while he stepped back and took a survey of his work, with the gratified eye of an artist.

Being in love with his work, he did not count the hours or limit the number of bricks he was to lay and his work grew rapidly under his hands.

Carlyle was thrilled with the man's attitude of mind and shamed by his earnestness of purpose.

He set to work again upon his great work, and in a few weeks had recovered his lost ground. The book was completed and ranks as one of the world's masterpieces.

—The Ontario County Times.

When a home is ruled according to God's Word, angels might be asked to stay with us, and they would not find themselves out of their element—Rev. Charles Spurgeon.

THE LOST ART OF PRAYER

By Rev. Samuel Chadwick

The Scriptures speak of prayer as toil and labor. Prayer taxes all the resources of the mind and heart. Jesus Christ wrought many mighty works without any sign of effort. There was in his marvelous works the ease of omnipotence, but of his prayers it is said, "He offered up prayers and supplications with strong crying and tears." All who have shared his intercession have found it a travail of anguish. Great saints have always been mighty in prayer, and their triumphs have always been the outcome of pain. They wrestled in agony with breaking hearts and weeping, yes, until they were assured they had prevailed. They spent cold winter nights in prayer, they lay on the ground weeping and pleading, and came out of the conflict physically spent but spiritually victorious. They wrestled with principalities and powers, contended with the world rulers of Satan's kingdom, and grappled with spiritual foes in the heavenly sphere. A lost art! Prayer has become a soliloquy instead of a passion. The powerlessness of the church needs no other explanation and the counselors of the church need seek no other cause. To be prayerless is to be both passionless and powerless.—Record of Christian Work.

"Dear sir," writes a customer. "For nine years I was totally deaf and after using your ear salve for only ten days I heard from my brother in Nebraska."—Selected.

Sarah, a little four-year-old was at the cafe with the family, and seated at a table near by was a man with a bald head. She looked him over and observed: "That guy has weared his hair out."

Disgusted Diner: You ought not to have killed this chicken.

Proprietor: Why not, sir?

Disgusted Diner: You've robbed it of an old-age pension.

—Selected.

"Is old August a typical Scotsman?"

"Is he? He's saved all his playthings for his second childhood!"—The Messenger, Australia.

RELIEVES A DOZEN DAILY DISCOMFORTS

• SOOTHES QUICKLY

Right on the shelf, *handy*, you should have cooling, soothing Mentholatum to help you care for: 1. Head-cold stuffiness. 2. Chapped skin. 3. Clogged nostrils. 4. Neuralgic headache. 5. Nasal irritation due to colds. 6. Cracked lips. 7. Cuts and scratches. 8. Minor burns. 9. Dry nostrils. 10. Sore muscles, due to exposure. 11. Insect bites. 12. Minor bruises. Jars 30¢.

MENTHOLATUM

REV. ROBERT F. WITT DIES

Rev. Robert F. Witt, a retired minister in the Mississippi Annual Conference, died in his home in Meridian, Miss., October 30, and was buried beside his wife in Magnolia cemetery from Central Methodist church in Meridian, Monday afternoon, November 2.

Dr. T. M. Brownlee, pastor of Central church, where Bro. Witt worshipped for many years, officiated. He was assisted by the district superintendent, Rev. J. L. Neill, and G. E. Allen, H. A. Gatlin, A. S. Oliver, B. B. Rogers, and the writer, all pastors in Meridian. Several other ministers were present at the funeral.

Brother Witt served the church as an active itinerant minister thirty-three years, and was a retired minister twenty-eight years. While he was in the active ranks, he gave himself in abandon to the work wherever his Church sent him. After he took the superannuate relation, he continued to work whenever he was able to. He especially enjoyed assisting his pastor in administering the Sacrament of the Lord's Supper.

His wife, who was a very valuable helpmate, went to heaven August 12, 1942. She had but a short time to wait the coming of her husband to join her, who went to heaven just one week after he celebrated his 89th birthday.

At the request of the family, Rev. W. B. Jones will write the memoir of Sister Witt, and Dr. T. M. Brownlee will write the memoir of Bro. Witt, and submit them to the New Orleans Christian Advocate for publication in due time.

T. J. O'NEIL.

MISSISSIPPI ANNUAL CONFERENCE

TENTATIVE PROGRAM

Crawford Street Methodist Church, Vicksburg, Miss., Nov. 18-22, 1942

Every Morning—8:20-8:50

Morning Prayer Service, Young People's Chapel.

Wednesday Evening, November 18

Opening Session

7:30 Devotions.

Roll Call and Organization.

Welcome and Response.

Question Thirty-Eight.

Report, Committee on Nominations.

Program: Celebration of "The Annual Conference."

Conference Business.

Announcements.

Adjournment.

Refreshments immediately after adjournment in sub-story auditorium, served by Crawford Street W.S.C.S.

Tuesday, November 19

Morning Session

9:00 Devotions.

Sacrament of the Lord's Supper.

Minutes.

Roll Call.

Conference Business.

Representatives of General Boards and Interests.

Conference Business.

10:30 Anniversary, Board of Lay Activities.

11:30 Conference Business.

12:00 Bishop J. Ralph Magee, Des Moines, Iowa.

12:30 Adjournment.

Afternoon Session

2:15 Devotions.

Minutes.

Conference Business.

Anniversary, Board of Education.

3:15 Adjournment.

3:30-5:30 "Coffee Hour," honoring Rev. and Mrs. G. P. McKeown, in sub-story auditorium, given by Mr. and Mrs. J. M. McKeown.

Evening Service

7:30 Devotions.

Sermon: Bishop J. Ralph Magee.

Hymn.

Benediction.

Friday, November 20

Morning Session

9:00 Devotions.

Minutes.

Conference Business.

9:45 Methodist Orphanage.

Conference Business.

10:30 World Service Program—Representatives, General Commission on World Service and Finance, Hon. R. G. LeTourneau. Bishop J. L. Decell.

11:30 Conference Business.

12:00 Bishop J. Ralph Magee.

12:30 Adjournment.

Afternoon Session

2:15 Devotions.

Minutes.

Conference Business.

Anniversary, Conference Board of Missions.

Adjournment.

3:30-5:30 "Reception," honoring Mrs. J. L. Decell and wives of district superintendents, at Crawford Street Church parsonage, 2134 Cherry St., given by Crawford Street and Gibson Memorial Woman's Societies.

Evening Service

7:30 Devotions.

Sermon: Bishop J. Ralph Magee.

Hymn.

Benediction.

Saturday, November 21

Morning Session

9:00 Devotions.

Minutes.

Conference Business.

Representatives Conference Interests.

10:00 Constitutional Amendments.

Conference Business.

11:00 Commission on Evangelism.

Conference Business.

11:45 Memorial Service, Presiding: Rev. J. M. Corley.

12:30 Adjournment.

Afternoon Session

2:30 Devotions.

Minutes.

Reports on Conference Business.

Announcements.

Adjournment.

Evening Session

7:00 Devotions.

Minutes.

Address to Class for Admission into Full Connection.

Ordination of Deacons and Elders.

Adjournment.

Evening Service

8:00 Devotions.

Conference Youth Rally.

Address: Bishop J. Ralph Magee.

Hymn.

Benediction.

Sunday, November 22

Morning Service

9:00 Love Feast, Presiding: Rev. W. M. Sullivan.

10:45 Sermon: Bishop J. L. Decell.

Afternoon Session

2:30 Devotions.

Conference Committee on Resolutions.

Minutes.

3:00 Reading of Appointments.

Adjourn Sine Die.

Benediction.

WISE OR OTHERWISE

By Rev. James H. Felts

"We have too many Gentiles and too few Christians."—Eddie Cantor.

Where lust lives love dies.

Gluttony is the deadly enemy of health and happiness.

"If you lose your temper it is a sign that wrong is on your side."—Chinese proverb.

Give our army whiskey and lewd women if you wish humiliating defeat.

The "gap boy" was busy playing marbles. Hogs got in the field. The pastors were busy attending success meetings. The flock strayed.

Jesus found wrong things in the temple, but He continued worshiping there.

Even Robert Ingersoll despaired of destroying Christianity so long as people assembled for worship.

When Ahaz became "broad-minded" he began to take on the idolatry of the pagans.

He was a great soldier until the bullets began to fly. He was a great churchman until the collection plates began to pass.

It is the year-after-year record that tells the story of a preacher's work, not one success or one failure.

"To be afflicted with cancer is almost certainly fatal, but to be afflicted with jealousy or envy is absolutely fatal.—R. L. S.

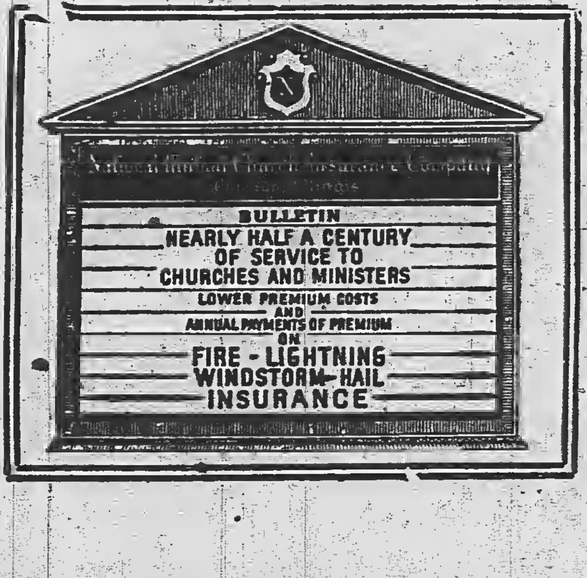
"Some of the orthodox become very indignant if the divinity of Christ is denied, but much more indignant if the mind of Christ is applied."—W. P. K.

True or false? Grace, grit, and greenback always win.

More Comfort Wearing

FALSE TEETH

Here is a pleasant way to overcome loose plate discomfort. FASTEETH, an improved powder, sprinkled on upper and lower plates holds them firmer so that they feel more comfortable. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.


BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING WINDSTORM-HAIL INSURANCE

NEWLY APPOINTED CHAPLAINS

ARMY OF THE UNITED STATES

Robert Frederick Chapler, Hawarden, Iowa.

Frank Ditmars Dennis, Plainfield, N. J.

Carl Frederick Froderman, Ashland, Ky.

Ora Delos Hoagland, Mitchell, Nebraska.

Roland Vernon Hudson, Columbus, Ohio.

Elon Theodore Keeler, Faulkton, S. D.

Donald Elliot Paige, Clinton, Mass.

Rual Twyman Perkins, Albany, Ky.

Paul Jennings Sampson, Union Bridge, Maryland.

Omer Watts Stanton, Hartford, Kansas.

Rufus Haynes Timberlake, Winterville, Ga.

Clyde Jack Verheyden, Houston, Texas.

Charles Marion Bacon, Norwalk, Calif.

Solomon Alexander Bass, Smyrna, Tenn.

Lawrence Webster Bratt, Plattsmouth, Nebraska.

Charles Wilbur Brockwell, Newberry, South Carolina.

Ben Franklin Browning, Groesbeck, Tex.

Harold Morey Bryant, Lincoln, Nebraska.

George James Cameron, Homer, Michigan.

H. B. Coggin, Southland, Texas.

Howard Davis, Jenks, Oklahoma.

Daniel Glengyle Deale, East Hardwick, Vermont.

John Eustace Griffith, Staten Island, New York.

Hernando Milo Hall, Garner, Iowa.

Arthur LeRoy Hardy, Caney, Kansas.

George Shepard Harper, Weehawken, N. J.

Aubrey Chester Haynes, Shamrock, Texas.

Oscar Eugene Hill, Alfalfa, Oklahoma.

Herbert Steele Holley, Sr., Bernie, Missouri.

Perry Harlan Hultin, Richmond Hill, New York.

Bryan Kennedy Johnson, Rising Sun, Indiana.

Ralph Wendell Kelley, Barre, Vermont.

Alfred Alexander Knox, McCrory, Arkansas.

Robert Clarence Laphew, Trenton, New Jersey.

Charles Lester Levford, Sr., Accomac, Virginia.

Andy Kenneth Marney, Waco, Texas.

Clarkson J. Mayhew, Garrettsville, Ohio.

Claude Thomas Miller, Greenville, Tennessee.

Albert Claxton Monkman, Bayard, Nebraska.

Leander Richard Nease, Jr., Lumber City, Georgia.

Tharold Clifford Northup, Chatham, Massachusetts.

Edgar Fern Redfern, Whitehall, New York.

Allen Raymond Regan, Dell Rapids, South Dakota.

Doyle Thomas Rowe, Pine Bluff, Arkansas.

Lester Elwin Shackelford, Tishomingo, Oklahoma.

George Eugene Tyson, Lefors, Texas.

Thurman Horace Vickery, Chesnee, South Carolina.

Carl Arthur F. Wahlquist, Yucaipa, California.

Nathaniel C. Warburton, Jr., Hampton, New Hampshire.

John Russell Whealdon, LaGrange, Kentucky.

Wayne Theron Wright, Auburn, Washington.

NAVY OF THE UNITED STATES

James Russell Marks, Hazleton, Iowa.

Edwin Joseph Barksdale, Hattiesburg, Miss.

James Woodrow Crawley, Washington, D. C.

Clovis Alva Frame, Salesville, Ohio.

Thorndyke Gerrish Kingman, San Luis Obispo, California.

Richard Walter Ricker, Evanston, Ill.

Robert Akers Vaughan, San Antonio, Tex.

John Deming Wolf, New York, N. Y.

—Methodist Commission on Chaplains.

LOUISIANA W. S. C. S.

(Continued from page 10)

The Woman's Division of Christian Service (the American Unit of the Federation) has a Standing Committee on the Federation, of which Mrs. J. W. Mills, vice-president of the Division, is chairman.

Pastors, Please Note!

On this page each week important information will be given to members of your Woman's Society of Christian Service. You will render your society a service by passing this issue on to the society's vice-president, since she may not be a subscriber to the Advocate. It is hoped that more and more of our Woman's Society of Christian Service members will subscribe to the Advocate and receive the helps that will appear in each issue for them.

ANNUAL CONFERENCE

By Bascom Anthony

No system of government in church or state has all the advantages for the same reason that all kinds of fruit do not grow on the same tree. No system is perfect, and if it were we are too imperfect to know it when we see it.

The itinerant system as set up by John Wesley exists today in name only. Then it was wholly a system of evangelism; now it is largely a settled pastorate. Mr. Wesley tried to control the future by making us promise to keep the rules and not amend them, but we have been better menders than keepers.

So certain was he that the world needed and would always need strictly evangelistic preaching that he changed the preachers every three months, and said of himself that he doubted if he could preach to the same congregation to any profit for a longer period.

In this country for a long time the circuits were several hundred miles around. Savannah was on the Waynesboro circuit. A senior and a junior preacher were assigned to each circuit. If there were 26 preaching places or less, it was called a two weeks' circuit, for each preacher would announce at each place "my colleague will be here this day two weeks." If there were 40 preaching places it was a three weeks' circuit.

Ninety-six years ago my father was junior preacher on the Hall and Gwinnett circuit. He had 26 churches to be preached to every twenty-eight days. The preaching was wholly evangelistic and was nearly always followed by an altar call. The converts and penitents were turned over to the class leader to be mothered while the preacher rode on to his next appointment.

The salary was sixty dollars a year for the preacher, a like amount for his wife, and thirty dollars for each child under sixteen, at which age he was thought to be old enough to support himself. If the preacher received more than sixty dollars he carried it up to the annual conference to be used in helping those who failed to get that much. This was the beginning of our "Conference Claims."

Where our fathers were evangelists only, the preacher of today is a teacher, a preacher, a builder, an organizer, a financier, a trouble-shooter at large. Where sinners once went to church to see the neighbo and hear the news, they are now at places of sport and amusement. Many of us ha lost the evangelistic note of urgency a with the power of application and exh tion. We need to ponder and pray over lost note until we find it, and then it face to face dealings in home and with the hearts and consciences of the dren of this world. If they will not come us, we must go to them. A change in calls for a new approach with the unc ing spirit of love for God and man.

—Wesleyan Christian Advoca

CHRISTMAS CARDS AND CHINA RELIEF

Exquisite reproductions of original paintings by two contemporary Chinese artists that tell the story of the Nativity are used this year by United China Relief in unusual Christmas cards. Their sale will benefit hundreds of poor Chinese refugee families who, like the Holy Family of years ago, have known the long distress of flight.

The original paintings which have been reproduced for the Christmas cards are in the collection of Dr. William B. Pettus. The reproductions are printed in full color.

The artist, Lu Hung-nien, has painted four pictures that are used in the religious cards: "No Room in Bethlehem," "An Angel Summons the Shepherds," "The Flight into Egypt," and "The Annunciation."

The oft-told facts of these sacred incidents are told by the Chinese artist with delicacy and simplicity. He has used the minimum of detail—the mere suggestion of barren countrysides, snowy nights, and lonely distances—to emphasize the dramatic beauty of this universal story.

Another Christmas card is the reproduction of a painting of the Madonna and Child by Madame Lo-Chang.

In a letter to "A Friend of China," reprinted in the brochure describing the cards, Mrs. Wendell Willkie reminds us all that Christmas cards this year will have an added and deeper meaning than in years past. She writes: "I believe that we all would like to feel that our personal greetings to friends far and near, also will help to relieve suffering in this war-torn world."

United China Relief offers other Christmas cards:

One series of four are reproductions of Chinese paintings of the 17th and 18th centuries from the Metropolitan Museum collection. A series of six are depictions of typical scenes of modern China, by the American artist, Cyrus Le Roy Baldridge. A single card, "Panels of the Four Seasons," reproduces rubbings from original designs by the Empress Dowager T'su Hsi, now on exhibition at the Metropolitan.

Each of these cards carries Christmas greetings in Chinese and English, and a brief descriptive note about the paintings which the card reproduces.

All series of cards are sold in assorted lots of twelve—three cards of each design—with envelopes, at $1 for the dozen. One hundred cards of any one of the designs costs $8. They all may be obtained by writing to the United China Relief Shop, 585 Madison Avenue, New York.

In buying cards, friends of China are told to remember that $1 will provide food, shelter and medical care for seven adult refugees for one day, or will provide a Chinese family with seed for new crops; eight dollars will provide adequate food for two children for a month in an orphanage.

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

young, happy and free!
devote myself; I have a life to give.
—Robert Browning.

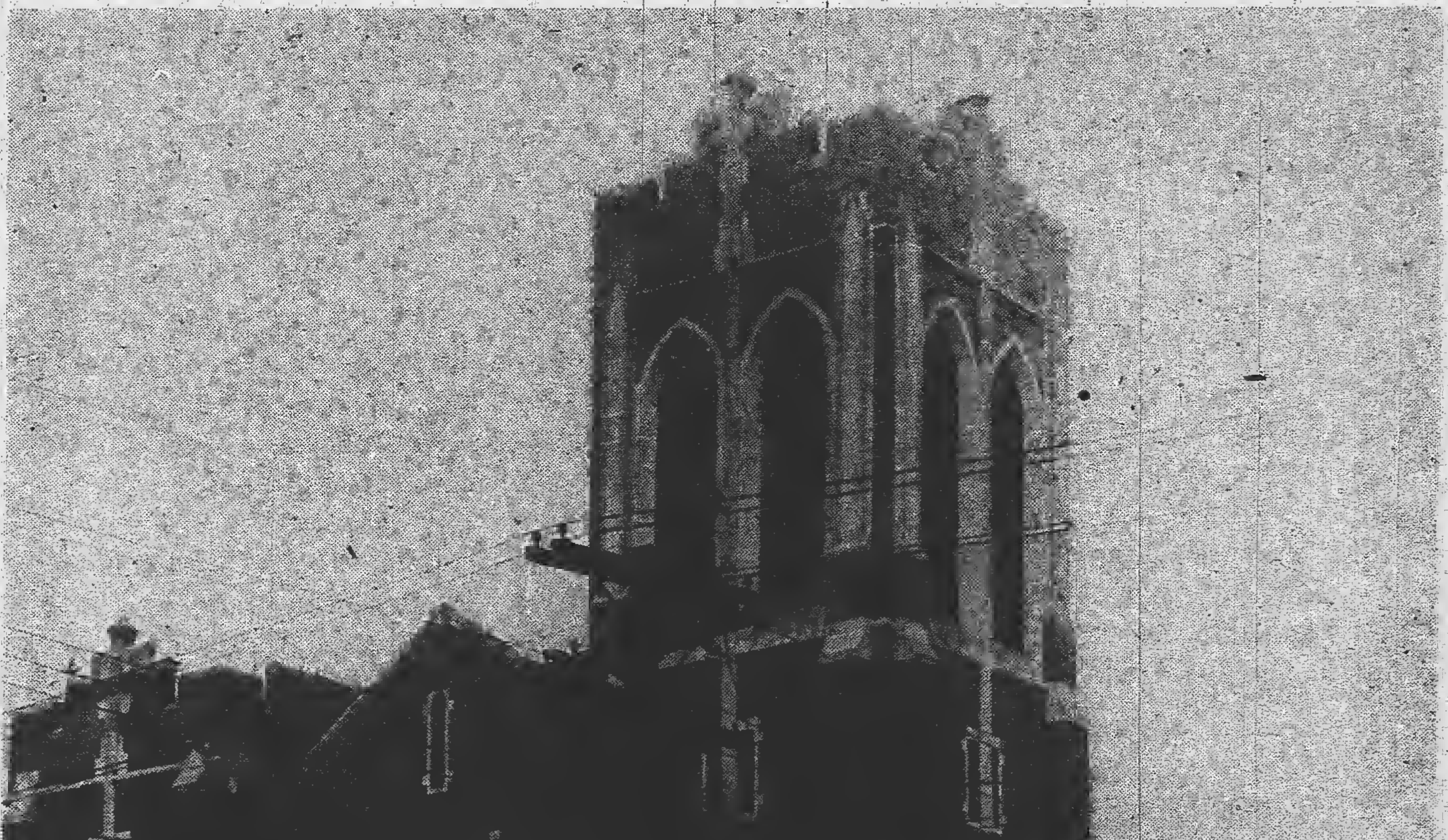
THE PRAYER-ROOM TODAY

aviour Christ, who hast been with me many an hour when I knew it not, me to know this day, as I go forth Thou goest with me. Grant that experience in this day may be an of Thee, that in every one I shall meet this day I may be Thee. Be Thou my strength for task, my wisdom for every perplex- my shield in every danger, my peace every distraction. Be Thou the manna falls for me this day; be Thou the from which there flows for me today living water. Be to me this day all Thou hast ever been to Thine own; be Thine own this day. Amen.

89. No. 46.

NEW ORLEANS, LA.
DAY, NOVEMBER 19, 1942.

CRAWFORD STREET METHODIST CHURCH, VICKSBURG, MISSISSIPPI



Where The Mississippi Annual Conference Will Convene November 18, 1942.

WALLET OF THE WEEK

A NEW PROTESTANT CATHEDRAL is being erected at Reykjavik, Iceland, according to a news note in an exchange. The foundation was laid this summer. The structure will supply the need for a large central church building in the town which now has a population of nearly forty thousand, with four parishes and four pastors. The collections for the building fund are being taken throughout Iceland and in Denmark with the hope that they may be transmitted after the war is over.

* * *

THE AMERICAN JEWISH COMMITTEE is an incorporated organization for the purpose of preventing the infraction of the civil and religious rights of Jews in any part of the world. The scope of its aim is the defence of Jewish rights, economic, social and educational, and the use of any funds which may come into the hands of the Committee for alleviating the consequences of persecutions and to afford relief from calamities. Its official organ is **Contemporary Jewish Record,** a monthly review of events and digest of opinion, published in New York.

* * *

AMBER IS A YELLOWISH RESIN which is found as a fossil. It is said to have come from the bark of a species of pine tree which is now extinct. It is a substance which takes a beautiful polish and by friction it becomes strongly electric. Being found as a fossil, many people are uncertain as to whether it is mineral or vegetable, or even a manufactured product. After all it does not exist in such quantities as to make its origin of great importance. It is a question for curious and scientific people to deal with.

* * *

THE MONETARY UNIT of Brazil has been changed from the milreis, the Portuguese unit, to the cruzeiro. The change became effective on October 31, 1942, and henceforth all transactions must be made in the new currency. The milreis had been in use since the Portuguese annexation of Brazil in 1494. The bills of the cruzeiros are made in the United States and the paper is subject to priorities. The coins are minted in Brazil at the rate of fifty million pieces yearly, and eight years will be required for complete replacement of the milreis coins.

* * *

LUTHERAN CHURCH UNION seems to be well on the way to becoming a reality with the practical merger of The United Lutheran Church of America, and the American Lutheran Church. The union is to bring into one body the one million six hundred thousand Lutherans formerly belonging to the first and third largest of the Lutheran bodies. The Missouri Synod with a membership of nine hundred and sixty-one thousand has been invited to join the union. The merger seems to be more functional than organic at the present, but steps are being taken to bring all the eight bodies into one organization.

THE MISSIONARY is a mighty beacon in time of war and the chaotic conditions which accompany its destructive and blighting influence. Mr. Charles A. Wells, lecturer, teacher, and cartoonist, says: "An immeasurable change has come over the world's appraisal of the missionary. Without design or promotion, he has risen to unexpected heights of honor. Hardly a day goes by that a dispatch does not reach the press telling of his selfless service in some war-torn corner of the world."

* * *

CANADIAN DIVINITY STUDENTS are subject to compulsory military service according to a new ruling of the government. There has been a growing decrease in the ranks of Canadian clergymen and the conscription of the recruits in prospect is giving church leaders great concern. It is reported that for every four clergymen who drop out each year only three have been recruited. These are the figures for the period from 1925 to 1938, and for the past four years the recruits have been three for every five who drop out.

* * *

ELECTRO-PLATING has its practical as well as its decorative use as was demonstrated in Boston some time ago. A large steam turbine developed a "chatter" which meant that the part must be repaired or replaced or the result would be an electric shortage. Replacement would have involved a costly delay, but by electro-plating with copper the machine was in operation again at the end of twenty-four hours and at almost a nominal cost for the repair. In that way war industries were saved from a costly delay in operations.

* * *

THE GONIOPHOTOMETER is a new tool which has been developed to meet the needs of war. It is used in paint laboratories to determine the camouflage effectiveness of paints. It measures the reflective power of drab colors so exactly that a paint may be developed which will not reflect light no matter at what angle the light may strike it. By its use, the camouflage is no longer a hit or miss matter. The whole question is determined in the manufacture of the paint and before any of it has been spread over the surface of the vessel or other object to be made invisible.

* * *

THE ALEUTIAN ISLANDS, in the story of Japanese invasion of the tip of America's island streamer into the Pacific Ocean, have been discussed in a manner to give people the impression that they are somewhat like stepping stones across the northern end of that great body of water, and that the Japanese in Attu and Kiska are next door neighbors. The fact is that Kiska is three hundred and fifty miles from Attu and Dutch Harbor is still four hundred and fifty miles east of Kiska. The Aleutians form an arc of volcanic islands something like two thousand miles in length.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

LOUISIANA CONFERENCE

The ninety-seventh session of the Louisiana Annual Conference, the third since Union, convened in First Methodist Church, New Orleans, on Tuesday evening, November 10. After preliminary services, including the administration of the Sacrament of the Lord's Supper, Bishop A. Frank Smith called the Conference to order. Dr. R. H. Harper was elected secretary and with him his secretarial staff. The committees for the Conference were nominated by the secretary of the Cabinet, and the stage was set for the streamlined program made necessary by the entertainment situation. The Conference adjourned to meet at nine o'clock on Wednesday morning.

Wednesday

The Conference convened at the appointed hour and proceeded to the business of the day, which was the answering of the minute questions of the Conference program. All the undergraduate classes were passed, deacons and elders elected, and those for admission on trial were presented and admitted by vote of the body. Those for admission into full connection were called to the chancel and after answering the questions propounded by the Bishop were duly received. Then followed the ceremony of retirement when eight ministers were retired under the age limit statute and six others retired on account of impaired health and other conditions. Two were given the supernumerary relation.

Following a brief recess, various addresses were heard from connectional representatives attending the Conference. Dr. Fred Stone, Chicago, represented the Publishing interests, Dr. Gross represented the University Senate and others presented the causes for which they were present. The time was extended for the completion of pressing matters, and the Conference adjourned to meet at the appointed hour on Thursday. The failure to have a night preaching service on Wednesday was the occasion of considerable disappointment to many local people as well as to visitors.

Thursday

The Conference convened at the appointed hour and, following the approval of the minutes of the previous session, proceeded to business. Some inquiries were made regarding reports, then Dr. Otto Nall, of Chicago, was introduced and addressed the Conference briefly in the interest of the National Organ published in Chicago. Following his address W. L. Duren spoke briefly regarding the New Orleans Christian Advocate, and acknowledging the gracious gesture of Dr. Nall touching that paper.

The next matter to be taken up was the report and recommendations of the Louisiana Annual Conference, Incorporated, touching the amendments of the charters of the various Conference-supported institutions, or their rewriting in order that they may be made uniform in their provisions, that they may conform to the changes effected by Methodist Union, and that the ownership and control of the Church over the institutions which it supports may be cleared of every doubt or question. The report was presented by W. L. Duren, Chairman of the "Legal Conference," and after a cross-fire of questions and rather confused discussion, a motion was made to defer action until the next session of the Conference, and the publication of the report in the Journal for more thorough study. The substitute motion was adopted by a vote of 140 to 72. This leaves the matter as an unfinished item of business to come up a year hence.

After a brief recess, the Conference reassembled for the order of the day—the memorial service for those who have died during the year. The chairman of the Committee read the names of Mrs. L. W. Cain, Mrs. S. D. Howard, J. B. Williams, and J. B. Blackburn, and their memoirs were presented.

At the conclusion of the memorial service, Dr. J. D. Grey was presented and addressed the Conference in the interest of the new civic and social "Foundation" which was projected at a meeting in Alexandria, La., late in September. Following his address, the Bishop made some supporting remarks. Announcements were made and it was announced that an afternoon service would be held at which time Rev. A. W. Townsend, Jr., of Hodge, La., would be the preacher.

By order of the Conference on Wednesday, the evening service was devoted to the service for the ordination of deacons and elders, and Dr. Franklin N. Parker, of Candler School of Theology, Atlanta, Ga., was the preacher. The Conference transacted, in the course of the day, some detail matters and the business was shaped for concluding the session by the reading of the appointments about noon on Friday.

Friday

At the appointed hour, the Conference swung into the grind of finishing the business of the session. Various reports were heard, and Mrs. J. B. Pollard read a report of the work of the Conference W. S. C. S. Two amendments sent down by the General Conference were voted upon and were approved. Other reports interspersed the speaking on various interests. Chaplain Driscoll made a plea for more men in the Navy chaplaincy. A representative of the war bond campaign made appeal for the general cooperation in bond investments.

The high light of the morning was the address of Bishop Edwin F. Lee, Bishop of the Singapore Area. He gave a thrilling account of the fall of Singapore and his escape before the invaders. His address will undoubtedly stimulate interest in the Missionary Institutes of the Conference, January 4 to 6 inclusive, when he will be the speaker.

Lieutenant Freeman, a WAAC, who is a member of the Methodist church at Newnan, Ga., explained the duties of that branch of the armed services, and also the safeguards to be thrown around them. She was followed by a representative of the W. C. T. U. Various reports were presented and the body took a recess for lunch. Following the lunch hour, Conference reconvened for the completion of the business and to hear the assignments of the ministers. The remaining committee and board reports were heard, and a chaplain of the army spoke briefly to the Conference. Dr. Pierce Cline, president of Centenary College, spoke to the report of the Board of Education. Rev. C. B. White and Rev. J. G. Snelling spoke briefly to reports dealing with their work. A memorial from the Shreveport District regarding a change of the time for holding the Conference was postponed for action a year hence. After a summary of the statistics and the report of the Committee on Courtesies, the assignments for the coming year were read, and the Conference adjourned sine die.

The Conference sessions were necessarily crowded, but Bishop Smith, whose presiding has a way of relieving any situation of strain, was again equal to the emergency. All interests were heard and all business transacted. So far as we could tell, the appointments gave pretty general satisfaction, and we do not doubt that the verdict of all was that it was very satisfactory despite the unusual conditions prevailing.

Bishop Smith remained over for the Sunday services, preaching both morning and evening at the host church. In the morning he preached upon the primary conditions of Christian Discipleship, and in the evening he addressed a mass meeting of New Orleans Methodists on the subject: "The Church and the World Crisis." Large congregations greeted the speaker at both the morning and the evening services and the messages were enthusiastically received.

THE SAD FUNERAL

Was it a sad funeral? The question was asked by the lady of the parsonage as her husband returned from a funeral service. The thought in the question quite naturally was centered upon the local circumstances—the number of real "mourners," the tears that were shed and other demonstrations of their sorrow. Funerals are associated with sadness and many who attend do so out of sympathy with the bereaved and with the thought of sharing their burden. There is something sweet and tender about entering into the sorrows of those who weep at a time like that, and sadness, whether or not it is expressed in a copious flow of tears, is in order. But the saddest funeral is not the one at which the most tears are shed. It is rather the one at which there is no sadness—paradoxical as that may seem. It is pathetic indeed if one passes from the scenes of earth with no one to care. Sometimes this occurs because one has lingered beyond his own generation, his friends having gone on before him and the group at his funeral is made up of those outside the circle in which he has lived, the ties that bound him to earth having all been severed. Such a scene is sad enough for any thoughtful person to contemplate, but there is a sweet compensation in such sadness. The more tragical situation is the case in which the funeral affords no occasion for regret, when the service is but a perfunctory affair, when death meant nothing more than the end of a blank line, when there is no comfort to be dispensed because there is no one who needs it. That is the saddest funeral, for the sadness is occasioned not by death but by the life that missed its privileges and left nothing to commend it. There are occasions when it is a sad thing not to be sad.—Religious Telescope.

HOME INFLUENCE

On the front page of the last issue of the **Advocate** appears the picture of Rev. and Mrs. H. H. Wallace with this caption, "This issue dedicated to Rev. and Mrs. H. H. Wallace, Drew, Mississippi, and their five sons and son-in-law in the Armed Services." What a wonderful example of sacrifice and service! Doesn't it make one ashamed who has complained because he has to lessen his sugar supply or feels sorry for himself because he is having to cut out pleasure riding! Some are terribly upset because they are going to have one cup of coffee where they formerly had two. Here is a record of real sacrifice.

B. P. Brooks

These six noble sons, no matter how far away their duties call them, will never be able to disassociate themselves from the fine moral and social excellence of their Christian home. The higher they rise in the service of their country, the more important and interesting and dear will be the memories of home. They will realize more and more as their experiences increase that private worth and public character are made in its sacred retreat. They will love home with a deep and abiding interest because they will become more and more conscious of its elevating influence. Their lives abroad will be but a reflex of what they have been at home. Notwithstanding the demoralizing influences of war, these young men will return home when the clouds of war have rolled away still imbued with the great, silent, irresistible, and permanent principles which were instilled in their lives and characters by parents who brought them up in the fear and admonition of the Lord.

Home influence, like a calm, deep stream, moves on in silent but overwhelming power. It strikes its roots deep into the human heart, and spreads its branches wide over our whole being. Like the rose that braves the tempest and the "Alpine flower that leans its cheek on the bosom of eternal snows," it is exerted amid the wildest storms of life and breathes a softening spell in our bosom even when a heartless world is freezing up the fountains of sympathy and love.

Fortunate is any young man who is reared in a home where he can grow in wisdom and stature and favor with God and man, where he can prepare himself for a life of service here and for an eternity of glory beyond.

B. P. B.

HISTORY OF CRAWFORD STREET METHODIST CHURCH, VICKSBURG, MISS.

In 1814, Rev. Newett Vick and his cousin, Foster Cook, moved from Spring Hill, in Jefferson county, to Openwood, about seven miles northeast of Vicksburg, and laid the foundation for a prosperous community. One of the first houses built in this community was a church house. Rev. Mr. Vick preached here until his death in 1819. This was the beginning of the Methodist Church in Vicksburg. In 1820, the kinsmen and friends of Newett Vick carried out his plans by laying off a town where Vicksburg now stands and named it "Vicksburg," thereby perpetuating his name.

Rev. John Lane, a son-in-law of Newett Vick, was the first Methodist preacher to preach in Vicksburg, holding service in a blacksmith shop in 1820. In 1825, Vicksburg was placed on the Warren Circuit and services were held in a hotel owned by Rev. W. Perry. In 1830, Vicksburg was made a station, and Rev. John O. T. Hawkins, a local preacher, was appointed to supply this pastorate. Services were held in the county court house.

July 27, 1837, a lot near the court house was deeded by Rev. John Lane to the following trustees of Vicksburg Methodist Episcopal Church: John Lane, Richard Featherstun, John Wesley Vick, Thos. C. Brown and John G. Parham. A small frame church was built on this lot. In 1846 this church was given to the Colored Methodists (slaves). This building was burned in 1858. and was never rebuilt.

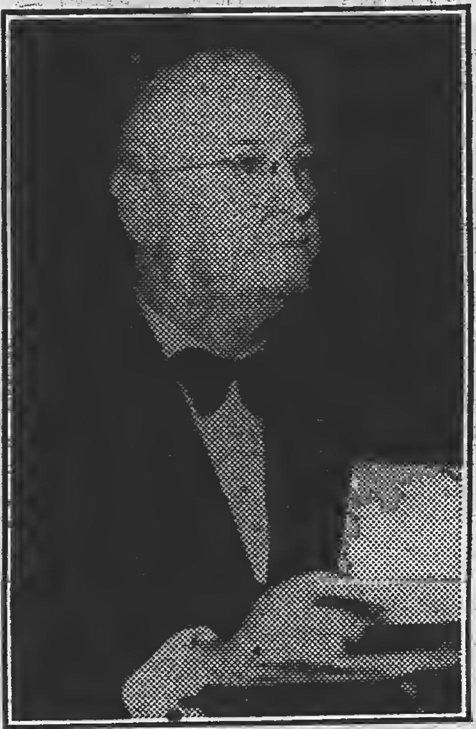
On April 7, 1846, J. W. Vick and wife gave the property on the corner of Crawford and Cherry Streets, where the Crawford Street Methodist Church now stands, to the following trustees of the Vicksburg Methodist Episcopal Church: John G. Parham, James R. McDowell, Wm. Hay, John Fountain, E. G. Cook, Thos. A. Compaton, J. W. Vick. A brick church was erected on this lot and dedicated April 15, 1849, by Dr. W. Winans. Samuel Lum gave $10,000 towards building this first brick church which was used by the congregation until 1899.

REV. VAN R. LANDRUM
Vicksburg District Superintendent

Under the pastorate of Dr. A. F. Watkins, this church building, dedicated in 1849, was razed and another stately brick church was erected in 1899.

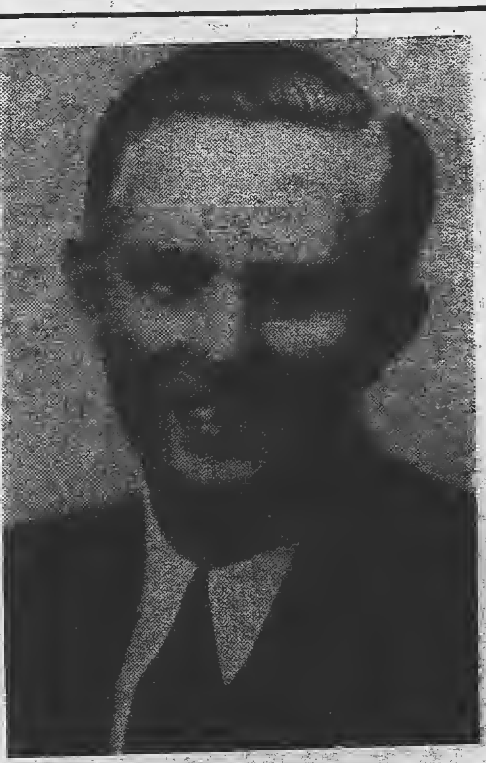
This building was destroyed by fire April 5, 1925. Immediately plans were laid for another building, which was completed under the pastorate of Rev. Geo. H. Thompson. The Crawford Street Methodist Church is one of the most beautiful and expensive church buildings in the Mississippi Conference. Thus the small wooden chapel in which the Vicks and Cooks worshipped from 1814 to 1819 has become the large and magnificent Crawford Street Methodist Church, now occupied by the present congregation of 1,500 members.

The following pastors have served this church since its organization: 1828, John Giffing Jones; 1829-30, Ashley Hewitt; 1831-32, John O. T. Hawkins; 1833, Robert D. Smith; 1834, Charles Kimball Marshall; 1835-36, Benjamin A. Houghton; 1837, Joseph Travis; 1838, Laban C. Chaney; 1839-40, C. K. Marshall; 1841-42, Preston Cooper; 1843, Thomas Ford; 1844-45, Wm. C. Payne; 1846, Asbury Davidson; 1847, Haden Leavel (died with Yellow Fever); 1848-49, Levi Pearce; 1850-51, James L. Forsyth; 1852-53, George C. Light; 1854-55, William Hyer (died with Yellow Fever); 1856-57, C. K. Marshall; 1858-59, William P. Barton; 1860-61, George H. Clinton; 1862 63, Whitfield Harrington; 1864-65, John Lusk (also presiding elder at the same time); 1866-67, William F. Camp; 1868, George H. Clinton; 1869-70, William E. M. Linfield; 1871-73, Joshua T. Heard; 1874-75, Josiah Bancroft; 1876-77, William Hamilton Watkins; 1878-81, Charles B. Galloway (first four-year pastor elected a bishop); 1882, Beverly Carradine; 1883-86, Robert S. Woodward; 1887-90, Ransom J. Jones; 1891-92, William B. Lewis (W. H. Lewis, assistant); 1893-96, Charles Green Andrews; 1897-1900, Alexander F. Watkins; 1901-02, Hiram Rives Singleton; 1903-06, Thomas B. Holloman; 1907-10, Felix R. Hill, Jr.; 1911-12, C. W. Crisler; 1913-14, C. F. Emery; 1915-18, Thomas B. Holloman; 1919-20, Nolan B. Harmon; 1921-24, Robert Selby; 1925-27, George H. Thompson (church burned and rebuilt); 1928-31, J. L. Neill; 1932-34, James F. Campbell; 1935-38, Thos. J. O'Neil; 1939-41, Otto Porter; 1942-, T. O. Prewitt.



BISHOP J. LLOYD DECELL
Presiding Over Mississippi Conference

This church has had 49 pastors—among them some of the most brilliant the Church has produced. We might name particularly C. K. Marshall, W. H. Watkins, C. G. Andrews, Charles B. Galloway and A. F. Watkins. It has entertained ten sessions of the Mississippi Annual Conference—the first in 1832, presided over by Bishop James O. Andrews; the last in 1930, presided over by Bishop Collins Denny.



REV. T. O. PREWITT
Pastor, Crawford Street Methodist Church

Mr. E. C. Turcott is the General Superintendent of the Church School; R. R. Morrison is the Chairman of the Board of Stewards; Prof. R. E. Selby is the Lay Leader; and Mrs. Neil Callahan is the President of the Woman's Society of Christian Service. Every department of the church is well organized.

APPOINTMENT CHANGES

In list of appointments change J. F. Kilpatrick to Hodge, E. R. Haug stays at Lake Charles.

A. M. SEREX.

PERSONAL NOTES AND INCIDENTS

Rev. and Mrs. Martin Hebert, retired, are taking up life anew, but not with the outlook of the day that they started out in 1898. They are now located at 118 Lake Street, Lake Charles, La.

Rev. J. W. York writes that he will serve the Schlater charge from his home at 1212 Mississippi Avenue, Greenwood, Miss. He is hoping for a good year, but says that he is "sure there will be some hard fighting here at home as well as on the battle lines."

Friends of Dr. and Mrs. W. W. Holmes share their anxiety concerning their son. All indications are that he is in present Naval engagement in the Solomon Islands. No word has been received other than the broadcasts concerning the progress of the battle.

Rev. J. Noel Hinson, recently elected executive secretary for the Boards of Education and Missions in the North Mississippi Conference, requests us to announce that he is happily located at 518 Jefferson Street, Tupelo, Miss., and that his telephone number is 932-M. Mail addressed to him at Tupelo will be delivered promptly. Bro. Hinson is delighted with the gracious reception which he has received.

CONFERENCE NEWS AND PERSONALS

Rev. J. O. Dowdle writes that he is delighted with his appointment at Sardis, Miss. He is looking forward to a great year's work.

Rev. E. S. Lewis, who retired at the recent session of the North Mississippi Conference, was appointed to the Guntown charge, where he says that he hopes to do the full work of a man in that field.

The editor appreciates very sincerely a word of encouragement from Miss Mary Mims, Extension Sociologist in the Department of Agriculture and Home Economics in the University at Baton Rouge.

Rev. O. H. Scott, pastor of Gibson Memorial Church, Vicksburg, Miss., says that the approaching conference had all of them in a tight spot. They are looking forward to the coming of the brethren and a great conference.

Chaplain David F. Tarver, a member of the Louisiana Conference, is now at the Harvard University Chaplain's School taking the course prescribed for chaplains. Bro. Tarver says that Mrs. Tarver is with him and is enjoying the New England contacts.

Mrs. S. C. Stone, whose late husband was a member of the North Mississippi Conference, had a severe case of pneumonia some time ago and is now in Texas spending a few months in the effort to regain her health. Her former home was Belen, Miss. Her address is now Box 563, Longview, Tex.

Mrs. E. Murff, whom we take to be the widow of Rev. J. R. Murff, renews her subscription to the Advocate and says that she is now located at 1517 Third Avenue, North, Columbus, Miss., and that her boys are still with the C. A. F. S. and have enlisted for cadets as reserve.

Rev. and Mrs. J. L. Sells, Long Beach, Miss., celebrated their fifty-sixth wedding anniversary on Monday, November 9. These veterans in their retirement are happy in the spendid family of children whom they have given to Christian service. May they have many happy returns of this occasion before the sunset hour.

A letter from Col. J. H. Johnson, Clarksdale, Miss., says that he is improving but still not able to take full stride in his work. At the time of his writing the auditor was checking the books of the Treasurer of the North Mississippi Conference preparatory to turning them over to Mr. E. A. Tanner, of Indianola, who is the new treasurer. Col. Johnson reports that the returns from last year's work were very gratifying and that the outlook for the days ahead is promising.

MRS. E. B. HOFFPAUIR DIES

Mrs. E. B. Hoffpauir, of Sulphur, La., died on Thursday night, November 5, after a long illness. She was the mother of Rev. Louis Hoffpauir, of Haynesville. She is survived by her husband and seven children, three boys and four girls, all of whom are married. Funeral services were conducted on Friday at Henning Memorial Church. Officiating were Rev. Martin Hebert, assisted by Rev. Lastie N. Hoffpauir, Rev. F. A. Matthews, and Rev. J. H. Bowdon.

BISHOP WILLIAM MERCER GREEN DIES

Bishop William Mercer Green, of the Protestant Episcopal Church in Mississippi, died in a Columbus, Miss., hospital on last Thursday. He had gone to Columbus for an Armistice Day address before the Mississippi State College for Women. Following a collapse attributed to over-work, he died on Thursday. He had been Bishop of the Diocese of Mississippi for some time following the retirement of Bishop Theodore D. Bratton, and he was elected bishop coadjutor of Mississippi on May 29, 1919. He was a native of Greenville, Miss. At the time of his death, he was one of Mississippi's best loved sons.

A GOOD REASON FOR THE CHURCH PAPER

Dear Dr. Duren: Here is a good reason why all people should get the church paper: secular papers garble or get the church news wrong almost every time they print it.

Today's local morning paper had this glaring headline: "Tyson Goes to Vardaman: Wallace Comes to Tupelo."

Everyone of the appointments, with only three exceptions, was printed in error.

A WORD RELATIVE TO C. A. PARKS

Parks will demand the esteem and respect of both the preachers and laymen, as he will be kind and considerate to all alike instead of a few.

He has preaching ability—not great, but always good, sound, scriptural, popular with a smile.

He is a great fellow socially, making himself agreeable on all occasions and under all conditions.

He will be unusually popular with the laymen—just the type that the Sardis-Grenada district needs.

I am quite sure that Claude Park will be one of the very best leaders that our district has ever had.

Our district is ripe for just the leadership that he will give.

We want to thank the Bishop for his selection of Claud Parks for this district.

A. C. McCORKLE.

SARTINSVILLE CHARGE

Dear Editor: Please find space in the columns of your paper to say that we had a good year spiritually and financially on the Sartinsville charge. This being my first year, there wasn't a parsonage, but in less than one month after the foundation was finished, the building and finance committee, including secretary and treasurer, submitted their reports that the house was ready for occupancy and no indebtedness. It is a six-room parsonage, nicely furnished, with a double coat of ivory color paint and black trimmings—good enough for any pastor to live in. Have secured a lot for a church building and lot for a cemetery. Money and material are in hand for an early beginning to build at Topeka.

Our fourth quarterly conference was at Sartinsville on October 31. Bro. R. H. Clegg, our efficient, brotherly district superintendent, presided over the conference and delivered a great message on "Enoch Walking With God." All salaries and benevolences were reported in full. (A great year, Bishop). All praise to God.

Fraternally yours,
N. S. LOFTUS, Pastor.

METHODIST DEDICATORY SERVICES PRONOUNCED SUCCESS

Sunday morning Nov. 1, from 10:40 to 12:00, there was presented an elaborate and inspiring dedicatory service with the sermon of dedication preached by Dr. Otto Porter, superintendent of the Jackson District.

Governor and Mrs. Paul B. Johnson graced the occasion with their presence. Mrs. Johnson, rendering a solo, "Lord Let Me Live Today."

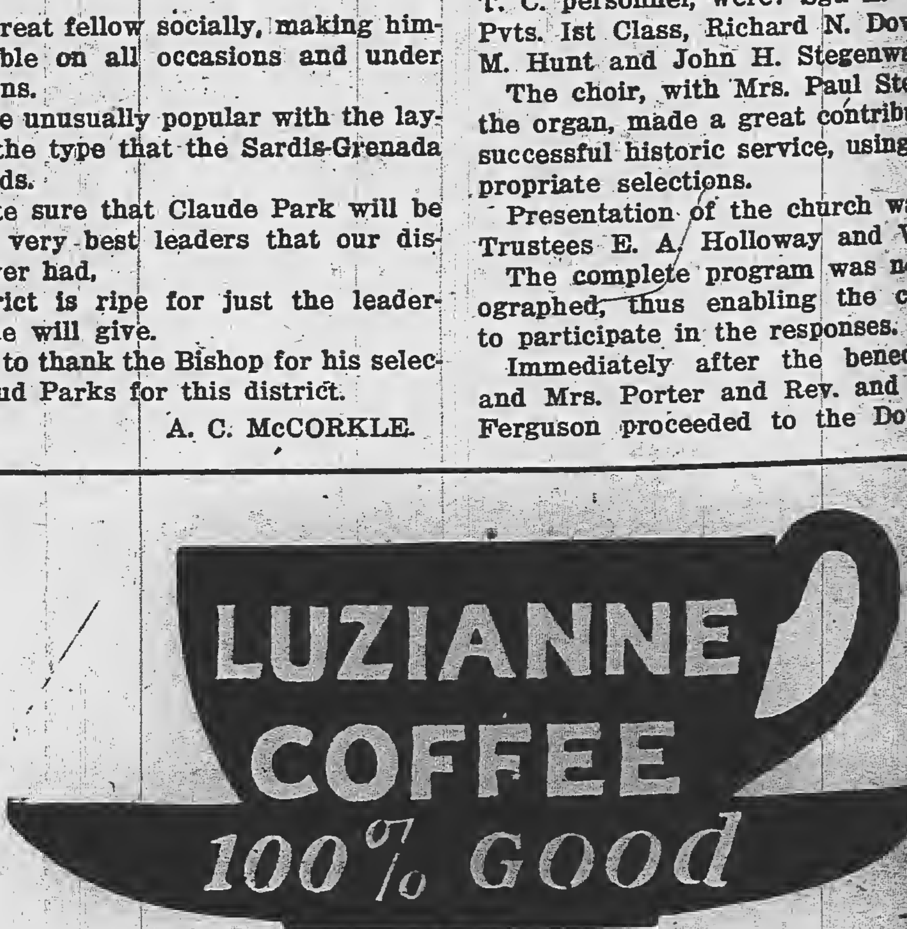
Lt. H. A. Snyder, of the M. O. T. C., also rendered an offertory, a violin solo, "To A Wild Rose." Other members of the M. O. T. C. personnel, were: Sgt. E. Warner, Jr., Pvts. Ist Class, Richard N. Downe, Robert M. Hunt and John H. Stegenwalner.

The choir, with Mrs. Paul Stephenson at the organ, made a great contribution to the successful historic service, using special appropriate selections.

Presentation of the church was made by Trustees E. A. Holloway and W. L. Ross.

The complete program was neatly mimeographed, thus enabling the congregation to participate in the responses.

Immediately after the benediction, Dr. and Mrs. Porter and Rev. and Mrs. W. J. Ferguson proceeded to the Dover church,



where Rev. C. E. Downer preached at the morning hour and where a basket dinner was in waiting and served by the ladies.

At 2:00 o'clock, Rev. Mr. Ferguson, the pastor, opened the services, following with sermon by Dr. Porter and formal dedication of the church.

Just before the benediction, Dr. Porter read a telegram of congratulation to Rev. and Mrs. Ferguson from their sons and daughters, conveying words of cheer to their devoted parents in this day of achievement and church dedication, in the closing year of their active ministry.—Local Paper.

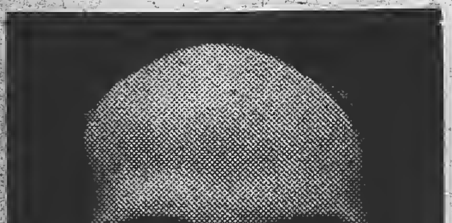
FIRST CHURCH, GULFPORT

By Rev. C. C. Clark, Pastor

First church, Gulfport, has faced with courage a challenge of tremendous force during this conference year. Facilities of the church, from the personnel of its workers to the equipment, have been taxed to the limit to take care of the added services necessary to administer to the needs of an ever-increasing number of people.

Typical of the way in which the leadership of the church has measured up to the challenge is the splendid work done by Mr. J. R. Porter, Chairman of Christian Literature. Mr. Porter, believing that a thing worth doing at all is worth doing well, increased the circulation of the New Orleans Christian Advocate from seven subscriptions to one hundred and fifty-one. When asked how this achievement was possible, Mr. Porter said, "Believe sincerely in what you are doing, and others will agree with you. Hard work through personal contact with individual members of the church is the answer." Not only has the Advocate found its way into an increased number of homes. but the circulation of the Upper Room has more than doubled.

It is not unreasonabe to believe that a people who keep informed on church matters and a people who attend to their daily worship become a people who accomplish great things for their church. The outstanding achievements of this year result from many causes, but the contribution that a "reading church" has made needs to be given a large place among these causes.



REV. C. C. CLARK, Pastor,
who took top rank in the Advocate campaign

Stimulated by the energetic leadership of J. K. Milner, a cooperative Board of Stewards was able to remove a long-standing church debt of $3,000, in addition to spending another $1,000 for parsonage repairs, which added comfort and beauty to the pastor's home. Boy Scout Troop No. 201, sponsored by the church, has received the active support of the church to the extent that it now holds permanently a beautiful silver plaque awarded for the largest attendance of patrons and the largest number of merit badges received at three consecutive courts of honor. There have been 163 additions to the church, 44 of which were by profession of faith.

The educational program of the church comes in for its share of glory. Dana King, general superintendent of the Church School, whose forsight and intelligent appraisal of the problems facing the school because of increased attendance, brought Dr. O. W. Moerner of Nashville to lead the workers in thinking through the problems and opportunities preparatory to setting up the organization for the new school year. Mr. King says, "The feeling of responsibility on the part of the Church School leadership has continued to increase during the year and there is every indication that the good work which has been done in the last year will be continued in meeting the challenge and privilege presented by the large number of service men in the community."

METHODIST CHURCH, GULFPORT

Mrs. Tom Mattison, who has led the Woman's Society of Christian Service in a successful year of work and achievement, announces that the study program of the society has been most outstanding. A new plan was used which brought together all the afternoon circles for the summer studies. The result was a large increase in attendance and a fine participation.

The Methodist Fellowship Groups number three—the Young Adults, the Senior-Young People and the Intermediates. The first two groups meet together for supper, fellowship and recreation, separating for a program meeting which is concluded at the regular Sunday evening worship service of the church. Beginning November 15, with Corp. Joe White, of Keesler Field, as dean, a School for Christian Living will run for five consecutive evenings. In addition to supper, fellowship, recreation and worship, eight courses will be taught by outstanding men and women of the city. These courses will offer studies in Physical Fitness, Personality Development, Effective Speaking, Courtship and Marriage, World Affairs, Comparative Religions, Gospel of Matthew and Bible in Life. A similar school was held during the summer months. The Fellowship aims to give Christian people wholesome recreation, study and fellowship, and is reaching out from its own group to attract the many young women who are living as strangers in the city, working at defense jobs, and to the men who are in the army and navy fields of the community.

The strong leadership of the organizations of the church, together with the enthusiastic cooperation of the workers in the various organizations, is a constant source of encouragement and challenge to the pastor. His appreciation for the cooperation during the entire year can be expressed only in a re-dedication of his energies and his devotion to the cause that shall ultimately "save the world."

J. R. PORTER, Advocate Representative,
who did great work.

"I do not know where fell the seed;
I've tried to sow with greatest care,
And yet I hope each seed will grow
And bring forth fruit, sometime, somewhere."

"I hope I have sown some kindly deeds,
Given some advice and counsel to meet some needs;
And I have faith that in the shadows blue—at set of sun,
I shall be judged for what I have tried—not what I have done."

MRS. J. E. HOWSE

Whereas, God in his infinite wisdom ended our earthly association with our dear friend and faithful missionary member, Mrs. J. E. Howse, and has left us fond memories of her cheerful and loving disposition, her untiring service to her society, and her sweet devotion and loyalty to her friends; therefore, let it be

Resolved, that the memory of her happy Christian character will always be an inspiration to us, and that her presence in our meetings will be greatly missed, and that we extend our deepest sympathy to her bereaved family; and that a copy of this resolution be sent to the family, the Christian Advocate, and recorded in the minutes of the missionary society.

MRS. L. R. NEWSOM.
MRS. W. W. MOORE.

If we had paid no more attention to our plants than we do to our children, we would now be living in a jungle of weeds.
—Luther Burbank.

VICKSBU

The Mississippi

NOVE

Greetings And Welcome To Our City

HOTEL VICKSBURG

Welcome

The Valley Dry Goods Co.

—COMPLIMENTS—

Vicksburg Sanitarium

—Compliments From—
YOUR FRIEND
ROSE OIL COMPANY

Compliments
ELITE CAFE
—Pride of Vicksburg—

Compliments
Vicksburg Machine Wks.
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People's Furniture Co.
We Buy And Sell New And Used Furniture
1529 Washington Phone 3036

Reid's Dry Cleaners
1711-17 Washington
Phone — Vicksburg — 1400

Crystal Frozen Food Locker Plant
PHONE 238

Best Wishes
THE STYLE SHOP

Compliments
Hunter's Beauty Salon
1618 CHEERY STREET

Compliments
Vicksburg Laundry and Cleaners

Compliments
Coca-Cola
Coca-Cola Bottling Co.
2133 Washington Street

Compliments
F. W. Woolworth Co.
A. H. LESSEG, Mgr.

Compliments
Mississippi Lumber Co.

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DIXIE DRESS SHOP—1401 Washington, Phone 683
"Vicksburg's Largest Popular Priced Dress Shop"
GEARY OIL COMPANY, INC.

—Compliments—

HOTEL COLBERT

—Compliments—
S. H. KRESS & CO.

—Compliments—
JITNEY JUNGLE STORE
Of Vicksburg

Compliments
O'Neill—McNamara Hardware Co.

GIBSON MEMORIAL

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Mayor and Alder
J. C.
J. J. WILLIAMSON, A

C

Frank J.

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First Nation
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VEM 1942

RIAL CH, VICKSBURG

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C. H YOR
Alde L GARVEY, Alderman

COM

F eral Home

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ona Trust Co.
—ME C.—

Le Tourneau Co.
OF GEORGIA
VICKSBURG PLANT

—Compliments—

P. P. Williams Co.

—Welcome To Vicksburg—
Merchants National Bank & Trust Co.
Member F. D. I. C.

—COMPLIMENTS—
A. J. Martin Monument Co.
Cemetery Road

VICKSBURG OIL & GAS CO.

—Opposite Hotel Vicksburg—

—Compliments—

BIEDENHARN COMPANY, Inc.

Compliments

LUM FUNERAL HOME

—Best Wishes—
R. WEIL & SON
—Insurance—

Compliments
Help Yourself Store and Cafe

Compliments
J. C. Penney Co., Inc.
1500 Washington Street

Compliments
Mississippi Hardware Co.
VICKSBURG, MISS.

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Wright Bros. Hardware

Mississippi Printing Co.
Corner South and Mulberry
VICKSBURG, MISS.

Flowers—Gifts—Novelties
The Flower Box
Eleanor Fant-Louise Hovious
1208 Monroe St.—Phone 1710

Farmers Seed & Supply Company
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—HOUSE OF FASHION—
"One Of The
South's Finest Shops"

Metzger's, Inc.
—FOR QUALITY SHOES—

College and High School Graduates!
Continue Your Preparation With
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Southern Business College Training
Does Not Cost—IT PAYS
Fully Accredited—Vicksburg, Miss.

SAGE'S BOOTERY
AUBREY'S and MARIE'S HAT & DRESS SHOP
600 CLEANERS—W. Sherard Jones, Owner
FRANKLIN FURNITURE COMPANY

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"We must abandon the idea that the end justifies the means. The peace cannot establish some countries as jailers and others as jailed. Neither Germany and Japan, nor America, Russia and Great Britain can boss the rest of the world and get away with it for long without another war. The durable peace must rest on a cooperative order for all."

—William Henry Chamberlain.

* * *

Thanksgiving Time

"I'm afraid I have no heart for the holidays this year," I heard a woman sigh. "In fact, we have just about decided not to celebrate Thanksgiving."

I hope they change their minds at her house, because there are young children there who have a right to inherit Thanksgiving memories as bright as those of their brothers fighting in foreign lands. I know how those soldier brothers would vote if the case were put to them. I am sure they would echo the parting admonition of the young sailor who (arms around his little brother and sister) bade the family good-by —"Keep them happy at home, Mom, 'till I get back."

So, cherish the holdays of tradition for the reassurance they bring, for the comfort of family ceremonies emphasizing the dearness of family ties. Hold on to Thanksgiving and pay your respects to those early Pilgrims who have taught us so much about gratitude, by being so thankful for so little. And so this year, let us give thanks, first of all, for Thanksgiving Day itself—and let's give thanks most of all that we are grateful enough for liberty to fight for it."

—Woman's Day.

* * *

Read "Must You Keep Your Heart in Cold Storage?" in the Readers' Digest for November, 1942, page 107.

* * *

Armistice Day Prayer Service

Someone has said: "Because the convictions and values for which religion stands and upon which the democratic process rests are desperately attacked today, Protestants, Catholics and Jews have especial reason to rally together. Not only must they seek to understand and appreciate one another; they must learn to work actively together more than they have ever done in the past."

In planning their Armistice Day prayer service this year, the Council of Meridian Church women not only brought together their seven groups in united prayer, but sought to gain an appreciation of the ritual of each group.

The service was opened with the 91st Psalm, read by the chairman, Mrs. Stanley Wilson, followed by the prayer for peace from the ritual of the different faiths, as follows: Baptist, Catholic, Christian, Episcopal, Jewish, Methodist and Presbyterian.

The series of prayers was interspersed with music from the organ, giving time for meditation.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

* * *

Zone Four Meets

Zone Four, Meridian district, held its fourth quarter's meeting with the W. S. C. S. of the East End church, in Meridian, with Mrs. W. P. Lang presiding.

The W. S. C. S. of the Poplar Springs church presented the program as outlined by the conference secretary of Organization and Promotion, with Mrs. Ben Arthur Davis as chairman. She was assisted by Mrs. Floyd Price, devotional; Mrs. Ernest Brown, Efficiency Aims; Mrs. Face, Publications; Mrs. A. C. Grantham, "The Danger of Retreat;" Miss Maude Fail and Mrs. E. B. Key, Our Institutions.

Mrs. J. C. Porter, district secretary, announced that the Meridian district paid "in full" its allotment for the Emergency Fund. She stressed the need for a real sacrificial offering for the Week of Prayer projects and suggested that the gift boxes or envelopes be used until the first of December. She reminded the societies that all reports for the fourth quarter are to be sent to the conference officers by December 15th.

Mrs. A. C. Grantham was elected chairman of the Zone for 1943, with Mrs. Ernest Brown as vice-chairman and Mrs. Rosenbaum as secretary.

* * *

Supplies for Our Institutions

With the approach of cold weather, many calls are coming to our conference institutions for clothing, shoes, etc.

While it is true that more people are working this year than in several years past, it is also true that from many families the men are in the service and there are still calls for assistance.

Good clothing, shoes, canned goods, bedding (sheets, etc.), towels, good books (not school books), piece goods, thread, etc., are needed.

Boxes may be sent to any or all of our institutions: Wm. Johnson Bethlehem Center, 508 North Farish Street, Jackson, Miss.; Moore Community House, Biloxi, Miss.; Wesley House, 8th Avenue, Meridian, Miss.

* * *

Latin American Missions

For use with the study of "Latin American Missions:"

"The old birch stick has given way to the towering mahogany—a P. T. boat, a landing craft, a sub chaser.

"Here again, as wherever we turn, we find a product from one of the other American nations as an indispensable ally in this war. The majestic magohany of the tropical forests makes possible the construction of the thousands upon thousands of swift and powerful craft which will bear the armies of freedom to the lands of the oppressed that they may again breathe the fresh air of liberty.

"To the majority the word 'mahogany' means fine furniture. Little if ever did anyone associate mahogany with war. Yet it is one of the most vital materials which our country needs. It has the highest priority rating and is under strict government control. Why?

"In the first place, mahogany, in the form of veneer, is a plywood, a must in the construction of naval craft. No other wood has its qualities for standing up under the beating of ponderous seas. Resilient and extremely hard, it affords the best possible combination which can be obtained from the use of one single material.

"In the second place, the supply is limited. Few countries have it in exportable quantities. . . . Where is mahogany found? The great mahogany reserves of the American continent are in Honduras, in Mexico, especially in the territory of Quintana Roo; in Guatemala in the Peten district, and in that strip of land 180 miles long by 60 miles wide which is known as British Honduras."

(Why is this called British Honduras, and how does the Republic of Guatemala feel about it?)

Does the Methodist Church have any work in Guatemala? In Honduras? In Nicaragua?

AM I A FAULT FINDER?

By Mrs. Irvin Rowland

"Grudge not one against another."

Who is more provoking than the continuous fault-finder. It simply makes one want to withdraw into himself and get completely away from such a person. His criticism curtails all freedom of expression and action if taken seriously. It is a blight to the fairest day. How do people who bear the name of Christian become such persons? By carrying a grudge against others and the world, by not consecrating their lives to God, by a stoppage in their spiritual growth.

A fault-finder views everything from his own way of thinking. He is a stranger to tolerance and the rights and privileges of others. Everyone who does not measure up with his own idea of life is wrong. He denies the right of the individual to worship God as he desires and to interpret life in his own way.

It is true that we all sometimes make such glaring mistakes that we need the friendly and wise counsel of our friends, but we certainly object to others continually pointing out our faults and trying to show us how to run our lives. A grudge against another can bring no one happiness—it only adds fuel to the fire.

Rather, let us look for our own faults instead of others'; this will go much farther in helping to correct theirs. As Christians let us learn to "confess your faults one to another, and pray one for another, that ye may be healed."

"Now that we are on the subject, just what is your idea of a heathen country?"

"One where a payroll can be transported without an armored car."—Youth.

(We did not know that such countries had payrolls.—Editor.)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

November—Program of Work

1. Business meeting—election of officers for 1943.
2. Observe the Week of Prayer. Program sponsored by the Spiritual Life Group. (This item, of course, is of the past October, but if you have not observed the Week of Prayer, write some society that has its used literature and have your Week of Prayer. Next year you will have it on time, for you will want to repeat so happy an experience).
3. Check Efficiency Aim.
4. Check parsonage needs (C. S. R., L. C. A.)
5. Monthly program, with items from the Methodist Woman.

* * *

Deborah—A Leader in an Emergency

By Bettie S. Brittingham

Today, the Church which has always proclaimed the possibility of a universal brotherhood under Christ now meets a crucial test. What will happen to the missionary enterprise which has been the creative force in this world brotherhood? Will Christians in "enemy countries" be able to demonstrate a fellowship which rises above their nations at war? The Church and the Woman's Society of Christian Service needs your leadership today as never before. How many members are absent from the meetings with the excuse that "they are engaged in war work?" Do not misunderstand me! War work today is important and it should be done. But let us not neglect the program of our Woman's Society of Christian Service.

* * *

All Week of Prayer offerings and Emergency Gifts should be sent through the regular channels to the conference treasurer, in order that each society, district, and conference may receive proper credit.

Please send your Emergency Gifts as soon as possible.

MRS. INA DAVIS FULTON,
Treasureer.

* * *

Mathiston, Mississippi

President Edward W. Seay, of Wood Junior College, announces the recent appointment of Dr. R. G. Bigelow as dean of the institution. Dr. Bigelow holds his Ph.D. degree from Peabody College, Nashville, Tenn., and brings to the campus a store of valuable knowledge and experience.

President Seay also states that the College has opened a great year with a capacity enrollment and an excellent staff of workers.

* * *

Children Studying Spanish

If the young people in your family are studying Spanish in school, help them to become more familiar with this beautiful language by giving them a subscription to Gente Nueva. It is a monthly magazine. Its price is $1 a year, and the order may be sent to Gente Nueva, Room 1101, 156 Fifth Avenue, New York, N. Y. The magazine has become an attractive means of acquainting the young people of the United States with the youth of the Latin American Republics and of building up the ideals of international friendship and peace for all the Americas.

Have you seen the above paper? It is a paper for young people—the first such magazine to be published interdenominationally for the youth of the Spanish-speaking countries of Latin America. Its editor is Senorita Maria Aguirre, of Santiago, Chile, a director of Religious Education for the Methodist Church. The paper is sponsored by the Committee on Christian Literature for women and children in mission fields, of which Miss Clemintina Butler is chairman.

* * *

While you are looking at the nortern part of Africa to follow our American forces, look far down to the center of Africa and find this station—

Village of Happiness

Every one in the leper colony wants to live up to the name "ngelu ka ongenongeno," but, like all perverse little girls and boys, they will go astray and some coaxing and patting finds its place in the Village of Happiness.

The people are agricultural and all of the natives are practically self-supporting. Now, that is true up to a point; meat and salt are difficult things for the natives to have as often as his diet demands. Therefore, the subsidy we receive from state is used in this shortage.

The residents of the Village of Happiness have had a most successful year. Their rice has produced well; their millet and corn has been plentiful, and manioc is forever on the scene, for the native must have his spinach as well as his bread. This year the coconuts are bearing for the first time, while oranges, mangoes, bananas, and other fruits have been bearing for several years. This makes it possible for the lepers to have a rounded diet.

An acre of chaul, ugra or hydnocarpus anthelmintica seeds have been planted this year. Some of these seeds were placed in the rows where others had died in previous years. The colony, with the aid of a press, could be producing their own chaulmugra oil.

For the past four or five years the lepers have been hoping to see cows in the colony. This year for the first time their dreams became a reality and seven strong cows were purchased. We now have two calves, on which we are counting for meat. The beginning is small, but as time goes on one will be able to tell if it has been an advisable investment.

In building there comes a certain amount of sacrifice, for we are cutting our trees to make boards. The school hopes to meet this shortage with arbor day.

Our church goes on just about the same, only this year there was a marked improvement in the singing. The Sunday School is always well attended. The six classes group under the trees. Church should not be tiresome, for three of the lepers are Bible School graduates. These speakers alternate the service, and many times a visiting speaker comes in to preach, so the church is not in want of speakers.

Much work has been going on in the carpenter shop. A clean carpenter has been brought in to teach carpentry. Planes were the first thing the classes made. They have made twelve chairs with arms for writing. They have made eight gates and the framework for same. The usual amount of repairs have been going on, a window here, and a door there. The school still awaits their order for chairs.

Why all the new chairs? Well, that is easy to answer. A new school with three units has been in the making this year. The first unit, 61 feet by 12 feet, is divided into five rooms, an office for the white personnel, and four classrooms. The second unit is 40 feet by 14 feet, this is the assembly room. The floor has a slope to the west and raised so that Bible plays might be given. Blackboards have been built in each end of the room so that it may be used for classroom until the last unit is finished. Burned bricks are on the walls exposed to the weather. The floors are of cement and the roofs are covered with our best grass that keeps the building cool.

The third unit completes a U-shape court, where plans are on foot for an out-side stage with young palms and other shrubs for a natural setting. This inner court will be something like 40' x 60'. Here we hope to have sing-songs and Bible plays given by the school group. This new school has been made possible by a gift from some of the folks from Arlington Church.

The school is really the life of the colony. It has been placed in the hands of the regional school supervisor with an appointed regional school teacher who has ten leper teachers under him. It is due to this regional teacher that such a marked improvement has been made in the singing at the colony. He has translated many Bible plays that are being given by the students. After one of these plays the residents of the Village of Happiness said, "If we just set here they will have to play it over."

Chaulmugra oil is still the most used drug at the colony but the new serum sent from the American Mission to Lepers has much popularity and we hope they will favor us with some more of this diphtheria toxoid serum. It seems to work marvels with the nodular cases.

This is our 1941 yearly report and some of us are good and some of us are bad but for all of that we still remain the Village of Happiness.

Respecfully submitted,
R. O'TOOLE.

* * *

Did You Know that We are Working in Algiers

"Praises and thanksgiving! This November, 1941 saw the arrival of your three packages of September, 1940—the seventy-seven garments for babies and little girls—all safely brought to the door, with but 20 francs due, wrapping paper quite musty, even moldy, but garments not hurt and now their musty odor mostly lost. Yamina, who does the cleaning was the first to rejoice, and sends you all a kiss of peace. One of the pretty dresses just fitted her youngest of twelve years. Wasn't she happy, and

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Mid-Year Executive Meeting

The Louisiana Conference Woman's Society of Christian Service held its Mid-Year Executive Committee Meeting in the attractive and hospitable town of Bunkie, with the local Woman's Society of Christian Service acting as hostess, on October 21, 22, 23.

Mrs. S. E. Lester, president of the local society; Mrs. T. D. Chapman, district secretary, with their efficient committees, made the occasion a most enjoyable and hospitable one.

All executive sessions were held in either the auditorium of the Methodist Church, or in the assembly rooms of the beautiful new educational building. The Executive Committee was made to feel most welcome by the courtesy of the pastor-host and his wife, Rev. and Mrs. H. E. Pfost.

Setting the spiritual keynote of the meeting was the beautiful devotional and meditation given by Mrs. J. J. Davidson, Jr., Secretary of Literature and Publications. She spoke on "Unconquerable Faith," saying in part—"In the midst of these troublesome days, we should center our lives in God as never before. Jesus came to His disciples in their trouble, in darkest hours, and He is here today if we will place our faith in Him. We as Christians need as never before courage, and a deepening faith, so that our lives will reflect peace, serenity and love."

In her message to the group, the President, Mrs. J. B. Pollard, stressed the tremendous responsibility entrusted to this group of Christian leaders in these troublesome days. Nine thousand Methodist women throughout the state are looking to this group of women for leadership, and direction, she said. In all the innumerable phases of work, plans must be made for advancement despite seeming difficulties. There are young business women, students, young women and girls and children to instruct, train and to give guidance and counsel. Missions must not falter, and the work carried on both in Louisiana and in the far places of the earth must be continued, with supplies continuing to be furnished. Study courses in Bible and Missions are more important and necessary than ever, and there is the wide field for service in the many areas of Christian Social Relations and Local Church Activities. Many demands for money from worthy agencies will be made, but giving to Christian work must not decrease. Additional emphasis must be placed upon Spiritual Life Groups, for without its permeating influence, the work will count for little.

Mrs. Pollard gave an interesting summary of her many and varied activities for the past six months. She told some of the highlights of the meetings she had attended, i.e. "The Assembly," at Columbus, Ohio, the Pastors' School at Shreveport, and the School of Missions at Mt. Sequoyah.

Details of these other wonderfully inspirational and instructive meetings were given by Mrs. S. J. Fairchild, Mrs. W. M. Ledbetter, Mrs. D. C. Metcalf. Each spoke of the deep spirituality of these occasions, with the leaders stirring messages, beautiful devotionals, and presence of consecrated missionaries adding much. Many phases of work were represented, and plans were made for the continuation of the work throughout the world.

Reports of all officers and secretaries were given. Each told of outstanding activities and achievements during the past months, and each stated that every phase of the work is going forward in a most pleasing and satisfying manner. Plans for the remainder of the year were made and discussed. Each secretary stressed the importance of reports, and urged the societies to send them in promptly, for by failing to do so the officers are hampered in carrying out a full well-rounded program.

Most gratifying was the report of the treasurer on the emergency gift offering. She stated that $2,803.41 had been paid. Large and small societies in every part of the state rallied to the call, and the sum sent in exceeded the minimum quota of 25 cents per member.

Mrs. Metcalf, Secretary of Christian Social Relations and Local Church Activities stated that during the next months, special emphasis will be placed upon the study of alcohol, narcotics and other vices, and urged that women as individuals, and as societies continue to write their Congressmen and Senators urging them to use their influence to abolish alcohol, particularly in the vicinity of camps. She also asked that women write and request that Congressional Peace Conferences be set up, so that people could be kept informed about the widespread study and discussion of peace.

The district secretaries gave interesting accounts of the work accomplished by the three student workers, and one rural worker in their respective districts. Mrs. Walker McDonald told of the splendid work of Miss Florence Jones, at Louisiana Tech, Mrs. G. J. Tinsley discussed the well-rounded program of Miss Betty Glasson at Southwestern, and the new rural work of Miss Shiela Nuttall, and Mrs. T. D. Chapman reported on the outstanding activities of Miss Mamiej Chandler, at Louisiana Normal.

A recommendation was made that the Louisiana Conference W. S. C. S. go on record as being interested in assisting to place a student worker on the campus of L. S. U., by cooperating with the interested Methodist churches in Baton Rouge, and the Conference Board of Education.

The executive committee voted to send subscriptions to the "World Outlook," the magazine concerned with world missions, to all permanent U. S. O. centers in Louisiana.

A change was made in editing the Woman's page in the N. O. Advocate. Henceforth, the heading on the page will read, "Edited by the Executive Committee of the Louisiana Conference," the officers and secretaries furnishing material at specified dates.

Committees were appointed by Mrs. Pollard to bring in recommendations on organization and cultivation, finance, Deaconess work, and conference plans. Some of the outstanding recommendations are as follows:

Organization and Cultivation recommend:

1. That, for 1943, district-wide "Officers Training Day" shall not be held; instead, each local society shall conduct officers training, planned by the study committee of the local society; that societies feeling the need of assistance by conference officers or district secretaries assume the expense of transportation to such meetings.

2. That zone meetings be discontinued for 1943, but that zone leaders shall continue to assist in the promotion of work.

3. That consecutive dates be set for district meetings, and pre-arranged programs be presented; that these programs include as speakers returned missionaries or field workers.

4. That we shall undertake for the year 1943 to emphasize the three-fold requirements for membership: namely: Prayer, Service, and gifts of money for missions.

Finance Committee Recommends:

1. That, as an outgrowth of the stewardship study, "Will a Man Rob God," every woman will be given an opportunity to sign a pledge to tithe.

2. That, the securing of "Special Memberships" be the goal for the fourth quarter as a means of increasing missionary funds.

3. That, if possible the conference pledge be raised $500.00.

Deaconess Advisory Committee Recommends:

1. That the W. S. C. S. shall make possible one day a week for rest and recreation for the conference workers, and they be urged to avail themselves of this provision.

Committee on Conference Program recommends:

1. That the dates of Conference be March 30, 31, April 1, 1943.

2. That two outstanding speakers be selected for conference guests.

3. That a Sacrificial Supper be held and the proceeds go for medical supplies under the Woman's Division.

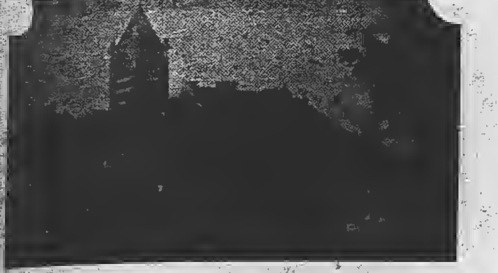
4. That planning committees be held, and Conference delegates be appointed as in the two previous years.

Attractively planned and beautifully served luncheons and dinners were the gracious courtesy of the Bunkie W. S. C. S. Highlighting the social features of the meeting was the beautifully appointed tea held on Thursday afternoon from four to six o'clock in the lovely home of Mr. and Mrs. Winston Stokes, the courtesy of the local women. The beautiful interior, the softly glowing lights, a profusion of flowers, and the hospitality made the occasion an outstanding one.

A deeply spiritual Retreat, conducted by Mrs. Clarence Shaffer, secretary of Spiritual Life, concluded the meeting on Friday morning. Mrs. Shaffer was ably assisted in this inspiration by Mrs. W. M. Ledbetter, Mrs. E. A. Sartor, Mrs. G. W. Dameron, and Mrs. J. B. Pollard. Beautiful music for the occasion was furnished by Mrs. J. W. Sudduth and Mrs. Franklyn Mikell of Bunkie.

Those attending the Mid-Year Executive Meeting were: Mrs. J. B. Pollard, Alexandria; Mrs. J. J. McKeithen, Grayson; Mrs. Glenn Laskey, Ruston; Mrs. Gilman McConnell and Mrs. S. J. Fairchild, of Baton Rouge; Mrs. Mrs. G. W. Dameron, Mrs. E. A. Sartor, Mrs.

(Continued on Page 13.)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 22, 1942.

By Rev. W. C. Newman

WAYS TO STRENGTHEN FAMILY LIFE

Lesson Text: Exodus 2:1-4; Joshua 24:14-15; Ephesians 5:28-31; 6:1-4.

Golden Text: Love never faileth.—I Corinthians 13:8.

Today I visited in a home that fairly radiates happiness. From oldest to youngest the members of that family are kind, considerate, affectionate toward each other. The husband goes off to his work each morning with the assurance of his wife's eager interest in his success. The wife is made to know that her husband's love is deep and constant. The children reveal a sense of absolute security.

And I was made to know again that no home need be a failure.

The Family an End—Not Merely a Means

"He travels fastest who travels alone" is another old adage that had better not be taken too literally. It may simply mean that utter selfishness will come nearer getting one to his objective than anything else will. And besides, what point is there in traveling swiftly if the place to which one travels is not a **"City of God?"**

The trouble with many families is that the individual members are each going a different way, traveling alone in the mistaken supposition that that is the easiest and swiftest way to success and happiness. Thus the family is at cross purposes, resulting in misunderstanding and unhappiness.

Not individual and selfish desires, but family needs and development constitute the basis upon which every real home is built. The family is more important to society, to God, than are the selfish ambitions of any single member of the family. To establish and maintain a real home is one of man's highest and finest ambitions. Much tension and misery in the home will be eliminated when the family is made the chief concern of each of its members.

The first step in strengthening family life, therefore, is to fix the family as the very end toward which all are working, not merely a convenience for our own happiness.

Achieving Unity in the Family

I have often said to young people who ask questions about marriage that being interested in the same things is a more important factor in the happiness of a husband and wife than being "in love." Almost any two people who have the same ideals, the same interests, and who strive toward the same goals will love each other when they are thrown in close proximity. But mere romantic love is not enough to bridge a wide chasm between the interests, ideals, and objectives.

To achieve unity in the family, therefore, everything possible must be done to cultivate common interests, common ideals, and common purposes. Not that the individuality of the members of the family is to be completely destroyed. Not at all. Achieving unity does not mean that one person is to dominate all the others, enforcing his ideas upon them. It is rather to be achieved by family counsel, by the family planning together democratically for the common good of all.

A family working together, playing together, worshiping together, is very apt to become a family which loves together. The family that neglects these family activities is very apt to become a disunity.

The Family of God

But while I have tried to say things that are practical and can be done by any family, all of it can be put into one word. If a family would become a real family, and establish a real home, it can best do so by becoming a Christian family.

REV. O. H. SCOTT
Pastor, Gibson Memorial Methodist Church

If the chief end of the individual members is to found the family, the chief end of the family ought to be to bring each member into the family of God.

The home to which I referred in the first sentence of this lesson is such a home. The day is begun and ended with family prayers. Not formal, stilted, meaningless religious embarrassment. But happy, natural, worshipful adoration of the Father of all the families around the earth.

I was not surprised, then, to find the attitudes, the words, the conduct of that family to be Christian in the very best sense of the word. Ill temper, selfish actions, quarreling and bitterness could not live long in that atmosphere. The surest way to success with the family is to introduce each member to Christian faith.

MILLSAPS COLLEGE

Millsaps College, Jackson, Miss., has planned its annual Religious Emphasis Week, to be observed during the week of November 29 through December 4, with Dr. Roy L. Smith, editor of the Christian Advocate, Chicago, as the principal speaker for the occasion. A special student committee of fifty has been appointed to carry out detailed plans.

Dr. Robert Hutchins, president of the University of Chicago, will be on the Millsaps College campus, February 17, 1943, and students will be given the opportunity to talk with him concerning his "Chicago Plan." Dr. Hutchins advocates the speeding up of college education, allowing students to obtain their B. A. degree in two years if a comprehensive examination on the required work can be passed.

Final enrollment figures from Millsaps show a total of 473 students, as compared with last year's enrollment of 514. Of these, 440 are full time students, with the number of men exceeding that of the women by two. In the 1942-43 freshman class there are eighteen more men than women.

Dr. Charles W. Crisler, D.D., pastor of the First Methodist church in Yazoo City, who is retiring from active work in the conference at the close of this year, has donated a valuable collection of single volumes and sets of books to the Millsaps College library. Dr. Crisler retires after fifty-three years of active service in the ministry; his donation consists of about fifty-two volumes.

Dr. Donald T. Rawlingson, professor of New Testament, Candler School of Theology, Emory University, spoke last week to ministerial students at Millsaps, and interviewed those students planning to do full time Christian work.

The latest annual report of the Smithsonian Institute gives the information that Dr. Henry B. Collins, Millsaps' 1922 graduate, is now a senior ethnologist in the Bureau of American Ethnology.

In the summer of 1939 Millsaps College began a small gifts campaign among its alumni and friends for the purpose of increasing its endowment. During the three years which have intervened $15,000 has been added to the permanent funds of the College.

LOUISIANA W. S. C. S.

(Continued From Page 12.)

Clarence Shaffer, Mrs. Lee Tidwell and Mrs. Wiltz Ledbetter, of Shreveport; Mrs. D. C. Metcalf, West Monroe; Mrs. G. W. Pomeroy, Bogalusa; Mrs. Ed. Conger, Arcadia; Mrs. C. I. Jones and Mrs. C. C. Hightower, of New Orleans; Mrs. J. J. Davidson, Jr., and Mrs. G. J. Tinsley, of Lafayette; Mrs. E. C. Gibson, Monroe; and Mrs. Walker McDonald, Jonesboro.

THE CHRISTIAN FIRESIDE

THE ZOO

By Rev. Vivian T. Pomeroy, D. D.

Sarah and Penelope are five and three years old. One day last summer their mother took them to the Zoo. This is what happened.

Sarah said, "We shall see elephants and bears and tigers and monkeys." Penelope said, "Will they eat us?" Sarah laughed at Penelope for being so silly. "Elephants are tame," she said, "and the others are in cages."

Sarah, you see, was very bright and she showed off. That is never pleasant for mothers or little sisters or anybody.

At the Zoo Sarah talked all the time. But they fed the deer and the bears. At all the animals Sarah laughed a great deal. She said the elephant was odd, the rhinoceros was clumsy, and that the hippopotamus looked like a great potato.

Now animals, like all other creatures, do not care to be laughed at; so, when they saw Sarah laughing at them, they slunk away.

Mother said, "Sarah, I don't think they like being laughed at."

Sarah said, "Animals don't know things like being laughed at."

Mother said, "All God's creatures can feel."

Sarah said, "Worms can't feel."

Mother said, "How do you know?"

Sarah tossed her head and said, "I just do know. That's what I do."

Then they came to a great many cages of monkeys. Mercy! How funny Sarah thought them. Some of them had the queerest tricks.

Penny said, "Don't laugh, Sarah; they don't like it. They are sweet. I wish I had one."

Sarah laughed and laughed. "They're crazy," she said.

Then what do you think? A little monkey came to the place where Penny stood, and, putting up his little paw to his mouth, he blew a kiss to her. Penny's eyes shone. "Oh, mother," she cried. "Did you see that?" And she blew one back.

"You're crazy too," said Sarah; and she made a face at the little monkey.

And THEN what do you think? The little monkey ran to the place where Sarah stood, and through the bars his bright little eyes looked at her for a second, very steadily and straight; and then he hid his face in his little paws, and laughed and laughed and laughed—at Sarah.

Sarah did not like it at all.

Mother said, "It seems very funny to laugh at the monkey, but not so funny when the monkey laughs at you."

Sarah said, "I want to go now. I don't like monkeys." And she marched off.

Penny looked back at the little monkey and blew another kiss to him. She was only three, but already she knew that, if you want to have love, you must give it away.—Printed by special permission of the author and the Christian Leader.

SOOTHING
TO THE
NOSTRILS

CLEARS STUFFY NOSE

When a cold starts—spread Mentholatum *thoroughly* inside each nostril. Instantly it releases vapor "Mentholations" that start **4 vital actions:** 1) They thin out thick mucus; 2) Soothe irritated membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. *Every breath brings quick, welcome relief!* Jars 30¢.

MENTHOLATUM

RESOLUTIONS OF APPRECIATION

Whereas, Rev. R. H. Clegg has been the district superintendent of this, the Brookhaven district, of the Mississippi Conference, for the past six years, and,

Whereas, under the laws of our Church he cannot be returned to us by the coming Annual Conference; therefore, be it

Resolved, that we take this opportunity to express to Bro. Clegg our deepest appreciation for the excellent manner in which he has attended to the needs of our church, both in material administration and in spiritual ministrations, during the six years he has served on this, the Brookhaven district. We commend him for his untiring efforts, even in the face of disappointments and sorrows, in the faithful discharge of his duties. We wish him godspeed in his new field of endeavor, and ask to be remembered in his devotions to Deity. Be it further

Resolved, that one copy of these resolutions be handed to Bro. Clegg, one copy to be sent to the New Orleans Christian Advocate, and one filed on our records by the recording steward.

Board of Stewards,
Magnolia Methodist Church.
H. H. GOZA,
DR. G. W. ROBERTSON,
RAY ELLZBY,

JACKSON DISTRICT NEWS

There have been three church dedications in the Jackson District in two Sundays, October 25 and November 1. The first was First Church, Canton, where Rev. John L. Carter is the pastor. This church paid $6,200 on a debt of 20 years duration, the church having been built in 1922 during the pastorate of Rev. H. A. Gatlin. Bishop J. Lloyd Decell preached the dedicatory sermon and formally dedicated the church at 11:00 a.m. October 25. A large crowd of members and friends greeted the Bishop at this service.

The week before the dedication was observed as Homecoming week. During this time the following former pastors preached: H. A. Gatlin, O. S. Lewis, L. E. Alford, and C. W. Wesley.

On November 1, Dr Otto Porter, district superintendent, preached the dedicatory sermon and dedicated the Flora church at 11:00 a.m. Notable visitors at this service were Governor and Mrs. Paul Johnson. Mrs. Johnson sang a special number at the service. This building was begun in 1937 during the pastorate of Rev. B. H. Williams. Additions were made in 1938 when Rev. H. E. Raley was pastor, and the building was finished in 1939 in the first year of the pastorate of Rev. W. J. Ferguson. It is a commodious brick structure equipped with electric organ, gas heat, carpets, etc.

The Dover church was dedicated in the afternoon of the same day by Dr. Porter. It is a beautiful brick structure and entirely adequate for the accommodation of the congregation. The completion and dedication of these two churches mark the culmination of 52 years of active and fruitful ministry of Bro. Ferguson.

The Victory Rally of the Jackson District was held at Capitol Street Church, November 3, Dr. Porter presiding. Twelve charges reported everything paid in full for the year and every other charge was confident all obligations would be met in full by Annual Conference. There was a splendid attendance of preachers and laymen. All manifested a fine spirit and an optimistic attitude toward next year's work.

L. D. HAUGHTON, Reporter.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

especially Yamina! Later in the day Mlle. Bouniel saw a pretty girl skipping rope in the rue de Mulhouse. She looked at her frock, and the collar—no mistaking it. "Is your mother's name Yamina?" "Yes." "Does she work au Foyer?" "Yes." But a little neighbor girl was sad, her father a prisoner, too. So Yamina told Rose, and Rose told me. and, then, this little child came for one, too. Some of the little blue aprons, baby jackets, and some of the dresses I have sent on to nearby missionaries for special needs. So you can write to the dear women who sent so much love to the babies and girls here, and tell them our 70 times 7 thanks. Mme. W. who received two aprons for the kitchen joins in loving thought and thanks."—Quotation from Martha Wjitley, Algiers, North Africa.

Relief At Last
For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

Now Many Wear
FALSE TEETH
With Little Worry

Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wabbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, gooey, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath.) Get FASTEETH at any drug store.

LOUISIANA CONFERENCE APPOINTMENTS

ALEXANDRIA DISTRICT

R. R. Branton, District Superintendent.

Alexandria—B. C. Taylor; Ball—G. J. L. Brown; Boyce—J. E. Selfe; Bunkie—A. W. Townsend, Jr.; Colfax—E. E. Sylvest; Elizabeth—L. W. Cain; Ferriday—T. T. Howes; Glenmora—A. D. George; Jena—W. F. Roberts; Jonesville—H. B. Crammer; Lecompte—F. J. McCoy; Marksville—W. C. Mason; Melder—To be supplied; Melville—Clyde Shaw; Montgomery—G. H. Corry, J. L. Lay, Associate (S); Mount Zion—Tilman Brown; Natchitoches—Carl F. Lueg; Oakdale—J. C. Sensintaffar; Opelousas—E. C. Dufresne; Palestine—J. B. McCann (S) Pineville—R. M. Bentley, F. Lyman Shows, Associate (S); Pleasant Hill—Jeff Paul; Pollock—H. C. Kinney; Provencal—W. F. Ragsdale; Rochelle—A. L. Smith (S); Sicily Island—H. B. Teer; Trout-Goodpine—J. J. Davis; Tullos-Urania—Jerome Cain; Weaver—L. A. Bodie; Winnfield—G. A. Morgan; Chaplain U. S. Army—L. R. Nease, Jr.; W. F. Howell; District Missionary Secretary—F. J. McCoy; Advocate Representative—R. M. Bentley; Deaconess, State Normal College—Mamie J. Chandler.

BATON ROUGE DISTRICT

W. L. Doss, Jr., District Superintendent

Amite—A. T. Law; Angie—C. J. T. Cotten; Baker—J. L. Beasley; Baton Rouge: First Church—Jno. H. Crowe; Istrouma—H. A. Gibbs; North Baton Rouge—D. T. Williams; University—W. E. Trice; Blackwater—J. P. Bonnecarrere; Bogalusa: Sullivan Memorial—G. W. Pomeroy; Columbia Street—T. V. Peters (S); Clinton—Fred S. Flurry; Covington—J. C. Rousseaux; Denham Springs—O. H. Jones (S); Fisher—A. W. Conody; Franklinton—Ira W. Flowers; Gonzales—Elmo LeBlanc (S); Greensburg—R. T. Pickett; Hammond—H. D. Marlin; Jackson—W. R. Hollingsworth; Kentwood—L. L. Booth; Live Oak—E. L. Tatum; Lottie—C. M. Morris; Pearl River—To be supplied; Pine Grove—J. R. Strozier; Plaquemine—A. P. Boyd; Ponchatoula—H. T. Carley; Slaughter—Robert H. Jamieson; Springfield—M. D. Felder; St. Francisville—J. M. Alford (S); Tickfaw—P. W. Sibley (S); Walker—E. W. Corley (S); Zachary—B. T. Galloway; Graduate Student L. S. U.—Harvey D. Watts; Secretary Y. M. C. A., L. S. U.—B. F. Rogers; District Missionary Secretary—E. L. Tatum; Advocate Representative—Ira W. Flowers.

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LAKE CHARLES DISTRICT

R. H. Andrews, District Superintendent

Abbeville—Otis Spinks; Cameron—B. F. Roberts, C. W. Rodgers, associate; Church Point—Stanley Kirkland; Crowley—J. B. Grambling; DeQuincy—W. T. Gray; DeRidder—D. W. Poole; Ebenezer—C. J. Thibodeaux (S); Eunice—A. A. Collins; Gueydan—C. W. Quaid; Hornbeck—E. H. House; Indian Bayou—L. N. Hoffpauir (S); Iowa—[illegible] Nader; Jeanerette—J. H. Sewell; Jennings, First Church—E. P. Drake; Jennings, Tabernacle—J. W. Waltrip; Kinder—T. D. Lipscomb; Lafayette, First Church—W. B. [illegible]; Lafayette, Davidson Memorial—to be supplied; Lake Arthur—T. J. Holladay; Lake Charles, First Church—J. H. Bowdon; Lake Charles, Simpson—J. F. Kilpatrick; Leesville—A. A. McKnight; Many—R. T. Pynes; Merryville—W. C. Barham; New Iberia—R. Staples; Raymond—C. B. Krumnow; Rayne—D. F. Anders; Sulphur—L. E. Douglas; Vinton—F. A. Matthews; Welsh—W. H. Bengtson; Westlake—Martin Hebert (S); Chaplain U. S. Navy—R. W. Faulk; Chaplain U. S. Army—Don Wineinger; Conference Missionary Secretary—V. D. Morris; Deaconess, Wesley Foundation, Lafayette—Betty Glassen; Deaconess, Rural Work—Sheila Nuttall; Chaplain, Charity Hospital, Lafayette—to be supplied; Chaplain, S. T. Patrick's, Lake Charles—Martin Hebert; District Missionary Secty.—L. E. Douglas; Advocate Representative—V. D. Morris.

MONROE DISTRICT

H. M. Johnson, District Superintendent

Bastrop—C. E. McLean; Bonita—C. W. Lahey; Columbia—W. R. Wendt; Columbia Circuit—Lea Joyner; Delhi-Crowville—J. E. Hearne; Gilbert—S. S. Holladay; Grayson—(S); Lake Providence—H. N. Brown; Mangham—R. Leonard Cooke; Mer Rouge—A. C. Lawton; Monroe, First Church—A. M. Serex; Monroe, Gordon Ave.—W. A. Cross; Monroe, Stone Ave.—I. L. Yeager; Newellton—J. Frank Stone (S); Oak Grove—S. J. McLean; Oak Ridge—J. F. Dring; Olla—C. F. Shepherd; Pioneer—Chas. L. Moore; Rayville—J. H. Midyett; Sterlington—H. E. Pfost; Sunrise—I. A. Patton (S); Swartz—W. A. Reeves (S); Tallulah—H. A. Rickey; Waterproof—C. M. Hughes; West Monroe—C. K. Smith; Winnsboro—O. L. Tucker; Wisner—W. H. Carroll; Superintendent, Home of Good Samaritan—J. R. Downs; Chaplain U. S. Army—M. D. Fulkerson; Chaplain U. S. Navy—Wm. J. Reid; District Missionary Secretary—W. R. Wendt; Missionary to Korea—J. M. Morris; Advocate Representative—H. A. Rickey.

NEW ORLEANS DISTRICT

W. W. Holmes, District Superintendent

Donaldsonville—W. W. Perry; Franklin—J. B. Harper; French Mission—M. S. Robertson; Golden Meadow—C. B. Powell; Houma, First Church—E. B. Chaney; Houma Heights—M. S. Robertson; Lockport—Ruth Nuttall; Lutcher-Reserve—O. Risinger; Morgan City—D. B. Boddie; New Orleans—Aldersgate, Robert W. Crichlow; Algiers, Don Risinger; Canal St., J. T. Harris; Carrollton Ave., Elmer C. Gunn; Church of the Redeemer, P. Palotta; Chalmette, J. W. Booth; Eighth St., Dana Dawson, Jr.; Felicity, W. D. Boddie; First Church, N. H. Melbert; Gentilly, C. Reginald Hardy; Gretna, A. R. Hoffpauir; Munholland Memorial, K. B. Tooke; Napolean Ave., R. H. Harper; Parker Memorial, E. B. Emmerich; Rayne Memorial, H. L. Johns; St. Mark's, R. L. Clayton; Second Church,, T. F. King; Slidell, A. P. Smith; Editor N. O. Christian Advocate—W. L. Duren; Chaplain Charity and Marine Hospitals—J. A. Alford; Supt. Memorial Mercy Home—J. G. Snelling; Professor Candler School of Theology—F. N. Parker; Chaplain Lagarde General Hospital—E. C. Gunn; Chaplain U. S. Army—David Tarver; Chaplain U. S. Navy—Jas. E. Reeves; District Missionary Secretary K. B. Tooke; Advocate Representative—Don Risinger; Deaconess St. Mark's—Julia Southard;, Emma Vogel, Mary Frances Fairchild; Deaconess MacDonnel School—Ella K. Hooper, Lillie Hendricks, Elizabeth Covington; Deaconess Sagar-Brown Home—Vivian Unruh.

RUSTON DISTRICT

D. B. Raulins, District Superintendent

Arcadia—R. M. Brown; Athens—B. P. Durbin; Bernice-Dubach—J. W. Ailor; Bienville—to be supplied; Calhoun-Downsville—Beverly E. Bond; Chatham—J. T. Garrett; Choudrant—J. D. Huff; Claiborne—R. H. Hearne; Clay-Ansley—A. M. Martin; Cotton Valley—J. W. Lee; Eros-Antioch—F. L. Hearne; Farmerville—W. O. Byrd; Gibsland—G. A. LaGrange; Haynesville—Louis Hoffpauir; Heflin-Brushwood—A. M. Wynne; Hodge—E. R. Haug; Homer—V. D. Morris; Jonesboro—W. D. Milton; Lisbon—R. E. Walton; Minden—J. J. Rasmussen; Quitman—Roy Grant (S); Ringgold—E. W. Day; Ruston—Guy M. Hicks; Shongaloo—Percy Hoffpauir (S); Sibley—Rex Squyres; Simsboro—L. P. Moreland; Springhill—W. D. Kleinschmidt; Supt. Louisiana Methodist Orphanage—C. B. White; Supt. Emeritus—R. W. Vaughan; Conference Evangelist—Mrs. P. C. Cook; Student S. M. U.—A. G. Taylor; District Missionary Secretary—W. D. Milton; Advocate Representative—E. W. Day.

SHREVEPORT DISTRICT

A. M. Freeman, District Superintendent

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WISE OR OTHERWISE

By Rev. James H. Felts

"These are times for magnifying similarities, for blending differences, and for learning about and from allies."—Rotarian.

Dr. Charles M. Sheldon calls certain radio announcements "the deadly preliminaries." I wonder what he would call certain pulpit announcements just before the sermon?

Reckless auto driving kills its quota year by year. Money made by some of the builders kills their sons with "unbecoming" regularity.

"He was never a polliwog swimming on the surface of a puddle of popular desire."—W. L. D. I knew who the editor referred to. He was a big bullfrog with a cistern voice that covered the whole puddle.

Reader of these lines, I have personally seen utter ruin follow great sorrow. I have also seen refined wheat follow the same kind of experience. What makes the difference? The mental and moral attitude of the sufferer.

True or false? Letting the baby "cry it out" is good training.

REPORT OF COMMITTEE ON COURTESIES

The ninety-seventh session of the historic Louisiana Annual Conference has greatly enjoyed the hospitality of the historic city of New Orleans. In war times entertainment perhaps is not as easy as at other times; but the First Methodist Church, through the cooperation of Methodism of the city, has not failed in one particular of complete, generous, and cheerful provision for all our needs.

We express to Dr. N. H. Melbert, pastor of the First Methodist Church, and to all cooperating committees and agencies, our grateful appreciation of the complete provision for our needs. We express our appreciation, also, of the reporting of our proceedings by the local daily press. Especially grateful are we to the Vogue Flower Shop for the beautiful flowers placed daily in the church. The conference has enjoyed the beautiful music provided by the choir, with Mrs. Bertrand Kiern presiding at the organ, and we are grateful for this contribution to our meeting.

The First Methodist Church has provided entertainment for the superannuate members of the conference, and for all those coming up for admission on trial, and we desire to thank them for this gracious courtesy. We also thank the hotels of the city for the courtesies extended to the members of the conference, and to the various local churches for defraying the expenses of their pastors and lay delegates.

We pray God's blessings upon New Orleans Methodism and upon all the forces of righteousness in this great city.

Respectfully submitted,
H. T. CARLEY, Chairman;
F. C. COLLINS, Secretary;
S. S. HOLLADAY,
Committee.

MRS. P. H. FONTAINE STRICKEN

Mrs. Fontaine, wife of Rev. P. H. Fontaine of Kentwood, came to New Orleans for the Conference last week. She was present at the opening session on Tuesday evening and was seated as a principal delegate. During the evening session she complained of being ill and was carried home. She developed pneumonia, which was seriously complicated by a heart condition which she had suffered from for some time before. On Saturday, the pneumonic condition had improved, but her condition was still serious and the outcome uncertain.

HAMMOND STEWARDS MEET TO CLEAR BUDGET

Majority of the members of the board of stewards of the First Methodist Church, Hammond, La., met Tuesday evening, Nov. 9, at the church to discuss liquidating the budget in order that the pastor, the Rev. H. D. Marlin, could report to the Annual Conference convening in New Orleans, all obligations were met and the conference year will start out with a clean slate.

About 15 board members met and within an hour finances needed were subscribed. The pastor made an address to the members and expressed his appreciation of the fine cooperation given him since coming here a few months ago. He expressed a desire to do his part in carrying on the budget, explaining that in former pastorates he had always worked with the board members and assisted them financially. His address was appreciated by the members.

He left Wednesday morning to attend the Annual Conference, but will be back in time to conduct services next Sunday morning and evening.

The Pastor Returned

Now that our Annual Conference is over, we are ready to begin planning for another bigger and better year. Your pastor and his wife have enjoyed the fellowship of the other pastors and laymen of the Louisiana Conference. We are delighted with them, as we are with the people of Hammond, and of First Methodist Church; for we are workers together with God. The sermon subject for next Sunday morning will be "Finding God in the Bible." This is the last of the series on "Finding God."

In the evening, the sermon subject will be "True Worshippers." You are invited to attend both services, if possible. Envelopes for the year will be distributed at the church by the treasurer. Get a package of envelopes and make a weekly offering. Such a plan will care for our financial obligations with the least possible effort.

—Hammond Vindicator.

REV. H. D. MARLIN
Pastor, Hammond, La. Methodist Church

TOP BRACKET CAMPAIGNERS 1942

It is impossible to evaluate all the factors of the Advocate campaign of 1942, but facts concerning two groups will indicate the faithfulness and the loyalty of the pastors and their people. First, we mention those who rank first in the volume of subscriptions, and in the order of their standing, none below 40 subscriptions:

C. C. Clark, Gulfport, leads the procession with 151. Then follows: H. L. Johns, Rayne Memorial, 100; A. M. Freeman, Monroe, 83; C. A. Parks, New Albany, 73; W. C. Newman, First Church, Corinth, and J. D. Wroten, First Church, Columbus, each 62; R. M. Bentley, Pineville, and N. H. Melbert, First Church, New Orleans, each with 56; A. J. Boyles, Magee, 52; J. B. Cain, Columbia, 50; W. D. Milton, Jonesboro, 46; E. C. Dufresne, Opelousas, 45; E. C. Gunn, Carrollton, New Orleans, 44; H. E. Pfost, Bunkie, and J. W. Leggett, First Church, Laurel, each 41; H. A. Gatlin, East E[illegible] Meridian, and J. H. Bowdon, First Church, Lake Charles, each 40. These figures [illegible] taken from the published report and do [illegible] include later additions. Naturally, the[illegible] a wide range of difference in the [illegible] achievements of these top-bracket [illegible] because of factors within the charges [illegible] we are not able to bring out. On a p[illegible]age basis, many others did as well as [illegible] with the largest lists.

There is, however, a second group [illegible] charges whose accomplishments are not [illegible] praiseworthy, even though they do not [illegible] in the reckoning by the number of sub[illegible]tions. There are many of these, and w[illegible] only indicate them by examples. On [illegible] basis of membership percentage, Pearl River charge and Rev. Wm. B. Van Valkenburgh stand at the head of the list with 35 per cent. Next come Houma Heights, M. S. Robertson; Boyce, L. R. Nease, Jr.; Palestine, J. B. McCann; and Vaiden and West, Miss. A. L. Davenport, with 20 per cent each; Melder, J. R. Strozier, 17½ per cent; Donaldsonville, W. W. Perry, 13 per cent; Gonzales, C. J. T. Cotten, 12 per cent; and then Montgomery, Mrs. Lula Wardlaw, leads a list with 10 per cent and a little less. Here as above, we have been able to consider only the report published September 17. In this way we desire to pay tribute, not only to those mentioned in particular, but to all who did a good piece of work in the campaign.

A GALLANT SOUL

She was smiling as usual. I walked a few yards with her in the afternoon sunshine.

"You have been to the hospital?" I asked.

"Yes," she said, "and I think John is a little better."

"Good. I expect husbands are a bother—I'm told I am. But I dare say you'll be glad to see him home again?'

"Very—though I'm afraid he will be a care to the end now."

"You've had a lot of trouble, haven't you?"

She nodded. "Quite a lot," she replied calmly.

I looked at her curiously. I remembered her youngest boy dying as a result of an accident, and of the smile with which she came away from his grave. I remembered the day her eldest boy joined up, and of the smile she gave him as he went off. I remembered news coming that he was missing, and the brave smile on her gentle face as she resolutely faced the morrow . . . wondering. And I remembered, too, the financial loss she and John had suffered as a result of the war, and how all along she has been smiling gallantly.

So I said: "Tell me, how do you manage to keep smiling?"

She did not reply.

"As life goes on," I added, "the burden of care has become heavier, hasn't it?"

"Yes," she whispered. "Heavier and heavier. But then, the strength He has given me has been more and more!"

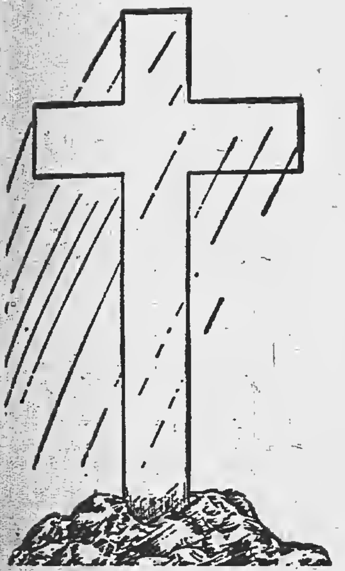
It was a splendid answer, and it flooded with light and meaning the words: My yoke is easy, my burden is light.

Of course—for a heavy burden is light if God gives us ample strength to bear it.

—Methodist Recorder.

By gambling men lose both their time and treasure, two things most precious in the life of man.—Feltham.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

Surely it is not a vain dream that man shall come to find his joys only in acts of enlightenment and of mercy, and not in cruel pleasures, as he doth now, in gluttony, lust, pride, boasting and envious self-exaltation. I hold firmly that this is no dream but that the time is at hand. . . . I believe that through Christ we shall accomplish this great work.

—Fedor Dostoevsky.

THE PRAYER-ROOM TODAY

My Father, I would live this life of thankful remembrance and simple trust. Forgive my doubting heart, which after all that Thou hast given to me in Jesus can still distrust Thee and still be afraid. Forgive these blind eyes that have taken many gifts from Thy hand with so little sense of the boundless love from which they come. Thou hast given so much to now give me more, a thankful heart, an eye to see Thee everywhere, a love to answer that great love of Thine that every day with Jesus gives me all I need. Amen.

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NEW ORLEANS, LA.
THURSDAY, NOVEMBER 26, 1942.

For Peace

O God, the Father in heaven, we beseech Thee to bless all the efforts of men to establish and maintain peace among the nations of the world; give strength of purpose to our leaders; enlighten those who sit in council; and so transform the hearts of men everywhere by Thy gracious Gospel and by the power of our crucified Lord that they may constantly seek the ways of peace and of righteousness in all their dealings. Grant Thy merciful protection to all those who are exposed to danger, sickness, and death. Hold Thou the cross of Christ before the closing eyes of men and by the power of the Savior's love incline the hearts of men to love Thee and their fellow-men. If it be Thy will, protect us from the horrors of war and keep our land and all its people safe under Thy protecting hands and cause them to seek that peace of God which passes all understanding. Grant that we all turn to Thee with repenting hearts, acknowledging our sins and our many transgressions. We confess that we have sinned against Thee, O Lord. We have ignored Thee; we have pursued other interests. Forgive us in Thy grace and fill more and more hearts with that peace which Christ ordained for us on the cross. Hear us, for the sake of the Prince of Peace, our Lord Jesus. Amen.

—from the Altar of the Cross.

WALLET OF THE WEEK

SMITH, JONES, AND JOHNSON do not appear to have a directory monopoly in every locality. In Minneapolis we are told that the first two members lose their first rank positions. The telephone directory lists 3,073 Johnsons, 2,395 Andersons, and the Smiths drop to 792. The switch in family names seems to indicate that in some localities it does mean something as to who your daddy was. Minnesota is less predominantly English and that accounts for the absence of some of the Smiths, Joneses and Browns.

* * *

THE AUTO FATALITIES for the year 1941, as tabulated by the National Safety Council, are placed at forty thousand persons. The total fatalities in all categories are placed at one hundred and one thousand five hundred. It is said that enough men within the brackets of the Selective Service Act to have filled nearly two army divisions were killed, and at a time when the conservation of man power is desperately needed. The mounting toll of tragic fatalities is one of the scandals of American progress in industry and transportation.

* * *

GEORGE WHITEFIELD, the soul-stirring evangelist of two hundred years ago, is said to have exerted an influence greater than any evangelist of modern times. It is estimated that, although his unconventional methods caused him to be outlawed by the Anglican Communion, he preached more than eight thousand sermons to ten million hearers during the thirty-four years of his ministry. The world knew no modern method of transportation in his day and the ten million hearers heard his soulful messages from his own eloquent voice.

* * *

CHRISTIAN CLASSICS are being translated for China by the Literature Commission of the National Christian Council (Protestant), with Catholics assisting in the effort. The classics being translated include: **The Shepherd of Hermas,** the first **Apology of Justin Martyr,** the **Apology of Aristides,** the **Church History** of Eusebius, and St. Augustine's **City of God.** These Christian classics are being translated in Chungking and are designed for distribution by missions. This Christian background material seems to be regarded as the foundation for a joint approach to the Chinese people.

* * *

THE ICELANDIC RENDEZVOUS of a force of our American soldiers is a land of extreme cold except on the southern and western coasts. It is of volcanic origin, has approximately one hundred and twenty thousand inhabitants, and is a land where cattle, pigs and fowls are few, but where reindeer, seals, polar foxes and polar bears abound. About fifty thousand people are engaged in agriculture and sheep breeding. The fishing industry is the most important occupation. In religion, the people are predominantly Protestant. Of the sixteen million people of the Scandinavian countries, only thirty-two thousand are Catholic.

THE SOLOMON ISLANDS are of volcanic origin and are featured by high mountains. One of the mountains on Guadalcanal discharges steam and ashes. The climate is tropical, with cocoanut palms, a strange bread tree, and a peculiar palm growing to a height of well over one hundred feet with foliage and fruit at the top. Another peculiar tree has a fruit about the size of a lemon, which is crushed to make a kind of cement not affected by water. The people have long teeth made black by chewing betel nuts.

* * *

THE EARS OF ANIMALS, says **Our Dumb Animals,** are adapted to their needs. The rabbit's ears are large and are laid back flat on its neck when fleeing from danger. That position enables it to hear sounds in the rear. The jackrabbit's ears are much larger in order to enable it to detect the approach of the wolf. The ears of the fox and the wolf are thrust forward for the reason that they are animals which prey upon other animals and the animals pursued is always ahead. The thrust of the ears indicates at least the direction of their problem.

* * *

THE CONSERVATIVE RABBINICAL ASSEMBLY of America, with three hundred rabbis from all parts of the country, faced up to the question of "The Synagogue in a War-torn World," and agreed and proposed a three-fold campaign to strengthen Jewish communal, family, and religious life. The Assembly recommended the preparation of a standard revised prayer book in Hebrew and English. The devastating persecutions in conquered countries of Europe make it imperative that such measures be taken if Hebrew religion and life are to survive in form and power.

* * *

LOCAL PREVALENCE OF VARIOUS AFFLICTIONS has led Dr. Harry L. Shapiro, chairman of the department of anthropology at New York's Museum of Natural History, to surmise that such maladies may have been caused by biological and environmental influences on the population of the areas affected. It is said that flat feet are more common in the Northwest, dental malformations and short stature in New England, goiter in the Great Lakes region, and blindness in Texas. Further studies of these facts are to be conducted at Columbia University next spring.

* * *

THE QUISLING BISHOP at Trondheim, Norway, is said to be finding the going exceedingly hard in the land of the much beloved Bishop Berggrav, whose resignation in protest against Quisling usurpations was matched by the resignation of more than a thousand pastors. It is reported that the Quisling bishop has asked for the privilege of retiring from his unhappy situation. Along with this is the news that Quisling has deposed more than a score of pastors and that they are under constant watch by the Nazi authorities. Norway has been forced to submit to the invader, but the people have not surrendered their hearts to him.

New Orleans
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EDITORIAL

THE CHURCH MUST CREATE, OR CAPITULATE

Not long ago we chanced to meet a long-time friend who discussed with us certain phases of our editorial attack upon certain trends in church and social life. He did not express either agreement or disagreement with our editorial policy, but he said some things which mean vastly more to us than a personal endorsement of our views. We do not name this friend because he was not talking for publication and we do not mean to involve him for that reason.

Among other things, he told us of sounding out groups of young people in his classes on some of the very material which we discussed without apology or compromise. He said that he asked these classes of young men and young women for a free and frank opinion on the subject. He did not poll the groups, but he said that a majority were clearly opposed to the material produced for the edification of the younger set. One outspoken and positive young man described it as "raw." A young woman who had been a slum worker said that it did not shock her, because she had been accustomed to that kind of thing in the dens of vice and shame where she had worked. She did not express her approval, but only indicated her reaction to the indecencies of such literature. She had become calloused to vulgarity by hearing it over and over again and by contact with the vicious circle to which it belongs.

We have mentioned this statement of the young woman social worker because her statement, together with her vocation, summarizes the sinful background and the evangelistic purpose of the Christian Gospel and the Christian Church. Her vocation as a slum worker was essentially an attack upon the dirt and degradation of the slum—a recognition of its social unworthiness and a protest against the very atmosphere to which she had for Christ's sake become accustomed. Perhaps her intimation of the comparative mildness of the material under discussion meant that she had lost something of her own moral balance, that what she first pitied she later came to endure.

Christianity and the Church do not exist as agents for mediating vulgarity and obscenity to the moral sensibilities so that we may become tolerant of the vileness of speech and thought which proceed from the sinful and corrupt heart. It is not the function of religion to create tolerance for a pestilential atmosphere. Its purpose is to create a clean and wholesome atmosphere in which the beauty and the loveliness of pure and noble virtues may come to perfection. By as much as any person, under whatever authority or pretext, deviates from that standard he capitulates to the underworld. The Church is morally, socially, and spiritually creative, and it must retain that function and power, or surrender to worldly lusts and disappear. It must create or capitulate. Orthodox teaching cannot take the place of the Spirit of Christ expressed in godly living.

"THEY WERE EXPENDABLE"

"You see," said Lieutenant Bulkeley, "we were expendable." I said I didn't understand.

"Well Mr. White, it's like this: In a war, anything can be expendable—money, gasoline, equipment, or men. Suppose you're ordered to hold a position until you're killed or captured; the precious minutes you can hold up the enemy's advance is worth a gun and a man. You know the situation and you don't mind."

Dr. A. P. Hamilton

These words are quoted from the well-known book of the above title. The book is a vivid description of action in the Philippines after Pearl Harbor. It tells simply and without heroics a story of devotion and self-sacrifice that makes us all proud to be Americans. But the question it inevitably raises in the mind is: "Why are we willing to be expendable in a war and as a patriotic duty, for "King and country" as the saying goes, but not for the King of Kings, and not for the Kingdom for which He was "expendable" even unto death? All too often we begrudge the least expense of time or effort for which we are called upon, to help in the work of the Kingdom. And we consider it as a favor conferred, if we give even a fraction of a tenth of time or money. In the first Christian century, those who called themselves by the name of Christ were expendable. Is it that men do not appreciate anything that does not cost them something, even at the risk of life itself?

This is true not only in the work of the Kingdom of Heaven, but the same man who is perfectly willing to "expend" himself to the "last full measure of devotion," in fighting for his country—and I think that he should by all means—often in times of peace as a citizen of his country, is loath to live for it in any sacrificial way. As citizens we are only too willing sometimes to barter away and dicker for the very freedom for which we are willing as soldiers to die for.

Later on in the narrative of Lieutenant Bulkeley we read: "When you come back here (home), after seeing your friends give their lives to save minutes, and see people waste hours and days and even weeks! . . ."

William James once wrote a most stimulating essay on "The Moral Equivalent of War," but what is it? Is there such a thing, and if so why can't the Christian Church discover it and put it to work? Also, why doesn't our Democracy produce statesmen instead of so many politicians—men who would gladly die or live for their country? A. P. H.

CONFERENCE SIDE-LIGHTS

By Dr. H. T. Carley

It used to be that the name of every preacher was called and he gave his report of the year's work in open Conference. The conventional beginning of these reports was, "We've had a good year, Bishop, on the Podunk (or whatever it was) charge." Then followed in considerable detail the doings of the year, these details being of great interest to the reporting preacher, but a little less than thrilling to anybody else. Several sessions of the Conference were usually consumed by these proceedings, the only respite coming when some preacher happened to be out of the room, and the bishop merely announced that the brother's character was passed.

Now (and we hope from this time on), the bishop asks the Committee on Conference Relations and Ministerial Qualifications for its report, the chairman says, "Nothing against any member of the Conference," and the matter is ended. The time of the Conference is saved, and the preachers can go on about their business. Our only regret is that we didn't get to tell about a new fence around the parsonage backyard.

The speaking was very good—what we heard of it. It is pretty hard to tell what a man is talking about in a big auditorium full of people when he is apparently addressing only about the first three or four rows of seats and has his back turned to a considerable portion of his audience. We have this consolation, however—if a speaker doesn't care whether we hear him or not, we don't, either. That makes it unanimous.

One trouble about holding a Conference in a big city is that there are too many centers of interest too far removed from one another. All hotels ought to be within easy walking distance of the church, or the church ought to have enough rooms for all the business offices of the Conference. Long walks on city pavements are certainly hard on us country preachers.

The compulsory retirement law is a funny thing—it gets some men you didn't think it would, and misses some you would think it was made for. It proves one thing, though—you can't tell how old a man is by looking at him. It is hard for us younger (?) preachers to realize that the law will get us one of these days.

A sense of humor smoothes over a good many rough places in a Conference session. Some people don't have it.

MISSISSIPPI CONFERENCE

(Editorial Correspondence)

The Mississippi Conference convened in the spacious and beautiful Crawford Street Church, Vicksburg, on Wednesday evening, November 18. After brief devotional exercises, Bishop J. Lloyd Decell proceeded to the organization of the Conference for the business of the session. The roll was called, and Rev. W. B. Jones was elected secretary.

The death of Rev. J. H. Foreman and Rev. R. F. Witt was noted as the Conference stood in silent respect for these fallen comrades.

Mr. R. E. Selby, a local preacher and the Superintendent of Education for Warren County, brought greetings and a message of welcome to the Conference, and Bishop Decell made reply on behalf of the Conference. In this same connection, a telegram of welcome from First Baptist Church of Vicksburg was read, and it was announced that the lovely flowers on the chancel had been placed there by that congregation.

Bishop J. Ralph Magee, of Des Moines, was introduced to the Conference, and various other visitors were presented also.

The Conference then went into a celebration of the 150th anniversary of the Annual Conference. Rev. Van R. Landrum presided, and the addresses were made by Rev. J. B. Cain and Bishop Decell. The Conference then adjourned to meet at 9 a.m. Thursday.

Thursday

Convening at the appointed hour, the devotional period was occupied by the administration of the Sacrament of the Lord's Supper.

Following the preliminaries of opening, the program as outlined was taken up. Twelve ministers were added to the roll of retired men: D. P. Yeager, W. M. Williams, W. J. Ferguson, Percy Vaughn, B. Z. Harrington, W. J. Dawson, J. F. McClellan, W. B. Jones, C. W. Crisler and P. H. Grice. Two were given the supernumerary relation: D. H. Cassels and W. P. George.

Dr. G. M. Davenport delivered a vigorous and informing address as the representative of the Board of Missions. This was followed by the order of the day, when Mr. R. E. Rook, of the Memphis Conference, delivered the address on behalf of the laymen and lay work.

Bishop J. Ralph Magee, the preacher of the Conference, brought a helpful message at the conclusion of the morning session, and continued his messages each morning and evening throughout the session.

Various special representatives were heard and many detailed items of business were transacted, and the Conference adjourned to meet at 9 a.m. on Friday.

Friday

The Conference assembled at the appointed hour and proceeded to the business of the day. The Journal approved, several items of business were transacted. W. L. Duren, editor, spoke briefly in the interest of the New **Orleans Christian Advocate.** Mr. Fred McDonnell, superintendent, spoke for the Methodist Orphans Home. Rev. R. A. Clark, of the Memphis Conference, was introduced and addressed the body in the interest of the Board of Pensions. Dr. Franklin N. Parker represented Candler School of Theology.

The principal feature of the session was the address of Mr. R. G. LeTourneau, distinguished layman and industrialist. Mr. LeTourneau spoke on World Service, addressing himself particularly to the problems of church finance and administration. He spoke in the frank, forthright, and practical manner of his own life and leadership, using forceful illustrations from the industrial sphere in which he has won distinction.

Another very gratifying fact was reported on by Mr. W. S. F. Tatum. It was the twenty-second annual report of the Board of Trustees of the Methodist Hospital in Hattiesburg. This detailed report showed that more than fourteen hundred operations exclusive of those in the clinic, were performed, and 3,593 patients were cared for during the year covered in the report. Best of all, the indebtedness has been fully liquidated and the Conference now owns unincumbered an up-to-date hospital which is rendering a great service to the Methodists of that section. In this accomplishment, no one deserves more credit than does Bro. Tatum, chairman of the Board of Trustees.

On a question of personal privilege, Rev. L. E. Alford, long a member of the Conference, made a statement and concluded with the request that he be granted the retired relation. He is within about two years of automatic retirement and his request was granted, but with regret that he felt that the step was necessary.

SATURDAY

At the appointed hour, the Conference proceeded to business. Seven young ministers were admitted on trial: Quitman C. Roberts, Robert Lee Langford, Jordan A. Lindsey, Jr., Howard Buford Oliver, Robert Paul Ramsey, Donald R. O'Connor, and Samuel Percy Emanuel. James M. Smith and Carl H. Williams were readmitted.

Mrs. W. F. Mahaffey, president of the Woman's Society of Christian Service, spoke to the Conference on the work of that organization, and she gave an outline of the work which has been done during the year.

The Conference paid beautiful and impressive tribute to the Mississippi men now in the armed services of their country. Prayer was offered for our soldiers, sailors, and marines, and Chaplains Mayhew, of Ohio, and Tarbell of Pennsylvania spoke during the service. Red and white carnations were placed beneath the service flag of the church for the occasion.

Much of the day was occupied with routine matters, and with the hearing of reports necessary to the completion of the business. Dr. Edward Laird Mills, research editor of the **Christian Advocate**, Chicago, spoke touching the National Organ of Methodism.

Two items of special interest were the requests of Rev. A. B. Barry for the retired relation, and that of Rev. Milam Reeves for the privilege of a sabbatical year authorized by the Discipline. Bro. Reeves contemplates spending the year in travel and study.

The next session of the Conference will go to Jackson upon the invitation of Dr. Clovis Chappell, of Galloway Memorial Church, and others speaking for other organizations.

At the evening service, the class was received into full connection, and the deacons and elders were ordained. A Youth Rally then followed, at which time Bishop J. Ralph Magee was the speaker.

The preaching of Bishop Magee during the Conference was heard with appreciation and delight. It was evangelistic in its emphasis, conservative in its attitudes, and forceful in presentation. The Bishop left a warm place in the hearts of his Mississippi brethren.

SUNDAY

Pulpits of various churches were filled by visiting ministers. At the host church, Rev. W. M. Sullivan conducted the love feast. Bishop Decell preached at the morning hour. The Conference convened at 2:30 p.m., heard the report of the Committee on Resolutions, received the appointments, and adjourned sine die.

MISSISSIPPI CONFERENCE APPOINTMENTS

BROOKHAVEN DISTRICT

V. R. Landrum, District Superintendent

Adams—S. B. Watkins; Barlow—A. C. Walley; Bogue Chitto—D. H. McKeithen; Brookhaven—M. L. McCormick; Crystal Springs—J. W. Sells; Foxworth—F. M. Casey; Gallman—W. L. Blackwell; Georgetown—W. B. Alsworth; Harrisville—W. J. Dawson (R. S.); Hazlehurst—C. W. Wesley; Magnolia—J. E. Gray; McComb: Centenary, J. W. Moore; LaBranch, F. E. Dement, Jr.; Pearl River Avenue, H. L. Daniels; Meadville and Bude—Wesley Ezell; Monticello—T. M. Ainsworth; Nebo—J. N. Lambert; Osyka and Fernwood—H. S. Westbrook; Prentiss—Roy Wolfe; Sartinsville—N. S. Loftus; Scotland—W. R. Irving, Jr.; Silver Creek—S. C. Moody; Summit and Felder—T. E. Nicholson; Tylertown—G. F. Winfield; Utica—E. E. McKeithen; Wesson—W. S. Cameron; Chaplain U. S. Navy—W. N. Thomas; Student Emory University, Crystal Springs—Q. C. Roberts; District Missionary Secretary—Roy Wolfe; District Secretary Evangelism—W. S. Cameron.

HATTIESBURG DISTRICT

B. L. Sutherland, District Superintendent

Bay Springs—H. E. Raley; Bonhomie—R. M. Matheny; Bucatunna—E. D. Simpson; Clara—Percy Emanuel; Collins—T. R. Holt; Cross Roads—D. P. Yeager (R. S.); Ellisville—J. M. Jones; Hattiesburg: Broad Street, J. D. Slay; Court Street, L. D. Haughton; Main Street, B. M. Hunt; Hattiesburg Circuit—T. E. Hightower (Ac. S.); Heidelberg—J. B. Vardaman; Laurel: First Church, J. W. Leggett, Jr.; Kingston—D. T. Ridgway; West Laurel, A. B. Smith; Magee B. H. Williams; Montrose—W. T. Mangum; Moselle—J. A. Bridewell; Mount Olive—S. W. Granberry; New Augusta—H. B. Hilbun; Ovette—T. B. Winstead; Petal—A. M. O'Neil; Richton—E. A. Kelly; Sanatorium—T. M. Dye, Jr.; Sumrall—J. E. J. Ferguson; Taylorsville—L. J. Snelgrove; Waynesboro—J. H. Jolly; Waynesboro Circuit—T. A. King; Williamsburg—F. W. Thompson; Chaplain U. S. Army—Mark F. Lytle; District Missionary Secretary—J. W. Leggett, Jr.; District Secretary Evangelism—J. D. Slay; District Evangelist—W. L. Hamrick.

JACKSON DISTRICT

Otto Porter, District Superintendent

Benton—A. L. Meadows; Bolton and Raymond—A. M. Broadfoot; Brandon—G. L. Oliver; Camden—Ellis Williamson (Ac.S.); Canton, First Church—J. L. Carter; Canton, North Side—R. E. Jolly (Ac.S.); Carthage—J. S. Noblin; Carthage Circuit— J. C. Jackson; Clinton and Ridgeland—M. E. Burnett (Ac.S.); Fannin—Norman Purvis; Flora and Bentonia—J. T. Weems; Florence—G. A. Jones; Forest—C. A. Schultz; Greenfield and Richland—Noel Ulmer (Ac.S); Harperville—W. J. Walters; Homewood—R. E. Case; Jackson: Bessie Shands Mission—C. E. Downer; Capitol Street—R. H. Kleiser; Galloway Memorial—C. G. Chappell; F. F. Thompson, Associate; Glendale—J. A. Wells; Grace—W. B. Alsworth; Millsaps Memorial—H. A. Gatlin; Lake—Miller Schultz (Ac. S.); Lena—J. H. Dillard; Madison and Pocahontas—L. T. Nelson; Mendenhall—L. M. Sharp; Morton—M. K. Miller; Pelahatchie-Shiloh—R. I. Moore; Raleigh—Murray Cox; Sharon—Percy Vaughan (R.S.); Terry—T. A. Carruth; Vaughan—J. H. Grice; Walnut Grove—J. W. Loudenslager; District Missionary Secretary—J. L. Carter; District Secretary Evangelism—T. A. Carruth; Student University of the South, Grace Quarterly Conference—J. W. Roberts; Student Emory University, Clinton Quarterly Conference—F. A. Suthphin; Executive Secretary Conference Board of Education—I. H. Sells; Coordinate Associate Editor Church School Publications—C. A. Bowen; Pres. Millsaps College—M. L. Smith; Chaplain U. S. Navy—P. H. Grice; Supt. Mississippi Children's Home—J. L. Sutton; Home Missionary—Chas. Assaf; Professor Garrett Biblical Institute—R. P. Ramsey; District Evangelist—O. C. Hull (Ac.S.); Deaconess Wm. E. Johnson Bethlehem Center—Ruth Carrier.

MERIDIAN DISTRICT

J. L. Neill, District Superintendent

Andrew Chapel—Bufkin Oliver; Chunky—J. H. Cameron; Cleveland—J. W. Courtney; Collinsville—R. L. Langford; Decatur—D. R. O'Connor; DeKalb—A. F. Gallman; DeSoto—to be supplied; Enterprise-Stonewall—G. L. Sigrest; Hope—Y. A. Smith; Lauderdale—Hugh McRaney; Matherville—Floyd O. Lewis; Meridian: Central, T. M. Brownlee; East End, E. L. Ledbetter; Fifth Street, T. J. O'Neil; Hawkins Memorial, A. S. Oliver; Poplar Springs, G. E. Allan; 34th Avenue, J. F. McClelland (R. S.); Wesley, B. B. Rogers; Newton—George H. Jones; Pachuta—G. Eliot Jones; Philadelphia—H. C. Castle; Philadelphia Circuit—G. A. Broadus; Porterville—E. M. Lane; Quitman—V. G. Clifford; Rose Hill—J. A. Lindsey, Jr.; Scooba—J. R. Grisham; Shubuta—C. H. Strait; Southwest Kemper Circuit—Bryan Judge (Ac. S.); Union—R. L. Lane; Vimville—Roger Cameron (Ac. S.); Chaplain U. S. Army—H. W. F. Vaughan; Chaplain U. S. Army—John B. Shearer; District Missionary Secretary—G. E. Allan; District Secretary Evangelism—T. J. O'Neil; Student Emory University, Wesley Q. C.—N. U. Boone; Deaconess Rural Work—Catherine Ezelle; Deaconess Wesley House—Maud Fail; Conference Evangelist—J. M. Smith; Sabbatical Leave—L. M. Reeves.

SEASHORE DISTRICT

J. F. Campbell, District Superintendent

Americus—V. S. Coleman; Bay St. Louis—A. M. Ellison; Biloxi: Main Street, C. H. Gunn; Minister Camp Service Keesler Field—W. C. Fulgham; Brooklyn-Bond—E. E. Samples; Carriere—Warren Pittman (Ac.S.); Coalville—J. H. Moore; Columbia—J. B. Cain; Escatawpa—W. R. Murray; Gulfport First Church—C. C. Clark; Handsboro—D. W. Ulmer Hickory Grove-Hub—J. P. Nix (Ac. S.); Kreole—J. P. Payne; Leakesville—W. L. Elkin; Logtown—W. B. Jones (R. S.); Long Beach—G. P. McKeown; Lucedale—A. J. Boyles; Lumberton—F. L. Applewhite; Mentorum—J. W. Holston (Ac. S.); Moss Point—R. L. Walton; Ocean Springs—W. C. M. Baggett; Pascagoula—E. W. Ulmer; Picayune—J. H. Morrow; Poplarville—S. F. Harkey; Purvis—C. S. Schultz (Ac. S.); Saucier—E. W. Scott; Vancleave—G. H. McBride; Wiggins—P. O. Nix; District Missionary Secretary—E. W. Ulmer; District

(Continued on Page 8)

CONFERENCE NEWS AND PERSONALS

Rev. A. R. Beasley reports that they received a cordial welcome at Shelby, Miss., and the indications are that they will have a good year.

Mrs. Abner Armstrong, formerly of Wesson, Miss., has moved to Kosciusko. Mrs. Armstrong enjoys her church paper and reads as much of it as bad eye sight will permit.

We note with regret the death of Mr. J. D. Chisolm, member of the Port Gibson, Miss., church and president of the Board of Stewards. He died on October 3. A suitable memoir is printed elsewhere in this issue.

Mrs. Alma Riley, formerly of New Orleans, but who has been living in Houston, Texas, for some time past, is now located at 314 King's Highway, Shreveport, La., where she is enjoying, even for a short time, being near her son.

Mrs. F. L. Brownfield, formerly of Athens, La., has moved to Texarkana, Texas, 2811 Hazel Street. Mrs. Brownfield has been a subscriber to the Advocate for more than 40 years and says that she feels that she cannot do without it and will always be interested in Louisiana Methodism.

Rev. W. H. Heath, who was sent to Longview, Miss., at the recent session of the North Mississippi Conference, says that they received a great welcome and are looking forward to a good year. His predecessor, Rev. E. M. Shaw, left things in fine shape, such as a newly-painted parsonage and church and the work well-planned.

BOZEMAN HOME BURNS

The home of Mrs. Robert A. Bozeman, widow of Rev. Robert A. Bozeman, burned on the night of November 13. There was no insurance, and very little of her household furniture was saved. No doubt there are many people who would like to do something to help Mrs. Bozeman and her four children in this hour of need. Her address is Pleasant Hill, La. She needs assistance at this time.

Sincerely,
JEFF P. PAUL.

HIGHLIGHTS FROM THE REPORT OF FIRST CHURCH TO THE ANNUAL CONFERENCE

The following items are gleaned from the report of First Church, Shreveport, to the Annual Conference:

(a) The Woman's Society of Christian Service has 444 members. They have raised for all purposes during the Conference year the sum of $6,088.00.

(b) There were 280 new members received into membership of the church during the year—77 of these on profession of faith in Christ. One hundred ninety-four were removed by death, certificate and otherwise, making a total membership of 4657 reported to Conference, with 960 nonresident members.

(c) During the year 53 babies have been dedicated to the Lord in the beautiful rite of Baptism. In addition to this 26 young persons and adults were baptized.

(d) We have 37 subscribers for the New Orleans Christian Advocate and 208 subscribers for the Christian Advocate.

(e) Our church received 112 training credits during the year.

(f) We have raised $3,072.00 for our Louisiana Methodist Orphanage at Ruston; $5,600.00 on Benevolences; $100.00 for the Memorial Mercy Home-Hospital in New Orleans; contributed $432.00 to the support of our Superannuates; $162.00 to the Bishops' Fund; $65.00 to the General Administration Fund and Jurisdictional Conference Expense; $135.00 for Church Day offering; $680.00 on Worlld Service Sunday; $225.00 World Communion offering for Overseas Relief and Methodist Chaplains' work.

(g) During the year we have paid $7,325 on our building indebtedness (principal and interest) leaving a total indebtedness on all our church of only $20,000.00. Members, friends and organizations of First Church have contributed $790.00 to the Chaplaincy program at the Charity Hospital. This includes contributions to his salary and to the work of relief.

(h) The church, all departments and classes of the Church School, the Woman's Society of Christian Service and other organizations have raised for all purposes during the year the sum of $66,322.00.

(i) The greatest work done by any church, however, cannot be written up in the church bulletin, or reported to an Annual Conference. Hundreds of bouquets and messages have been sent to the sick and shutins, thousands of visits have been made, scores of funeral services have been conducted, many children and young people have been given guidance, comfort and sympathy have been given to bereaved and perplexed. The greatest work done by First Church this year is too tender to be tabulated and too beautiful to be described.

—Church Bulletin.

REPORT AND RECOMMENDATIONS FROM THE LOUISIANA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH, TO THE LOUISIANA ANNUAL CONFERENCE OF THE METHODIST CHURCH, SOUTH CENTRAL JURISDICTION.

The Louisiana Conference of the Methodist Episcopal Church, South, which is a duly incorporated legal entity, respectfully presents this report to the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, at its meeting held on November 10th, 1942.

The unification of the various churches into the Methodist Church and the organization of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, as the active and existing legal body representing the Church, necessarily brings about some complications in the organization and existence of the various corporations which are carrying on the work of the Church in the State of Louisiana. The various charters were, of course, drawn so as to place those organizations under the direction of the Methodist Episcopal Church, South, and, therefore, necessarily certain changes must now be made. In the framing of the various charters for the organizations which are operating in connection with the Church in Louisiana, no consistent and fixed policy has been followed. Some of them are inheritances from other and alien organizations; others are antiquated and obsolete. Still others have apparently been amended and cross-amended in such a manner as to completely confuse their meaning. Very few of these charters have been amended so as to make them conform to the new situation brought about by the Methodist Union.

We, therefore, recommend to the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction:

1. That a Board of Trustees be duly elected by the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, and be duly incorporated under that name under the laws of the State of Louisiana as a non-trading corporation for the purpose of receiving and handling bequests, trust funds, buying and selling and transacting any and all other business which may be properly required, all as is indicated by Paragraph 791 and Paragraph 794 of the Discipline of 1940.

2. That proper steps be taken as soon as possible to amend the charter of the Louisiana Conference of the Methodist Episcopal Church, South, duly incorporated pursuant to an act of the Legislature of the State of Louisiana, so as to provide that the Trustees of the Louisiana Annual Conference of the Methodist Episcopal Church, South, shall be nominated and elected by the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, and that all rules, by-laws and regulations deemed proper for the management of said corporation and all action taken by it shall be in conformity with the laws and regulations of the Methodist Church.

3. That the charter of every institution, organization and corporate body (except the Louisiana Annual Conference of the Methodist Episcopal Church, South, referred to in Paragraph Two (2) above) existing in the

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State of Louisiana under the auspices of, and for the benefit of, the Methodist Church be promptly amended so as to provide for the nomination and election of all directors, trustees or managers by the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, and so as to provide that the said corporation shall be operated in conformity with, and all rules, regulations, by-laws and action of said organization shall be in conformity with, the Discipline Laws and Regulations of the Methodist Church, or, in the alternative, and only in the event that it is found impracticable to amend the charter of any organization, institution or corporate entity operating under the auspices of and for the benefit of the Methodist Church in the State of Louisiana, then and in that event, a new corporation shall be immediately organized and incorporated under the laws of the State of Louisiana, and all property and assets belonging to the existing corporation shall be immediately transferred to the new corporation which shall be organized under and pursuant to the rules, regulations and Discipline of the Methodist Church, and shall provide that all directors, trustees or managers shall be nominated and elected by the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction.

(b) That the said charter as amended, or the new charter of the corporation as organized, shall provide that no assets held by the said corporation may be sold, alienated or encumbered without the approval of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, previously granted; provided, however, that such restriction shall not apply to sales, encumbrances or alienations of less than One Hundred ($100.00) Dollars, or interfere with the handling of any specific trust, where the conditions thereof are fixed.

(c) That no amendment of any charter as hereinabove set forth, and no new charter, shall be completed until it shall have been approved by the "Committee on Conferees," hereinafter provided.

4. That the conference treasurer be instructed to withhold the payment of any funds directed to, or which enure to the benefit of, any organization, institution or corporation under the auspices of and for the benefit of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, until its charter shall have been corrected, amended or renewed, and all of the conditions herein set forth shall have been met. Provided, however, that if, for any reason, it appears to be impossible to carry out the necessary amendment or renewal of charter as herein set forth, then and in that event, upon the approval of the committee hereinafter set forth, such organization, corporation or institution may be excepted from this prohibition and the Treasurer authorized to pay such funds until the next meeting of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction.

5. That R. H. Harper, W. L. Duren, B. H. Andrews, A. M. Freeman, E. C. Gunn, J. J. Davidson, Jr., and Judge E. L. Walker, be appointed and constituted a "Committee of Conferees" on behalf of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, with full auth-South Central Jurisdiction, with full authority to approve the compliance of all corporations, institutions and organizations hereinabove provided, and upon such compliance, to instruct the Treasurer of the Conference to release the funds allocated to such corporation, organization or institution.

6. That after the completion of the amendments or renewal of the charters, hereinabove provided, no change of any kind shall be made in any of said charters, unless and until such change or amendment is first approved by the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction.

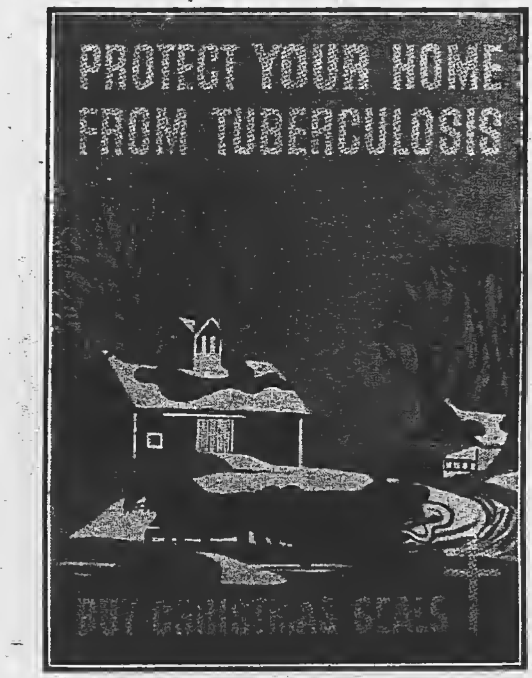
Respectfully submitted,
LOUISIANA ANNUAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.
W. L. DUREN, Chairman;
A. M. BARNES, Secretary.

LIGHT AT EVENING TIME

By Charles O. Ransford

The time comes when every man must slow up and stop. The more vigorous and useful the man, and, the happier he has been in his studies and work, the harsher may seem nature's warning. Life cannot go on forever. The body, like every piece of machinery, suffers from use and shows the wear of service.

It is beautiful to see the man who knows he must stop before the crash comes. Then "sweet are the uses of adversity." The wise soul learns to be patient. He contemplates all the way God has led him, and he knows:


PROTECT YOUR HOME FROM TUBERCULOSIS
BUY CHRISTMAS SEALS

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love."

He walks in the light as God is in the light. The Lord shall be unto him an everlasting light, and his God his glory. At evening time he has light. "The path of the just is as a shining light, that shineth more and more unto the perfect day."

The aged sometimes deplore their uselessness. But no man is useless. There is always work for every soul, young and old. When Christ was presented in the Temple for dedication to Jehovah God, it was two elderly people, who had come to worship, who perceived in him the coming messenger of Jehovah. They, with prophetic vision, were the revelators of his glory. Simon said, "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people."

Happy indeed the servants of God who, with open hearts, have received his revelation. Happy indeed the Christians whose mature experiences are the comfort and inspiration of all souls who come after them.

The patriarchal blessing of Jacob was his son's richest inheritance. Family quarrels were corrected, bonds of brotherliness were strengthened, and the twelve sons transmitted in godliness a family relation that was the foundation of the Hebrew nation.

Fitchett, writing of the end of Samuel Wesley's life, says, "Nothing in the whole story of his life is so beautiful as the manner of his living it. Years had mellowed him. Time had cooled the restlessness of his blood. Sickness had given a new perspective to his theology, a new tenderness to his spirit. As he drew near the mysterious borderland of eternity his piety deepened; it was baptized with new influences."

To his son, Charles, he said, "Be steady! The Christian faith will surely revive in this kingdom. You will see it, though I shall not." To John he said, "The inward witness, son; the inward witness! That is the strongest proof of Christianity."

Fifty-six years later, when John Wesley died, saying, "The best of all is, God is with us," the Methodist Church was an historical and vital force in world redemptive evangelism. For the one people of the Methodist Church the brightness of the morning sun is now shining.

CONCERNING THE EPISCOPACY

It is a futile and thankless task to discuss a question after the Church has already acted, yet some observations on the constitutional change omitting the word "ordain" in connection with induction into the office of bishop seem worthwhile. First, although in the sacerdotal churches both terms are used, yet the word in general use is consecrate, so if, as I suppose it will be, this change is made, we will have gained little. The Roman Church, chief of the sacerdotal bodies, distinctly denies that the Episcopacy is a separate order. (See catechism of Council of Trent).

Second, the Methodist Church used the word "ordain" in this connection for many years after its first formation in this country. The word "consecrate" was not needed then—no reason has been offered as to just why it is needed now. Is it the intention of the proposers of this change to repudiate the principles upon which the fathers of Methodism acted? Certain of the papers of the so-called "High Church," party of the Episcopal Church, put this interpretation upon this proposal, and I confess their interpretation seems the natural one. But if this is true, then just where do we stand now?

Third, while it is true that Wesley and his co-workers did not believe that the Episcopacy was a "third order," he did believe that it was "scriptural and apostolical." Concerning them, Tigert says, "They were Episcopalians and Wesley and his coadjutors on both sides of the Atlantic meant to found, and did found, an Episcopal Church, according to the principles of Moderate Episcopacy once generally accepted in the Church of England."

Finally, while in itself this whole affair might be regarded as a mere matter of words, the change is a product of the **congregational movement within the Methodist Church** which wishes to strike at once at the episcopacy and the itinerant system. Notice how often we are seeing these proposals for a "term Episcopacy" and similar schemes. Which way Methodism? I, for one, believe with Wesley, Coke, Asbury, Whatcoat and McKendree, that Episcopacy as now existing in Methodism is "scriptural and apostolical," and practical experience has demonstrated its worth.

MILTON JAY PEDEN.

MISSISSIPPI CONFERENCE APPOINTMENTS

(Continued From Page 5)

Secretary Evangelism—J. H. Morrow; Deaconess Moore Community House—Sallie Ellis; Deaconess Moore Community House—Sophie Kuntz.

VICKSBURG DISTRICT

O. S. Lewis, District Superintendent

Amite—D. H. Cassels (Supnm. S.); Anguilla—E. A. King; Centerville—D. M. Ulmer; Eden—C. Y. Higginbotham; Edwards—L. L. Matheny; Fayette—M. H. Wells; Gloster and Crosby—R. A. Allums; Hermanville—J. A. McRaney; Lorman—D. E. Vickers; Louise and Holly Bluff—H. A. Wood; Mayersville—E. C. Presley; Natchez—H. M. Bullock; Oak Ridge—M. E. Sharp (Ac. S.); Port Gibson—J. B. Holyfield; Rolling Fork and Cary—J. O. Ware; Roxie—R. E. Alsworth; Satartia—F. J. Jones; Silver City—B. M. Lawrance; Vicksburg: Crawford Street, T. O. Prewitt; Gibson Memorial—O. H. Scott; Washington—A. W. Wilson; Woodville—L. P. Anders; Yazoo City—R. H. Clegg; Chaplain U. S. Army—E. E. Price; District Missionary Secretary—M. H. Wells; District Secretary Evangelism—T. O. Prewitt.

Transferred In: J. M. Jones, an elder, from North Georgia Conference; T. M. Dye, Jr., an elder, from Alabama Conference; E. J. Oarksdale, Class of the First Year, from Louisville Conference. Transferred Out: C. H. Williams, an elder, to Alabama Conference; J. H. Hetrick, an elder, to North Georgia Conference.

PERSONAL NOTES AND INCIDENTS

Rev. W. F. Ragsdale reports that he has reached Provencal, La., and is much pleased with his work. He is looking forward to a great year in all respects.

Dr. J. A. Smith, recently transferred from First Church, Memphis, to the North Georgia Conference, has been assigned to Glenn Memorial Church, Atlanta. His post office address is 1221 Clifton Road, Atlanta, Ga.

Rev. W. T. Griffin, retired member of the Mississippi Conference, missed the recent session of his conference, the first in fifty years. He has been a reader of this paper for fifty-five years.

Rev. H. L. Johns, pastor of Rayne Memorial Church, New Orleans, has been suffering from an attack of laryngitis. He was not able to fill his pulpit on last Sunday, but is reported to be improving.

Rev. H. D. Marlin, Hammond, La., and his staff of the Church School are making every effort to bring that organization to a high state of efficiency. This is especially true as respects the Men's Bible Class.

A card from Rev. G. A. Morgan, recently assigned to Winnfield, La., says that he and Rev. Harvey B. Hysell have exchanged appointments by mutual consent. Bro. Morgan goes to Cedar Grove, Shreveport, and Bro. Hysell remains at Winnfield.

Rev. A. L. Davenport, pastor at Vaiden and West, has already launched his Advocate campaign by sending in four subscriptions, one of which is new. We appreciate the splendid loyalty of our good friend and fellow-worker.

Rev. Hal S. Spragins, who served out the year at Senatobia, Miss., following the death of J. W. Robertson, is now back at his home in Buena Vista, Miss. We understand that he expects to spend some time in Memphis, but Buena Vista, Miss., is his home and his permanent address.

The young people of Coushatta, La., Methodist church have elected to send the New Orleans Christian Advocate to the prisoners of the parish as a part of their mission work. This seems to us to be a constructive step and we sincerely hope that it may result in much good in that field.

Rev. James Heflin says that the people of Sardis circuit gave a miscellaneous shower on November 19 for the benefit of the pastor and his family. He expresses his heartfelt thanks to all who participated. Among those present were the new district superintendent and his wife, Rev. and Mrs. C. A. Parks.

Rev. Henry H. Wallace and his wife have received a royal welcome at the hands of the people of Drew, Miss., as he begins his third year of service in that charge. The people have remembered them with many expressions of their love and appreciation.

Rev. M. S. Robertson, pastor of Houma Heights church, did a good job in promoting the Advocate campaign last year, and he now writes, "I think that as we on the firing lines of the church put our hearts and efforts behind Christian literature, and especially our Advocates, we will find it is the most potent ally we can have in trying to establish the Kingdom of God."

Mrs. C. M. Martin, Advocate representative for the East End Church, Meridian, Miss., and one of the most faithful and untiring workers for the church, writes a letter which we greatly appreciate for the spirit and the interest which it manifests in all our church enterprises and church people. We trust that she may find increasing strength for all the work which she is undertaking to do.

CHAPLAIN J. E. REAVES ASSIGNED

A letter from Chaplain J. E. Reaves says that he and his wife are now in San Francisco, California, waiting for the time to take up active duty as a chaplain in the U. S. Naval Reserve Corps. He writes that his assignment is very satisfactory and that he is looking forward to entering upon his task in this field which is new to him but to which he looks with enthusiastic expectation. Chaplain Reaves asks us to impress upon our preachers the necessity for furnishing more chaplains for the Naval service. He says that the Methodists are woefully short in the Navy and he urges the early filling of our quota. Mail should be addressed to Chaplain J. E. Reaves, Lt. (jg) USNR, care Pacific Fleet Postmaster, San Francisco, California.

TO THE EDITOR

My report as a superannuate of the Louisiana Annual Conference:

If the bishop will allow me to quote a Latin inscription (from St. Paul's Cathedral, London, England): "Si monumentum requisis, circumspice" (if a monument is required (of my work), look about you).

No more noble piece of architecture meets the eye of the traveler as he goes here and there over the globe than the stone and mortar of Sir Christopher Wren's noble edifice. We build living stones into the kingdom of our God. Traveling up and down the corridors of time, one is sometimes forcefully reminded of this fact. Only recently I received a communication from a brother minister in California, an old classmate of mine of Boston University School of Theology. I quote a few lines: "Hello, Van. I did not know that you had gone to the far south until I saw your letter in Zion's Herald. Perhaps you would like to know where some of the young people are now, who joined my church at the close of the revival that you conducted for me? My son, John, is serving one of our churches in Southern California. My youngest boy, Tom, is in Berkeley University studying for the ministry. You remember Mary S.? Well, she was accepted for the Board of Missions and went as a missionary to China. I am retiring on age limit at the next session of our conference."

Nothing heartens us more than these living stones built into the temple of our God. I am a **doulos** for Jesus Christ. Perhaps, with Paul I had better say, "I have fought a good fight, I have kept the faith, and from henceforth" I shall find myself busy in the Master's work.

WM. B. VAN VALKENBURGH.

ADVOCATE CHECK APPRECIATED

Dear Dr. Duren: The official Board of Houma Heights Methodist Church, Houma, La., and I, as the pastor, wish to take this method of showing our appreciation for the check for $100 which we recently received from the Advocate. We think it is splendid that the New Orleans District, following the suggestion of Dr. W. W. Holmes, chose to make our little mission church the beneficiary of the successful Advocate campaign. I believe that a worthy recipient of the prize money is an added incentive, both to pastors and to members to put over the Advocate.

We wish to thank Dr. Holmes for his leadership in the campaign. We also appreciate the diligent efforts of the pastors and Advocate committees of the New Orleans District. We are grateful to each one who subscribed and helped our District reach its quota.

As we expected to do, we applied the $100 on the debt on the church, and since we have received this aid, we have high hopes of paying off the whole indebtedness on or before January 1, 1943.

M. S. ROBERTSON.

METHODISTS WORLD COMMUNION SUNDAY OFFERING REACHES $185,890

Chicago.—Sacrificial giving for the relief of war suffering and for religious activity among the men in the nation's armed services formed an important part in Methodist churches to the participation of the people in the observance of World Communion Sunday, October 4.

Contributions to the Fellowship of Suffering and Service made in the offerings taken on World Communion Sunday now total $185,890, it was announced by Dr. O. W. Auman, treasurer of the Commission on World-Service and Finance, on November 17.

Half of the amount received will be used for the relief of war refugees in many countries and for distribution through Methodist churches and missionaries in war-torn countries. The other half goes to carry on the Methodist work with the chaplains and among the boys and men in the Army, Navy, and Marines.

WORLD SERVICE GIVING SHOWS INCREASE OVER LAST YEAR

Chicago.—World Service receipts for October totaled $532,296, an increase of $45,924 over last year, according to figures released by Dr. O. W. Auman, treasurer of the Commission on World Service and Finance. This brought the total for the first five months of the fiscal year, ended October 31, to $1,171,270, a gain of 11.58 per cent over the same period of 1941.

Twenty-two of the episcopal areas and 66 of the Annual Conferences reported gains at the end of October.

With the fiscal year almost half over at the end of October, Dr. Auman urged churches "by careful planning plus diligent and consecrated effort" to reach the recommended 25 per cent increase over last year, "an increase now so sorely needed in support of all of the World Service work in the field."

FROM METHODIST TRANSPORTATION BUREAU

Chicago.—Cooperation of Methodists in helping to relieve the railroad and bus transportation situation during the Christmas holiday season has been asked by the American railroads through the Rev. W. M. Cassetty, Jr., executive secretary of the Methodist Transportation Bureau, with offices in Chicago and Nashville.

Heavy movement of the armed forces, both in official business and enroute to and from home on furloughs, in addition to student travel and necessary civilian travel is expected to tax the passenger capacity of all railroads.

Lines in the southeast, southwest and west already have issued orders restricting the use of free passes during the period of December 15 to January 10, Mr. Cassetty stated.

Civilian cooperation with the railroads at all times during the war is necessary. Mr. Cassetty suggests the adoption of the following "Patriot's Travel Code," which appeared in "Travelways," official railway guide of Chicago, by all who must travel by rail:

"I will make travel decisions as far ahead as I can. I will be prepared to accept available accommodations. I will buy round trip tickets well in advance. I will make reservations as soon as possible.

"I will cancel reservations early if my plans change. I will avoid week-end travel. I will forego travel luxuries, when necessary. I will cheerfully release space if military needs require it."

NEWLY APPOINTED CHAPLAINS

ARMY

Melvin John Addington, Buena Park, California.
John Lewis Cannon, Jr., Newton, Mexico.
Noel Hutsell Cardwell, Kings Park, New York.
James Albert Carlin, College Station, Tex.
Charles Luman Carpenter, Plainview, Nebraska.
John Wofford Cooley, Rock Hill, South Carolina.
Floyd Wilmer Cooper, Mount Dora, Fla.
Ray Howard Cowen, Lehanon, New Hampshire.
Paul Alvin Davis, Meriden, Kansas.
Thomas Allen Edgar, Standing Rock, Alabama.
Wendell Lee Endsor, Centerville, Tenn.
William Jay Erwin, Americus, Georgia.
Francis Whitcomb Fero, Modesto, Calif.
Carlos Anderson Cosnell, Monkton, Maryland.
Gordon Grant Hawley, Grand Gorge, New York.
Cecil Linwood Heckard, Avondale, North Carolina.
William English Howell, Bogata, Texas.
Audrey Thomas Hurley, Memphis, Tenn.
Albert Donald Lewis, Greenville, Ky.
Mark Fenton Lytle, Laurel Mississippi.
Walter Grey McLeod, Burlington, North Carolina.
Homer Barr Massie, Erie, Kansas.
Benjamin Franklin Meacham, Laurinburg, North Carolina.
John Carlisle Miller, Chicasaw, Alabama.
Weldon Bascom Morton, Centerville, Tex.
Wilbur Nye Pike, Farmingdale, New Jersey.
Daniel Nelson Place, Olean, New York.
Eugie Emmitt Price, Lorman, Mississippi.
Fred A. Rinehart, Hicksville, Ohio.
Guy Leeton Roberts, Belmont, Ohio.
Guy Vaughn Shedd, Jr., Melrose, Massachusetts.
Walter Herbert Shine, Big Lake, Texas.
Harold Yates Slaten, Melrose, Massachusetts.
Burton Frederick Tarr, Beacon, New York.
John H. Thornberry, Green, Kansas.
Willard Edwin Van Patten, Topeka, Kansas.
Murray Moses Walters, Knightdale, North Carolina.
Erland Johan Wang, Algonac, Michigan.
Donald Eugene Wineinger, Gueydan, La.

NAVY

Elbert Carl Cole, Jr., St. Louis, Missouri.
Joseph Eugene Crawley, Miami, Florida.
William John Edmunds, Arcola, Illionis.
Gaylon Leon Howe, Jacksonville, Fla.
Fynes Berty Jackson, Morristown, Tenn.
Harold Eugene Mayo, Winchester, New Hampshire.
John Perry Sparling, Alvin, Texas.

THE CHURCH IN OCCUPIED CHINA

By Dr. Robert T. Henry

Dr. Henry has been a missionary of the Methodist Episcopal Church, South, in China since 1919. In 1941 he was loaned to the Church Committee for China Relief, one of the Approved Agencies assisted by the Methodist Committee for Overseas Relief, to administer relief work in China. He was caught by the Japanese invasion in Hongkong and recently returned to this country on the Gripsholm with other missionaries.

When agression first struck in China the churches were not wholly prepared to meet the shocks of war. But as they faced intolerable conditions and indescribable suffering they found resources that made them superior to the accidents of war and the pangs of hunger. Thus it was that the Christian groups came to have a new place of respect and leadership in the refugee centers and even more influence when they returned to their homes. There they discovered that the gentry and, in many instances, the missionaries, were not available to help the hungry and the homeless. Through their help of the unfortunates, the Christians across the whole of occupied China served themselves into the hearts of the people. They not only fed the hungry, they ministered to the spirits of men.

A new leadership was discovered and it has been resourceful in meeting the demands of increasing difficulties. When schools moved, the choirs also went. But as the churches began to gather again in their places of worship, fresh voices were discovered and the entire church became a singing church. Some of us were criticised because we dared to work with the Chinese in the occupied areas. We had but to remember that our Christ was born in an occupied area and that his cause was launched under the very heel of Rome. Human needs called, and we were impelled to go and cast in our lots with those who suffered.

The church in the occupied areas has been the one arm of the Christian program that has persisted in spite of agression. The schools and many of the hospitals had to suspend. But the churches again became the center from which truth was taught and food for the hungry and medicine for the sick were made available. Church membership took on fresh significance. Not only was it a fellowship of suffering, it became a brotherhood of service. In this very giving it spoke its most effective message. For it was the word become flesh.

Furthermore the church bolstered the morale of the people and gave them staying power. Thus it was playing an important role in preserving the Chinese in occupied China for the China of tomorrow. Along with this role came new life to the church for many young people applied for membership.

Work with farmers and coolies has been discouraging at times. Yet these humble folk have demonstrated on many occasions a spirit of love and devotion that heralds the hope for a better day. In one of the cities that had been under siege for more than a week before it was forced to surrender back there in 1937, was one of those coolie members of the church. His wife was an invalid and he could not move her, nor would he leave her. When the conqueror swept into the town with orders to kill every Chinese man, this man did not know what to do. As his door was smashed open he picked up his Bible and placing it under his arm started pacing to and fro in front of his wife's bed repeating as he paced, "Mine, Mine." The soldier was a Christian and he put aside his gun at the sight of a coolie with his Bible under his arm. Said the soldier, "Do not worry. You stay hidden, I will bring you food." Those men were one in a brotherhood that could bridge the barrier of nationalism and the hatred of war.

But when once we feel the love of God in our hearts, then it is sweet to pray and to praise. Then we love the company of God's people, and love the quiet of the approaching night, when we find our refuge in sweet, holy communion with our Heavenly Father. We learn to love Him because He loves us.—Edward Judson.

This alone is to be feared—the closed mind, the sleeping imagination, the death of the spirit. The death of the body is to that, I think, a little thing. I do not know whether the spirit survives the death of the body, but I do know that the spirit can be killed while the body lives.—Winifred Holtby.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"On this long-kept Thanksgiving Day,
With humble hearts, on bended knee,
We come, in earnest, contrite way,
To lift our thanks, our praise, to Thee.

Mindful of our forefathers' right,
America's refuge, open, free,
We pray our world's most tragic plight
May bring it, penitent, Lord, to Thee."

—Joseph M. Bone, Jr.

* * *

W. S. C. S. at Newton Goes Forward

In response to our S. O. S., Mrs. Geo. H. Jones sent in two sheets of clippings from the local paper telling of the activities of the W. S. C. S. at Newton, of which Mrs. W. K. Prince is president.

The study of "Latin American Missions" has been completed. It was introduced with a colorful tea planned by the secretary of missionary education and service, Mrs. G. E. Hicks. As the ladies arrived they were served by a group of young girls in bright dresses and Spanish shawls. An unusual exhibit of Latin American pottery, baskets, weaving, pictures, maps, etc., was displayed and gorgeous red and yellow flowers were used. Mrs. O. E. Madden and Mrs. W. K. Prince, both in Spanish costumes, provided typical music, and a group of women participated in a parade of the Americas, using the flags of the 21 republics and giving facts concerning each one. Mrs. W. E. Hunt concluded the tea with a worship service on "Amity."

The Week of Prayer and Self-Denial was observed with three services, Circles 1, 2, and 3 giving the program. As part of the program on the second day, Miss Mary C. Okey, a former teacher at Wood Junior College, related interesting facts about the college which was one of the projects for this year's offering. The offering was $25, which is the largest ever given.

Following the Week of Prayer and Self-Denial, the W. S. C. S. presented Miss Okey, who is now a member of the faculty of the Newton High School, at the Sunday evening hour, when she told of her experiences as a missionary in India. In connection with her talk, she displayed articles brought from India, and four young girls wore costumes of the Indian women.

Through the efforts of Mrs. W. K. Prince, early in November a Wesleyan Service Guild was organized with the following officers: President, Miss Mary C. Okey; vice-president and program chairman, Mrs. Lena Bingham; corresponding secretary, Miss Merlene McMahen; recording secretary and treasurer, Miss Annie Rose Mabry. The Guild will meet the second Tuesday in each month, and plans were made to begin several projects immediately.

Recently a Junior Life Membership was presented to Edna Louise Stricklin, youngest daughter of Mr. and Mrs. W. B. Stricklin, by the society. Mrs. H. McMullan made the presentation.

A very impressive service was held in the church on Sunday, recently, when a large Service Flag was presented to the church by Mr. and Mrs. Stricklin and family. It is a beautiful flag—the 40 stars arranged in the form of a cross, the Christian emblem of sacrifice, and the gold star for Bobby Stricklin is in the center.

The local chapter of the Red Cross has expressed appreciation of the services of the W. S. C. S., for the entire body goes to the rooms and serves for hours.

* * *

Betty Hughes Zone Meets

The fourth quarter's meeting of the Betty Hughes Zone was held with the Central W. S. C. S. in Meridian, the chairman, Mrs. W. T. Blanks, presiding.

The quarter's program, "Our Father's Business," was presented and the women felt that "although the 'living of these days' makes many demands on our time and money, we must not fail to put the Father's business first. There are so many women, less interested in the work of the church, to do these other things, therefore, members of the W. S. C. S. should feel the responsibility of giving themselves to promoting God's business."

Mrs. Blanks was assisted by Mrs. Guy Campbell, Mrs. Jesse Graham, Miss Maude Fail, Miss Catherine Ezell, Mrs. J. C. Porter and Mrs. Stanley Wilson. Mrs. Reuben Moulds spoke on "The Danger of Retreat."

To Mrs. J. L. Houston, the Collinsville W. S. C. S. presented a Life Membership, in recognition of her faithful service through the years.

Societies gave splendid reports for the first three quarters of the year.

* * *

How Long May an Officer Serve in the W. S. C. S.?

Numbers of requests have come for a definite answer to the question, "How long may an officer serve in the W. S. C. S.?"

Doubtless the confusion has arisen because of the change made in the ruling in the Revised Guide. Our first Guide gave the limit as two years, but the Revised Guide says: Article II, Section 2, page 51—"No officer shall hold the same office for more than four consecutive years, with the possible exception of the treasurer."

We have also been asked to give the information concerning the personnel of the program committee of the local society. "The vice-president is the chairman of this committee, which also includes the secretary of Literature and Publications, the secretary of Missionary Education and Service, and the secretary of Christian Social Relations and Local Church Activities on its membership. This is one of the most important committees of the entire organization for the growth of the society, spiritual, mental and social, is largely dependent upon the work of the program builders." (See page 29). Further help will be found on page 40.

Since the secretary of Spiritual Life is now an elected officer, in the Mississippi Conference we include her as a member of the program committee.

* * *

Cultivation Fund

Last year we heard the Cultivation Fund discussed everywhere we went. And the money was sent to our conference treasurer.

This year we have not heard about it, and we understand we have forgotten about it (that is the report coming from the district secretaries). But, it is still part of our offering—the part that helps to make the "wheels go round."

Check your society and see if the "10 cents per member" has been sent to the conference treasurer.

* * *

Columbia, Mississippi.

President, Woman's Society of Christian Service.

Dear Friend:

I would like to urge every society to elect a secretary of Children's Work. If possible, this person should be a teacher in the Children's Division of the church school.

The Woman's Society is not to organize separate groups for the missionary training of children, but it is to cooperate with the church school in its program of missionary training.

Only thirty-five societies reported on the Children's Work in our conference, which is a very small number out of nearly 300 societies. I am sending you the material to be given to the secretary of Children's Work when she is elected. If there is any other explanation necessary, please ask her to write me.

Ask the newly-elected secretary to report to me the first of January; she will find the report blank in the corresponding secretary's book. If you are using the new report blank there will be no confusion; if not, she will fill out only the side for the report from the former Methodist Episcopal Church, South.

If the person elected has not worked before as a secretary, of course she cannot report very accurately. However, I would like for her to report on the blank whether she has the material in hand, and is studying her duties.

In January the church school material will have regular missionary units and the secretary of Chidren's Work will want to be ready to help as much as possible to make these units helpful.

I should like to be able to report to the Woman's Conference in the spring that our part of the work is 100%, with the Children's Work organized and active in every local society.

Sincerely,
MRS. J. B. CAIN,
Secretary Children's Work,
Mississippi Conference.

You must not amuse yourself with going from side to side when duty calls you straight on; nor make difficulties, when the real thing is to get over them. Let your heart be full of courage, and then say, "I shall succeed. Not I, but the grace of God which is with me."—Francis de Sales.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Indianola W. S. C. S. Yearly Report

The Woman's Society of Christian Service of Indianola Methodist church has concluded a successful year. The pledge has been paid quarterly, and all special gifts paid the third quarter.

The Mission Study class for the Latin American countries was well attended and most interesting. The Latin American tea was colorful and added to the study.

A young girl was sent to Assembly at Mathiston and one to Castalian Springs. A colored woman was sent to Holly Springs Training School and brought an interesting report to the society upon her return home.

The Week of Prayer contribution was $25.

The W. S. C. S. assisted in the Youth Caravan by serving supper to fifty young people each evening.

The 25 cents per capita Emergency Gift was paid in full.

* * *

Emergency Fund

In the December issue of The Methodist Woman a final appeal for gifts to the Emergency Fund will be made. If your society has extra money in its treasury, not needed to meet the pledge, it could be put to no better use than to help in this emergency. Furthermore, have you sought out women in your society who are able to give liberally and asked them to make themselves, a friend, or a relative, an honorary member? Honorary memberships can be applied to the "Emergency Fund," since they are "new money." Perhaps there are women in your society who, if appealed to, would make an "over and above" gift at the end of the year as a "love offering" to this fund.

* * *

Mission Study, First Methodist Church, Columbus

The Woman's Society of Christian Service of the First Methodist Church, Columbus, Miss., decided to make a study for special recognition, using as a basis "On This Foundation." Mrs. Mayo Ellis, chairman of Mission Study, called a meeting of the study leaders in each Circle, at which time each took her share in the work. The book was divided into four topics and a leader appointed for each afternoon. Those taking part were chosen from the entire society for each afternoon and not confined just to members of one circle. The meetings were held in the Baracca room. On display were pottery, novelties and handwork of all kinds from Latin American countries. Especially colorful were the baskets and bedspreads from Mexico. As roll was called, each lady who had brought her own articles or those of a friend, described the article. A map was used on which nearness of these countries to the United States was pointed out and locations of places mentioned. The four topics used were: Latin American Peoples and Countries; Unity; The Economic Relations Existing Between the United States and Latin America; Christian Literature. The last topic was presented by the Young Woman's Circle and was most interesting. Each Circle contributed a poster on some phase of the work.

Thirty-seven women received credit for attendance and for reading the book, and all felt that they had had a "trip" to our neighbors when the course was completed.

* * *

Zones Four, Five and Six of Greenville District

The fourth quarter's zone meeting for Zones 4, 5 and 6 was held in Cleveland on Tuesday, November 17, with approximately sixty women present. The program followed the outline sent all zones in the conference but improved on the suggestion that Mrs. Ratliff's letter be read by having Mrs. Ratliff in person. Another special item of the program was that the district secretary, Mrs. Yarbrough, of Indianola, conducted the program when the group assembled in the main auditorium of the church. Hence, we felt that we had had a real district meeting. Mrs. Ratliff's message, besides tying on to her recent letter, led us into future plans for the conference.

We were glad to learn that Louise Killingsworth was expecting to get a place not on this next boat from China but the one after that. We shall be glad to know that she is safe in America, and will be glad to do our part in getting her back here.

As one of the ways of adding to our much needed Emergency Fund, Mrs. Ratliff mentioned Miss Wasson's salary which she is forwarding to that fund. Miss Wasson is teaching in a local public school because there was need of a teacher. Then, the Columbus district secretary had not used the money sent her for travel expenses, and she had turned that back to the Emergency Fund. The offering taken at this zone meeting, $7.10, was given to the Emergency Fund for Greenville. Life membership is another way.

Attention was called to the Student Secretary fund, and mention was made of the hundred dollars sent to the Methodist pastor at Blue Mountain, where we have many Methodist girls. These funds spread out over the whole conference, do not mean a hardship to anyone of us, Mrs. Ratliff reminded us.

One woman in the group, Mrs. Nash, of Indianola, had already ordered her program material for 1943. Stress was laid on the fact that we order this material from 420 Plum Street, Cincinnati, and do not get it from conference officers.

Supplies was another topic Mrs. Ratliff brought to our attention. There is to be sent out to each secretary of Supplies a list for our guidance. First on this list with Greenville district were items needed at Malvina Community Center. A box for the Christmas tree at Rust College should consist of things listed. We were urged not to fail these two white deaconesses who looked and failed to receive boxes for their tree last Christmas. Wood Junior College is on the list for Supplies. Ministerial Supplies must be new and must be only articles suggested by the district superintendent. Cash sent to Mrs. Hall was conceded the best plan for supplies might not suit. This money put in the General Fund is checked on by Mrs. Hall when calls come in.

An appeal was made to look up absentees from the Week of Prayer. All reports so far show an increase, but we are very ambitious that this fund double the 1942 donations.

Donate World Outlook subscription to USO if you live near a camp. The young men will get a world outlook from reading our magazine.

Life memberships can be credited to Emergency Fund. This fund exists not because somebody failed to pay, but because the war has raised prices of living expenses, travel, schooling, etc.

Wood Junior College may be the place for our conference meeting next spring. Mr. Seay has said we might use the College during spring holidays. We shall have to pay our travel expenses and our board, but we shall not have to worry anyone about gas or food. Those who have been to Summer Assembly will understand about sheets and cover, towels, etc. If this plan works out, Mrs. Ratliff thinks that we shall have our meeting from Monday noon to Wednesday noon, thus giving the students who stay at the College a few days of vacation.

The opening devotional program was in the hands of the Cleveland society. Mrs. House opened the program with a call to worship. Then followed hymns, prayer, meditation, and a most appealing song, "The Stranger of Galilee," sung by Mrs. L. W. Walker, accompanied by Mrs. Jones.

Following the worship hour, the women divided themselves into groups according to their interests. Group one, which consisted of presidents, treasurers, secretaries, chairmen of Life Memberships, and Wesleyan Service Guild, spent a most profitable hour discussing pages 33, 34, 35, 18 in the Revised Guide. The budget method of raising money, reporting, executive meetings, knowing your conference officers, Christian Social Relations quarterly studies and projects in relation to Efficiency Aim were items that gave trouble to this group. They were fortunate in having Mrs. Yarbrough to lead the discussions.

Group two consisted of Study, Spiritual Life, C. S. R. and Local Church Activities leaders. Mrs. Speakes reported for this group, asking that study committees, consisting of secretaries of Spiritual Life, C. S. R., and Mission and Bible Study, make plans together and far ahead, keep files of material from The Methodist Woman, lead church members into richer experiences, cooperate to broaden, inform and spiritualize.

Group three, consisting of Publications, Supplies, Octagon secretaries, was represented by Mrs. Sam Dunn, leader of the discussion group. Clippings of interest were asked for the Advocate page; Malvina Community Center was the North Mississippi special interest for supplies; the Methodist Home at Jackson would be supplied as usual through the free cars carrying our supplies, but money was especially desirable this year. Mrs. Read Dunn read a letter from Mr. McDonald. Octagon coupons, as usual, were asked for. We were not doing our best.

Group four was composed of secretaries of Young Women, Student and Children. Mrs. Montgomery, of Shelby, district super-

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Houma, La., November 18, 1942.

Is this not an opportune time for each society to make a thoughtful appraisal of what it has done, or what it has not done, or what it can yet do in the remaining weeks in 1942? No doubt each society has studied carefully its weak points and is setting itself to work evening up the score in making the weak places strong.

The third quarter's reports are most encouraging, telling as they do of much splendid work being done. This should give a strong impetus to the work of this last quarter and insure a great victory at the close of this year.

208 of the 249 societies sent in their third quarter's report. The returns were better than last quarter, but still leave much to be desired if we are to reach 100% in reporting and how can we have a true picture of our organizational work without reports? Please look over now the blanks for each officer for the annual reports to be found in the back of the corresponding secretary's book. Begin to get the information ready now for that report which is to be sent to your district secretary along with the fourth quarterly report not later than January 1. The final annual report tells the story of the year's work.

The Division is in the process of making corrections and changes in the report books for 1943. Watch for announcement in the Methodist Woman as to when they will be ready.

Please check very carefully on your Efficiency Aims this quarter. New Aims for the local societies' achievements, under the caption, "Seven Keys to Progress," will be announced in the December issue of the Methodist Woman. Early in December there will be mailed out by your district secretary posters for the local societies, together with a leaflet on methods or suggestions for the attainment of these "Seven Keys to Progress."

It is election time! Reach out for consecrated, Christian women for these officers. Because we are Christians we shall face our responsibilities without fear and with high confidence, even though the days are full of foreboding and hours are fraught with anxiety and heartache over the suffering and sorrow which prevail throughout the world, we are not without hope, for we have Christ's own words, "Be of good cheer; I have overcome the world." The W. S. C. S. is our responsibility and no other agency will undertake to do its work. The challenge is great; let's face it! Immediately after election send the list of officers' names and addresses to your district secretary and to me.

I should like to call attention to two recommendations adopted at the executive meeting held in Bunkie, October 21, 22, 23: 1. That for 1943, district-wide Officers' Training Day shall not be held; instead each local society shall conduct officers' training, planned by the study committee of the local society; that societies, feeling the need of assistance by conference officers or district secretaries, assume the expense of transportation to such meetings. 2. That zone meetings be discontinued for 1943, but the zone leaders shall continue to assist in the promotion of the work.

Other recommendations will be published in the conference "News" which you will receive shortly. Be sure to read, study, and bring before the society all important items in the conference news—it is put out for the whole society. Letters written by conference officers and district secretaries to each local society officer should always be read to the society as a whole. It is even more important now than ever before, as much promotional work will have to be done by letter.

In reference to recommendation one, it is imperative that each officer knows what her duties are, and I should like to urge that each society secure the assistance of the nearest conference officer or district secretary to help in this local Officers' Training Day. Build your program around your report book, using the report blanks for each officer, the Revised Guide and the Recommendations in the Conference Minutes.

Urge every officer to become a subscriber to the Methodist Woman. It is the indispensable working tool which helps to make our organization run efficiently.

Check your finances carefully. Many societies are not contributing to the Cultivation Fund. This is very important. Ten cents a member per year is all that is asked. If you have paid nothing on it this year, will you not send it to the treasurer this quarter marked Cultivation Fund?

It is gratifying to know that we went over the top in our quota for the Emergency Fund; however, there are still some societies who have not contributed and it is not too late. We are expecting all "over and above" pledge money to be used to honor some person or persons with Life Memberships. Perhaps there are women in your society who, if appealed to, would make a gift of a life membership to some loved one. Remember, this money is used for missionary projects both at home and abroad.

It will soon be pledge time. Let us give generously and sacrificially, study to become keenly aware, pray to become spiritually sensitive, and work to become efficient in serving, and surely the Lord of all will bless us.

MRS. J. H. THATCHER,
Conf. Secty. of Organization and Promotion.

* * *

Alexandria District

Mrs. T. D. Chapman, District Secretary

It is interesting and encouraging to hear about plans that are being made by our women in this district. Our women seem to be more eager and enthusiastic concerning the work than ever before.

Pineville society is electing a member from the young woman's circle as their president. They are planning to send one of their young women to conference at Monroe in March. Elaborate plans are being made for their Latin American tea, which is to be held during the study on Latin American missions.

Circles in some societies are being formed in neighborhood groups. This will solve the attendance at the meetings held in homes.

New plans are being carried out in the Children's Work at Rochelle. This W. S. C. S. has given two Life memberships durin the year.

Opelousas society held a Retreat unde the direction of the Spiritual Life leade October 28.

Alexander W. S. C. S. had an enrollmen of 55 for their Christian Social Relation study, "The Christian Family." An interes ing playlet was given at one study period.

Colfax reports splendid attendance meetings. They are paying their pledge full.

Bunkie W. S. C. S. began their study Latin American Missions with a Latin Ame ican tea. Tropical plants and flowers we used throughout the assembly room of t educational building, and tables of curi from many countries of South America a Mexico created quite a bit of interest. Tho receiving were dressed in gay Latin Ame can costumes. Music was furnished by M Franklin Mikell and Mrs. J. W. Suddut Excerpts from "A Prologue for Americans from the book, "Good Neighbors," was giv by Mrs. F. G. Omsby. Mrs. Butler talked "The Countries of Latin America," usi a map. Mrs. W. M. Brown, who has be a missionary to South America, told abo the people of South America. The devotio "Bearing the Marks of Christ," was giv by Mrs. Roy Scales, of Shreveport.

Mrs. J. W. Ball, zone leader of zone says she thinks the most outstanding eve of the Alexandria district this year was t district meeting at Natchitoches in June.

After the opening of the meeting, M L. A. Blevins, Spiritual Life leader for t district, led the devotional and quiet ho which seemed to lend strength to the p pose of the meeting. Mrs. J. B. Polla conference president, brought an inspiri message, stressing the importance of ke ing the light of missions shining brigh than ever before in these perilous times.

Ville Platte organized their W. S. C. on August 18th, with the following officer President, Mrs. G. V. Kettering; vice-pre dent, Mrs. Lee Sullenburger; recording corresponding secretary, Mrs. Chas. Pr son; secretary of Missionary Education Service, Mrs. W. H. Parker, Jr.; secreta of Christian Social Relations, Mrs. H. Sanford; secretary of Young Women's a Girls' Work and Children's Work, Mrs. B. Wilson; secretary of Literature and Pu lications and Supplies, Mrs. W. B. Wilson.

Baton Rouge District

Mrs. S. J. Fairchild, District Secretary

As we approach the Thanksgiving sea we give special thanks unto Him for t splendid work done by the societies a zone leaders in the Baton Rouge district.

Gratifying reports for first three quart of 1942 show that the women througho the district have been busy and eager carry out the planned program.

Our Life Membership roll is increasin Of course, we anticipate more in fou quarter than any other quarter of the ye

Wesleyan Service Guilds are doing a work. We are urging that one be organi in every society where there are a num of employed women.

The hearty response to Emergency Fund showed a wonderful cooperative sp

(Continued on Page 13.)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us—Editor.)

A TRIBUTE TO JEFFERSON DAVIS CHISOLM

We, the members of the Board of Stewards of the Port Gibson Methodist church, pause on this, the 16th day of November, 1942, to pay tribute to the memory of our late chairman, Mr. Jefferson Davis Chisolm, whose departure from this life was a severe loss to our church and the religious life of our entire community.

We would not think in terms of his death, but rather his departure, for the word signifies the Christian's idea of passing from life on this mundane sphere to that life eternal with the Heavenly Father.

Mr. Chisolm possessed the character upon which we believe God could rely for the continued development of his kingdom on earth. He was a man of substantial character, possessing a clear conception of his duties to his God and church. He was always a faithful member and attendant upon its services; and a most liberal contributor to the material welfare of the organization.

In his daily life, also, Mr. Chisolm at all times possessed the clear conception between right and wrong, with the courage of his convictions to stand for the right.

With his unassuming attitude, and absolute disregard for ostentation, we who have worked with him in the Methodist church came to respect him more and more, until this respect had become welded into genuine brotherly love.

While we deplore his departure, we do not for one moment question the wisdom of the Omnipotent.

And while we pause to pay this humble tribute to one with whom we have been associated in this religious body, and daily civic affairs, we cannot fail to express to his splendid family our sincere sympathy in their bereavement; and request that a copy of this, our expressions of high esteem of him, be sent to his loved ones, and also published in the local paper; a copy spread upon the minutes of this board, and a copy sent to the New Orleans Christian Advocate.

Board of Stewards of the Port
Gibson Methodist Church.
By: EDGAR T. CRISLER.

HOW GREAT IS INFLUENCE?

By Mrs. Irvin Rowland

"Cleanse Thou me from secret faults."

A person's influence is probably his most valuable weapon or asset. It is the sum total of his personality. It determines the quality and quantity of his living. It is a constant witness, either for good or evil. It helps to build or destroy humanity. It is a measure of one's success or failure in his mission on this earth. It is an ever-present blessing or curse. It is made up of one's very living—everything about him is a part of it.

A person's influence cannot be hidden—it is felt in some form by everyone he comes in contact with. Often we must fight against or reject another's influence if we would reach our cherished destination. We must constantly be on the lookout for subversive ideas and ideals that must be weeded out of our lives. Then, there are influences that we would nourish and cherish, that we would make a part of our own character. It is another's influence that often balances or unbalances the scales in our thinking or actions. We are indebted to many people for their invisible, far-reaching effectiveness in life's struggles. Yet we must always be on the alert lest the unwholesome attitudes of people become a part of us.

How marked the influence of an older child on a younger one! How certain the influence of friends and loved ones on each other! How tragic the number of persons who carelessly ignore this great power in man's life. It is something we cannot escape—surely each must account for his own. A word, a single action, a suggestive manner may have untold implications. Dare we be careless with our influence? "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."

SAYS 1942 STUDENTS ARE SERIOUS

By S. E. Evans

"Students of 1942 have come to college to work," says Miss Betty Glasson, student counselor at Southwestern Louisiana Institute, Lafayette, La. "They sense the seriousness of the hour. As leaders of the church, it is our duty and privilege to make our program vital and big enough to challenge present-day living."

In a new center, formerly part of the college library, the Protestant Student Center is located, with denominational representatives in charge. Presbyterians, Methodists and Baptists cooperate in brief noonday devotions, conducted by the students.

There are 227 Methodist students at the school, many of whom show potential leadership. As a service project, the group has mailed Motive, letters and clippings to service men. A Youth Choir and discussion groups have been organized. Members of the Woman's Society of Christian Service have sponsored the Sunday night fellowship suppers.

LOUISIANA W. S. C. S.

(Continued From Page 12)

As we face the new year with many changes, may we realize our greatest source of strength comes from the consciousness of the power of God working in and through us.

Ruston District

Mrs. Walker McDonald, District Secretary

The end of the third quarter brought more reports than any quarter in the past two years (thirty-nine in all), and only three of them on old blanks. Let's make fourth quarter the best yet, every officer of every society reporting on time. Don't let 1943 catch you with a 1941 report book.

According to the treasurer's report, many societies have not paid their cultivation fund (10 cents per member). If you have not done so, include it in your fourth quarter's report to the treasurer. As previously requested, send your funds to the treasurer as soon as they are collected each quarter.

Miss Florence Jones, student secretary at Louisiana Polytechnic Institute, reports some very interesting activities with the students during the month of October. If you have young people in college at Ruston, by all means urge them to find their place in the Student Religious Center on the campus.

Your response to the Emergency Fund was most gratifying; we should all rejoice and be glad in it.

Shreveport District

Mrs. Lee Tidwell, District Secretary

When a challenge is flung out to Methodist women, that challenge is usually met. The women of the Shreveport district during the last quarter gave a fine demonstration of this. The fact that there was a deficit caused great concern among the members of the W. S. C. S.; but it did not stop there. The women throughout the district did something about it. So now we find that the district has gone over its quota almost two hundred dollars in its Emergency gifts.

I had the privilege of attending five of the birthday parties throughout the district, and it was a great inspiration to see so many lovely women meeting a challenge in such a gracious way.

I would like to announce that a new zone leader has been appointed for zone 4. Mrs. Joseph C. Ferguson, of Zwolle, is replacing Mrs. E. E. Stewart, who resigned last quarter. Even though zone meetings are "out" for the duration, we know that Mrs. Ferguson will be a source of inspiration and help for zone 4.

Energy and invincible determination, with a right motive, are the levers that move the world.—Porter.

Human values can be held supreme and the rights of moral maturity can gain adequate recognition only when and where a vital faith in democracy is maintained.

And the only democracy worthy of our support is the kind undergirded by Christian faith and life.

To strengthen our faith in democracy, let us proclaim the Christian doctrine of man.
—William Lindsay Young, in Presbyterian Tribune.

THE CHRISTIAN FIRESIDE

NOT YET A MAN

By Charles E. McLean

My eyes are probing the heavens above,
As I search for the form of the Lad I love,
Pinioned against the dome of the sky,
Nor blinking nor shrinking when Death rides
by!

Short days agone, with a shining face,
He sought a share in his country's grace;
Stood by for a chance to earn his bread,
And I saw his spirit sink like lead!
For the answer that fell on his waiting ear
Was hard for his loyal heart to bear:
"You're not yet a man," the spokesman said;
" 'Tis a government job, and you are a lad!"
His dream blown away like the autumn
chaff,
He still had courage and faith to laugh.
'Twas not for lack of strength or mind,
But for lack of a vote he was left behind.

Oh! The cloud-decked skies are bright above,
As they bear up the wings of the Lad I love.
When, high o'er the field and the checkered
sod,
He hovers close by the knees of God!

But now, in the hour of the nation's need,
As anguished humanity cries for speed,
For spirit, for daring, for buoyancy, too,
"Not yet a man," no more is true!

The air and earth resound with the cry:
"The lads are the ones best to fight!"—and
die!
Forget men have kept your dreams out of
reach;
Up, laddies, up! Stand as men in the breach!

Wear a clean heart into war's deepest hell,
For living or dying, a pure life does well!
What boots it if princeling or potentate dies?
Nor heaven nor earth may notice his cries!
But the blood of earth's boyhood cries up
from the sod!
You shall answer, you men, for your sons,
unto God!
And the world of tomorrow, washed clean
of its sin,
Will treasure its boys, who are not yet men!

So, courage, my Lad, on your silver wings,
You are not just a pawn in a game of kings;
Your bright glance sweeps through towerings space—
Pricks deeply the conscience of the race!

AN AFRICAN THANKSGIVING

By Charles Edward Fuller,
Kambini, Portuguese East Africa

Bursting with song, the Kambini church was recently the scene of a jubilant Thanksgiving Sunday.

In a **famine year** some four hundred people carried food and money to the value of about $60 from their humble huts to their beloved church—to be shared with famine-stricken neighbors and to help carry the gospel message to spiritually hungry tribesmen.

As the first faint threads of the waking sun spangled through waving palms, scores of tiny native villages wakened to a special Sunday morning. Children rushed through their baths and rushed to their storage shed for their thanksgiving gift to God. Men and women hoisted huge sacks, some holding two or three bushels of beans, others full of peanuts or corn, and placed them upon their close-cropped heads. From daybreak till ten o'clock people streamed in from every direction, bearing on their heads baskets, gasoline tins, or grain sacks full of the products of their harvest. By the time of morning service the anteroom and the back of the church were full of offerings.

The talented young pastor, beloved by black and white, preached as only he, Gideon Jamella, can. He showed how, in the midst of drought and threatening famine in this country, God had blessed his Christian children with a bountiful harvest. Our joys were full and overflowing!

Someone started to sing. The whole congregation rose, and with one glorious and resonant voice pealed out a hymn of thanksgiving. Children came from all parts of the church, depositing their gifts in front of the altar, leaving their money on the table. Then a steady stream of men and women moved to the altar, bringing their heavier presents and emptying sacks, baskets, and tins of produce until the piles of beans, corn, peanuts, pumpkins, and other foods hid the altar rail from the congregation. Joy from their hearts showed in their faces and song.

As the happy people filled the aisles they chanted, in true African rhythm and harmony, their dedication hymn:

"You gave us beans, oh Heavenly Father,
With joy we bring some back to You.
You gave us corn, oh Heavenly Father,
With joy we bring some back to You.
You gave us peanuts, Heavenly Father,
With joy we bring some back to You.
You gave us money, Heavenly Father,
With joy we bring some back to You.
You gave us everything, Heavenly Father,
With joy we bring some back to You."

Upon the altar lay about $20 in cash, to pay the expenses of evangelists carrying the Christian message to outlying points. In produce $40 worth of food lay waiting to be used to relieve neighbors in a famine-ridden country. Out of their hearts they sang the Tswa version of All Hail the Power of Jesus' Name, bowing in humble gratitude for a gracious benediction.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

intendent of Student, asked for names from local societies. Mrs. McDearman discussed the new study on South America which the children will take the first quarter of 1943. Mrs. Ashmore told how interestingly work for young people through the Youth Fellowship could function if we would only use the abundant material we had at hand.

Following the lunch hour, each zone held a business meeting, at which officers were elected and plans started for 1943, even if these plans might not be used because of gas rationing and the tire situation. Miss Glenn led the closing devotional in a beautiful candle lighting ceremony, in which everyone could take part by singing.

After Ambassador Joseph C. Grew's broadcast, those who heard it may feel that the Japanese shaking their own hands may be more than an Oriental custom. Militarist politeness, like that of civilians, is excessive. The history of Japanese diplomacy makes one feel that it may be a smoke-screen behind which age-long treacheries are concealed.

"Fuel Shortage May Prove Blessing to the Churches" is a headline in one of our exchanges. The text of the article says that instead of a congregation being frozen into extinction, they may experience greater warmth of fellowship around a common fire. Reference is then made to the oft-repeated story of the four churches standing side by side on the avenue with the caption below the picture, "Four in a Row." We wonder whether the writer thinks that four in a walk-out are better than four in a row?

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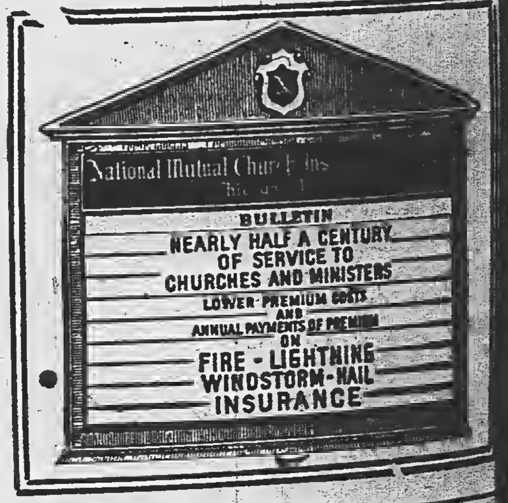
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TWO OR THREE AND JESUS

Matt. 18-20.

By Rev. C. B. Powell

No promise in the Bible is more precious than that contained in this text, and none has more often been fulfilled.

The highest fruits of the life of the spirit ripen in fellowship. The person who misses this fellowship, and keeps himself and his experience to himself is fatal in any field. The soul of any one is in a dark forest and is veiled in a shadowy mystery.

If a man has a vision of truth he draws a few hundred spirits into the circle of its radiance, and others test his insight while sharing it. High truth cannot be mastered except by those bound together by a united spirit. Where two or three are gathered in my name there am I, said Jesus, in the midst.

Two or three and Jesus has been the secret of power since the Church began her morning march in the world, and so it must be today. Pardon me for recalling in memory an incident of many years ago. In front of our home there stood a great, old tree. Often in the afternoon, generally on Sunday evenings, small groups would gather, possibly with Bibles in hand, from which they would read and comment on the inner life and its revealings and the things they had learned in the school of Christ. Some of their interpretations no doubt were fantastic, especially some of the Parables and Prophecies. But it was good for a lad to listen. I shall never forget it. Out of that little band of union came something larger, wider, and wiser, than any of them possessed alone. In 1616, as you remember, a little shattered band observed a day of fasting and prayer, asking for light and leading, each renewing his confession of faith in Christ, and standing together, they joined hands and covenanted together with God, and one another, to walk in His ways, as he had already revealed. They could not be subdued. What better can we do in this dark hour, when the world is shaken with strife, and the sons before their fathers die, than to join hands and hearts in a new covenant of love, loyalty, and prayer? Today, if we gather in His name!

"Where two or three are gathered together in my name, there am I in the midst of them."

WISE OR OTHERWISE

By Rev. James H. Felts

When a man's viewpoint is determined by his personal desires outstanding leadership is wanting.

Death claimed his father. The son inherited a "good name." Even great riches would not have been so worth while. Rich indeed is the son who inherits a good name. Richer still is the son who profits thereby.

Jacob found the place of prayer. Better still, he found time to "help God answer his prayer." "The God of his fathers" helped him pass the crisis.

My home church receives eighty per cent of running expenses, including benevolences and pastor's salary, from the "envelope system." The "fall pull" has practically been eliminated. When will **all of us learn?**

We do not need a new world but a new people to carry on in the world we have.

The unseen dangers are greatest. Only the prudent escape them.

If Peter had been a member of a Methodist conference he would have been retired before he became great.

Paul could have been a comfortable Rabbi in the city of Tarsus, sinking into oblivion. Instead, he forgot himself into immortality.

True or false? God is no more nor less than what we think Him to be.

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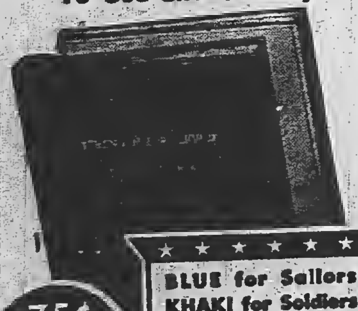

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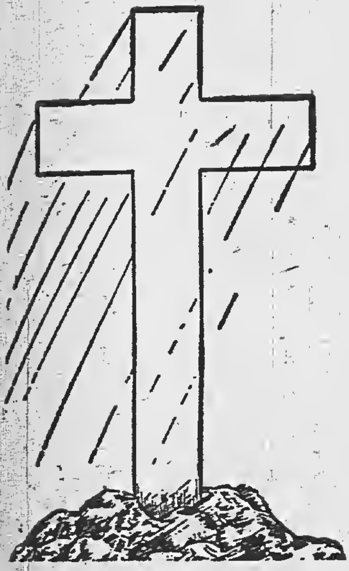


THE LIVING CHURCH

Patience . . . is victory; it is the transforming of the world by faith. It is the incorrigibleness of the spirit, baffled it may be in its outlook, assailed by circumstances, yet outflanking these circumstances by some wider sweep of imagination and hope.

—Dr. John A. Hutton.

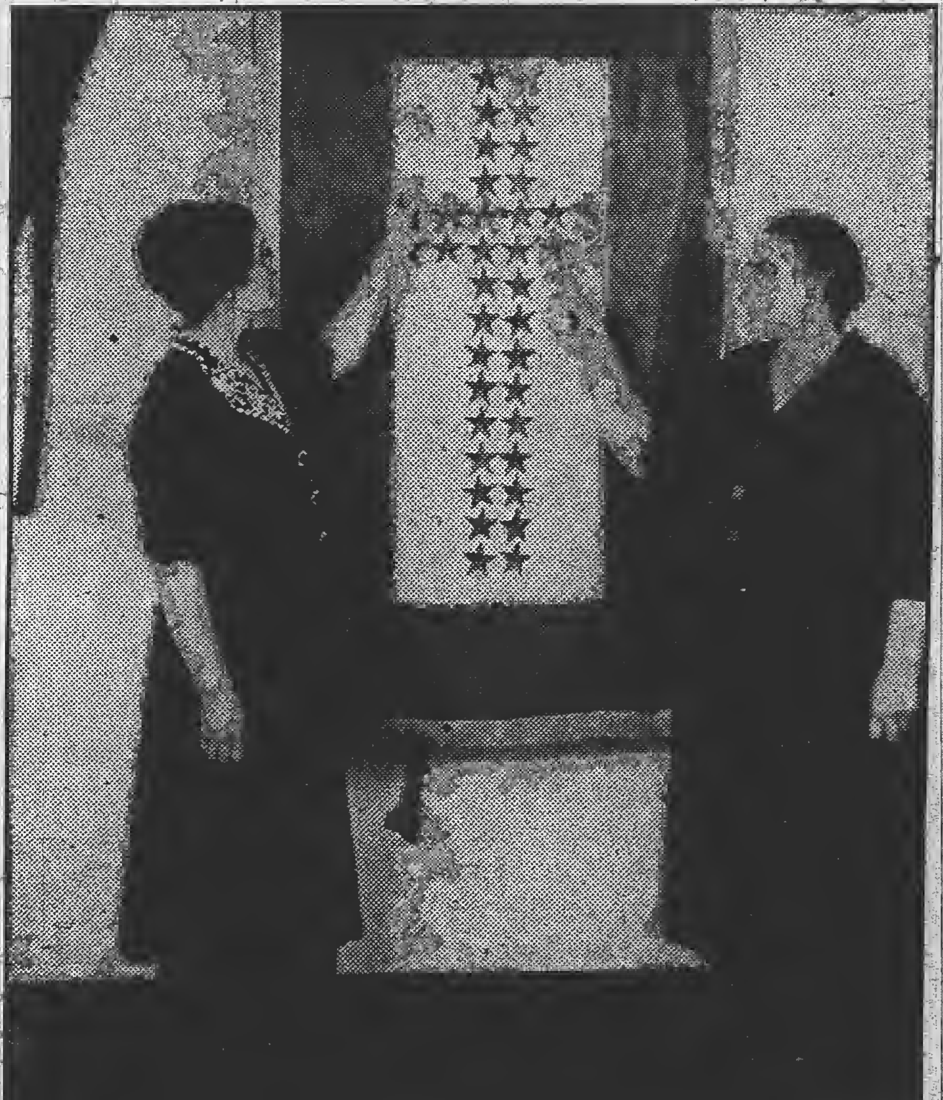
THE PRAYER-ROOM TODAY

Savior Christ, receive me, for I would commit myself afresh to Thee. I can see nothing in myself that Thou shouldest choose me to be with Thee and to be sent forth on Thy errands. Yet Thou hast chosen and called me, and in this is my hope. Leave me not to myself, now that Thou hast given me a foretaste of what Thy fellowship means. Though I should shrink from the pain of this new self-knowledge that comes to me in Thy presence, though I should cry "Depart from me," yet leave me not. But rather deepen the wound Thou hast made; deepen it that Thou mayest cleanse and heal it. Show me what I am, and show me what Thou seest in me, the man Thou yet shalt make me. Amen.

Vol. 89. No. 48.

NEW ORLEANS, LA.
THURSDAY, DECEMBER 3, 1942.

SERVICE FLAG, FIRST METHODIST CHURCH, HOUMA, LA.



This service flag, recently unveiled at First Methodist Church, Houma, La., contains forty stars, each representing a young man of that congregation in some branch of the armed services, and each star was sewed on by the mother of her son. At the left in the picture is Mrs. Lydia Winders, who has five sons, Raymond, Warren, Carl, William, and Morgan, in the service. At the right, Mrs. Marcel, who has four sons in the service, Nelson, Levy, Roy, and Rillius.

WALLET OF THE WEEK

A CHRISTIAN BATTALION has been organized in the Indian Army. It is said to be the first unit to be recruited on the basis of Christian affiliation. The reason for the permission is that the Christian community, Catholic and Protestant, has given unconditional support to the government in the present war effort. Catholic and Protestant leaders are said to have participated in the formation of this rather unusual military organization.

* * *

MILITARIST JAPAN, as revealed in a recent broadcast by Ambassador Joseph C. Grew, should dispel all illusions as to the trustworthiness of military Japan and should leave no doubt as to the ingrained treachery of the nation. Ambassador Grew is one of the best posted men in America on present day world affairs, and he has such intimate knowledge of the Japanese diplomatic history that he is not in the least deceived by their profuse and hypocritical politeness.

* * *

GEORGE C. STEBBINS, an American hymn writer whose productivity probably makes him the nearest rival of Charles Wesley in England, is ninety-six years old, and has to his credit the authorship of more than fifteen hundred hymns. For a number of years, he was associated with Moody and Sankey in their world-famous evangelistic campaigns. His home is in Catskill, New York. His work, as his long association with Moody and Sankey would indicate, is largely of the evangelistic and deeply spiritual type.

* * *

HUNGARIAN CHRISTIANS are said to be resisting the power-cult ideals of Nazi Germany as "Poisoning the moral and spiritual wells." They have made the most of the alliance of the Allies with Russia and "Atheist Bolshevism," but they are far from approving the equally subversive tendency of the power-constellations in whose train they have been forced to travel. This attitude probably means little so far as the war is concerned, but it may become a valuable asset when the time of reconstruction shall come.

* * *

KOINONIA FARM in Alabama is described as an "experiment in Christian Communism." The farm consists of two hundred and fifty acres of land, and the promoters of the project are two white ministers. Rev. Clarence L. Jordan, of Louisville, is a graduate of the University of Georgia, and Rev. Martin England, of Wakefield, Ky., is a graduate of Furman University. Dr. Jordan holds a degree in philosophy from the Southern Baptist Theological Seminary and Rev. Mr. England has a degree from Crozier Theological Seminary. The experiment is in the interest of promoting economic security for the Negro minister.

MENTAL DISORDERS, found to be prevalent in certain sections of the country, are believed to be increased, if not caused, by a high incidence of venereal disease, drug addiction and alcoholism. Deafness is believed to be to a considerable extent due to hereditary influences. The birth rate in various localities is said to be largely influenced by predominant racial factors, such as the Negro, English and Scotch-Irish in the rural South, and the German, Czech, and the Scandinavian in the mid-West.

* * *

GENERAL GEORGE CARPENTER, who succeeded Evangeline Booth as head of the Salvation Army in 1939, is now in the United States for the purpose of launching "a spiritual offensive on the home front" which will be pressed by the Salvation Army from now until Easter. It is a movement by which the Salvation Army seeks to spiritualize the thinking of the people and to bring the problems of the present day into the open and to ultimate solution. It is the other side of the military crusade now being pressed on the battle front.

* * *

DR. B. T. STRONGMAN, a woman physician who spent almost three years in refugee work in France, tells of the horrors and the sufferings which she witnessed among the homeless and poverty-stricken refugees in that country. She says that the chief diseases are rickets, impetigo, and itch. The diet consisted of bread diluted with shavings from corncobs and one egg per month. Due to vitamin deficiency and the lack of fresh fruits and vegetables, the tiniest scratch would fester and inflame.

* * *

THE AMERICAN RED CROSS is sending tons of rice and wheat to China to save the refugees from the war zones. In addition, clothing is being made from sacks in which the grain is shipped. In some of the hospitals in Shanghai, the patients are being fed by the help of the Red Cross and the babies born daily are clothed with garments made from grain sacks. The difficulty of the situation as compared with peacetime ministries is revealed by the fact that rice now costs ten times as much as before the war began.

* * *

THE NEW SULFONE DRUGS have accomplished wonders in the elimination of germ diseases such as pneumonia, streptococcic infections and dysentery. The United States Health Service now entertains the hope that some form of the drug may soon be developed which will check the ravages of the deadly tuberculosis bacilli. The problem seems to be to find a derivative which will destroy the armor-coated bacillus of tuberculosis without endangering the life of the patient to whom it may be administered. At the present, it is only in the experimental stage.

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EDITORIAL

FORTUNE'S SURVEY OF HIGH SCHOOL STUDENTS

One of our esteemed exchanges is perturbed by what is taken to be the implications of the **Fortune** poll of youth which appeared in the November issue of that magazine. To use the expression of the editor, "The country, according to this poll, is one big nest of variegated, multi-creedal, multi-racial ghettoes." We quite agree with the opinion of the editor that the attitude on marriage between different races and different creeds is influenced by the ostracism likely to follow such a step. It is, however, something which is so ingrained and fixed as to indicate the course of civilization insofar as it may be influenced by ten million high school students. It seems to us to show that the traditions of a people cannot be changed overnight, or arbitrarily. The social changes of history seem to justify this conclusion.

The attitude of industrial intolerance for certain groups of people, racial and religious, does not seem to us to be more ominous nor radically different from the attitude on the inter-marital suggestion. Indeed, we take it to be the industrial phase of the same issue. We believe that the response to the question on labor and personal earnings show that the profit motive, despite the socialistic leaven of recent years, is still a controlling incentive in American life. We have certainly not reached the day of millennial perfection in our spirit of tolerance or our passion for economic and social equality. Speaking out of our own experience and observation, we would say that racial and industrial antipathies are more pronounced in youth because their future is more directly and materially affected by the issue. It reflects the human rather than the idealistic side of life.

In our opinion, the poll as a whole shows a fairly conservative attitude on the part of the age group whose orientation is achieved by tradition and impulse rather than by a sound philosophic approach to the real values of social relations. It is true that the figures indicate greater willingness to give up religion than the right to express opinion; but there is also a marked tendency to stick to the old paths in the more practical matters. We would say that the attitude toward war and peace shows a temperamental influence—an almost involuntary attachment to realism. The extent to which their ideas were off center is shown by the race, and hero-worship influence indicated in the listing of the greatest living Americans. In every bracket and on every issue, one finds the graph of youth as it is—its sense of reality, its prejudices, and its immaturity. We would not say that there is nothing ominous in the reactions of the youth of today, but neither are we stampeded by the answers which they gave to the questions asked. The answers show traditional bias and impulse rather than hatred.

SHALL AMERICA SELL ITS SOUL TO THE GAMBLERS?

Congressman A. J. Sabath, of Illinois, sponsor of the National Lottery Bill in the House of Representatives, recently made an appeal to the public in the current issue of a popular magazine. Among other things, he argues that the national monopoly on this form of gambling would greatly relieve our tax burden and it would at the same time offer to an infinitesimal fraction of the participants a chance to get something for practically nothing. He bolsters this appeal to the gambling instinct with the suggestion that it would be patriotic. For those whose moral sensibilities cause them to protest such a reckless venture in social morality and economic profligacy, he offers the crazy-quilt church raffle as justification for a surrender of the nation to the immorality of nationally sponsored gambling.

In addition to being a Chicago politician, Mr. Sabath is a native of Czechoslovakia. He has the background of Europe whether he has the ecclesiastical affiliation in which bingo and quilt lotteries are employed for church ends or not. His reference to quilt lotteries will certainly do little to popularize among Protestants a stupendous scheme of national gambling. In our section, the vivid recollections of the Louisiana Lottery will lessen the glamor of the lottery as a royal road to either wealth or public and private virtue.

The British Government, in 1933, when the Irish sweepstakes were playing a disastrous role in the economic life of the nation, refused to countenance the idea of a national lottery. A church may practice gambling in the name of charity, but neither its example nor its blessing will be redemptive. To establish a national lottery as a tax expedient, would be like taking coins out of a perfectly good pocket and switching them to the other with a hole in it. No sensible person would estimate his success by the coins which he retrieves, but he must consider the entire transaction. So the nation must consider every implication of loosing the demon of gambling to prey upon the moral and economic life of the people.

ATTENTION, PLEASE!

We desire to ask our contributors to consider our space limitations, especially where there are special space assignments. We are perfectly willing to use material when we can do so without crowding out other copy which has an equal right to publication. When we have not the space we will have to abbreviate copy or continue it. In case of contributed articles, it would be well to keep in mind that a short article has a wider reading and is more effective than a long one.

A second matter is that on the first of each month, we try to cut off those who have not heeded our expiration notices. When your Advocate fails to come, first look at the expiration date on your paper. If it is sixty days past due send us your remittance. If we have made an error, write us and we will make an investigation. Errors are sometimes ours, but often there are failures in sending or not sending names, and also of wrong addresses. We cannot carry delinquent subscribers beyond a reasonable time unless we have the assurance that a remittance will be made at an early date. Please help us to keep your paper coming.

DISCIPLINE

Outside my window as I write, several hundred men in uniform are drilling. They are enrolled in the Officer Candidate School and are under strict military discipline. The army has always recognized that discipline is one of the requisites of a good soldier. Recruits squirm sometimes because the regulations are rigid, but the true soldier recognizes the necessity and importance of firm discipline. He learns to endure the hardships as a good soldier. When the testing time comes and the battle is raging, he realizes often that success, even life itself, depends on how well he has learned his lesson.

B. P. Brooks

Some time ago, I made a study of the causes of teachers' failures. During my investigation, I secured the opinions of several thousands of administrators, teachers, and pupils. The almost universal judgment of this large number of people was that poor discipline ranked as the chief cause of failure.

Nature demands discipline. Unless the farmer conforms to her regulations with respect to seasons, weather, soil, and selection, the farmer fails. It is hard to observe the rules of health; yet, the penalty for their violation is disease, suffering, death; the reward of observance of these laws is strength, health, life. Society demands discipline. Violators are classed as anti-social and are punished by imprisonment or disgrace. The fulfillment of God's laws demands strict adherence. Men and nations bring upon themselves calamity, death, and destruction when they disobey these laws. They bring peace, happiness, and prosperity by their observance.

Adversity is a great disciplinarian. Often from apparent ills our greatest blessings rise. It is not usually the nursling of wealth or fortune who has been dandled into manhood on the lap of prosperity who carries away the world's honors or wins its mightiest influence; but it is rather the man who has drawn from adversity the elements of greatness.

The men who stand boldly for the defense of the truth, in the midst of the flood of errors that surrounds them, are not the white-collar fellows who have been rocked in the cradle of indulgence and caressed in the lap of luxury, but they are men whom necessity has called from the shade of retirement to contend, under the scorching rays of the sun, with the stern realities of life with all its vicissitudes.

"Your joy is your sorrow unmasked. The deeper that sorrow carves into your being, the more joy you can contain." So it is with discipline. Success means sacrifice.

B. P. B.

Editorial Miscellany

By Dr. Henry T. Carley

"JUST A COMMON COLD"

It's funny how people think about things. A tiger in India will attack and maul a native, get the taste of human blood, and acquire the man-killing habit. Maybe during the year he will slaughter fifteen or twenty people. Then a reign of terror sets in. The tiger is given a nickname that indicates his ferocity and expresses the dread in which he is held. The natives will not leave their villages at night, and during the day they will work only in squads, all the while in fear and trembling. A state of demoralization prevails until some great hunter is prevailed upon to come to the rescue. He brings elephants, gun-bearers, a great retinue of bush-beaters, sets up a big camp, and plans his campaign. In due course the hunt is made, the tiger is "jumped" and killed, and a great celebration is put on. Nobody ever speaks of the deceased man-eater as "just a common tiger."

Or maybe a wolf in our own cattle country will acquire great skill and cunning in ravaging the ranches on the Western plains. He is usually a lone hunter, making his kills far apart, over a wide stretch of territory. He generally is known by some name that indicates a physical or mental characteristic, as "Old One-toe," "Crooked Paw," "Smart Aleck," "Wise Guy," "Trap Buster." He outwits all those who devise evil against him, and insolently preys upon the herds of those who hate him most. He apparently bears a charmed life and makes almost miraculous escapes from the deadliest snares. But finally his enemies come together in council, organize their resources, enlist the help of some famous wolf hunter, and go after him. In due time their stratagems succeed, the killer is liquidated, and there is great rejoicing throughout the territory. Nobody ever speaks of him as "just a common wolf."

A man sneezes a few times. His head begins to feel tight, and his nose gets stopped up. His eyes begin to burn and run water. His throat is sore, and when he coughs—as he has to do with increasing frequency—he feels as if his neck had needles in it. His chest hurts, and he can almost see his lungs breaking into pieces—it feels that way, anyhow. His bones ache. He aches all over. Finally he goes to bed—not because he wants to, but because he can't stay up any longer. He takes pills and tablets and various kinds of concoctions, at least one of which is exceedingly distasteful. He feels cold and hot at the same time. He's a sick man—sick all over.

And then somebody comes along and says, "You'll soon be all right—you have just a common cold." Ugh!

It's a big mistake to make light of a serious matter.

NEBUCHADNEZZAR'S DREAM

By Dr. Forney Hutchinson

Text: "The Thing has gone from me!"—(Dan. 2:5).

Nebuchadnezzar was a great king. He ruled Assyria somewhere about 600 B. C. He conquered many nations and made Babylon, his capitol, with its hanging gardens and crystal fountains, one of the wonders of the world. We find him puzzled about a dream which he had forgotten. He sought through his wise men to have it restored and to find an interpretation thereof. The text itself constitutes an interesting confession. Speaking of the dream, he said: "The thing has gone from me." Now we are not very much interested in Nebuchadnezzar or his dreams, but his experience seems to me to illustrate the imminent danger, even today, of missing the main issue in life. It is with this angle of his confession that I wish to deal.

First of all, let us consider what Nebuchadnezzar had left. Reality, in his own confession, had vanished. Only forms survived. He had all the accessories necessary for a great court occasion. Everywhere there was the glamour or oriental pomp and ceremony. An army of experts was in attendance. There were sooth-sayers, Chaldeans, magicians, fortune-tellers, dream interpreters, and so forth, ad infinitum. Also, there was still in his mind a haunting memory. That was all that was left of what had given promise of being a very significant occasion.

This oriental picture moves us to suggest that life's forms are very persistent. After reality is gone, forms still abide. I picked up a shell by the seashore. Once it had throbbed with life, now it was empty and had nothing left but the faint echo of the mighty surge of the sea. We see this truth illustrated in so many of life's relationships.

In professional life, after our ideals are exhausted, and the thing itself is gone, we continue to go through the motion. We go up the hill and come back down again. I know a "Dr. Nebuchadnezzar." I knew him when he was a medical student. He was enthusiastic about his chosen profession. He was anxious to get out into his work. He hardly gave a thought to his remuneration. His office was in the Medical Arts Building, his equipment was complete, his surroundings were luxurious! While I talked to him the phone rang, and he was asked to make a call. He answered: "I do only office work, you will have to get some one else." As he hung up the receiver he said to me, "They couldn't pay even if I went." I saw at a glance that "the thing had gone from him." As I left his office I was sad.

I know "Professor Neb." I met him just as he graduated from the State Teachers' College. He had made many applications for places to teach. He was not particular as to where he might find a location and was but slightly concerned as to what his salary would be. Now he is very particular as to where he will go and what he will accept in the way of remuneration. Teaching is now his "meal ticket." The thing, itself, "has gone from him."

I know the "Reverend Neb." He was my guest during a district conference when I was a young preacher. I was enamoured of my vocation and was eager to talk to an older brother of my evangelistic passion and my plan for a revival. To my surprise, he seemed bored, and soon turned the conversation into other channels. He talked of his probable salary deficit and his proposed summer vacation. He wondered who would go to "First Church," who would be elected delegates to the General Conference, and who would be the next bishops in our Church. He suggested that he ought to have a better appointment, himself, and a larger salary. Sadly I realized that the "thing had gone from him!"

The text also applies to domestic relations. I know "Mr. and Mrs. Neb." Indeed, I performed their marriage ceremony. As they stood at the altar, they looked at each other so lovingly that their faces were suffused with a holy glow. The years have gone by; they preside, now, over the deadest thing I know—a dead home. The romance has faded. A woman I went to see in one of my parishes was taking up her carpets, packing her furniture—everything was in confusion. She said: "You have come too late; this home is dead. I have applied for a divorce." At the far end of so many marriage altars in these latter days there stands a divorce decree. Perhaps even more tragic than a decree, so far as the contracting parties are concerned, is a divorce without a decree! After all, a divorce decree is little more than a formal burial of a thing that is already dead.

On a wind-demoned knoll, in the winter sun
It stands, a rattling skeleton
Of a house. From its hollow window-sockets,
From doorway, hearth, and chimney pockets
Wraiths of old laughter stare vacantly,
Mocking at life and love—and me.

O why do men not bury dead homes
Together with their chaptered tomes?
Nor leave them pointing their thin ghost-fingers
At gay young roofs where no joy lingers,
Taunting the shaken hearts that dwell
Brave-housed, within a gilded shell.
I weep for homes thus spectral, dead,
Homes whose white-love soul is fled.

At any rate, the tragedy lies in the fact that the "thing has gone from them."

But in no sphere of life is this text more applicable than in religion. Mr. Wesley complained that the church of his day had a "form of godliness without the power thereof." It was functioning like a galvanized corpse, its movements were automatic and meaningless. Life and power were no longer in evidence. It was dead and didn't know it! Jesus describes it in his parable of the ten virgins. The foolish virgins had their lamps burnished and their wicks trimmed, but they had no oil. So often this condition is evident in the life of individual Christians. If they do not go on "sit-down" strikes, they at least go on "let-down" strikes. They have quit without resigning. They are running on momentum! They still use the phraseology of religion, but it is pure cant. Reality is gone. What a tragedy!

In the second place, let us see, if we can, what Nebuchadnezzar had lost. Be it said to his credit, he did not deny nor minimize it. Frankly he confessed, "the thing—the real thing—has gone from me." The dream had vanished. The object for which the meeting had been called was no longer in evidence. Immediately, he proceeded to pronounce death sentences upon his pseudo magicians, and adjourn the meeting. He, at least, had honesty enough to quit.

So, in life. The significance of so much that we do is gone. It no longer has any real meaning. Like the wedding feast our Savior attended in Cana of Galilee, we "have no wine." People are bored with such a life. They even contemplate and sometimes commit suicide. Ralph Barton, a brilliant writer, shot his brains out in his hotel room a few years ago. He left a note in which he said, "I have traveled from place to place, married one woman after another. Nothing satisfies. The burden is too heavy to bear." George Eastman, an immensely rich man, snuffed out his life and left a note explaining that the meaningless round through which he was going was no longer bearable. They, like many another, had asked the question, "What's the use to go on?" They, at least, were consistent enough to adjourn the meeting.

Now, it is entirely proper to keep the lamps trimmed. Life must have forms. They should be appropriate and beautiful. If we do not wisely supply such forms, life may find ugly forms for itself. But above all other things, be sure of your oil. We must cling to life's ideals and inspirations. They constitute the main thing. If the halo fades and the wine is gone, what is the use? We talk much of Mr. Wesley's conversion experience. We celebrated it recently. As a type, it has its values. Some of us even have memories of a somewhat similar experience! "What peaceful hours I once enjoyed, how sweet their memory still." All too often, I fear, it's no more now than a haunting memory and an "aching void."

What of the outcome? Through the suggestion of his counselors, Nebuchadnezzar called Daniel. He sent for God's man, and rediscovered the "thing that was lost." So many in our day need to follow his example. We are pitifully back-slidden. The vision has faded. "The thing has gone from us." We must, of necessity, turn back to God! This applies to the church as a whole, as well as to the individual Christian.

When Mary discovered that the wedding feast in Cana faced a shortage, she took it to the Savior. As a result, it appeared to the guests that the "best had been saved till the last." So with all of life, if we submit it trustfully to Him!

IS METHODISM NEGLECTING ITS SERVICE MEN?

By W. W. Reid

The finding of a sufficient number of Methodist ministers—trained and experienced—to fill the need of the Army and Navy for the Methodist Church's quota of chaplains has become a serious problem, according to Dr. Jacob S. Payton, of the Methodist Commission on Chaplains, writing in the December issue of The Pastor's Journal. He urges all conferences of Methodism to give of their men for the service, and he urges congregations to unite for the duration, or to accept the services of supply pastors or retired ministers, in order that eligible men may be had to care for today's Methodist youth—tomorrow's congregations if not now neglected.

"The tardy response of Methodism to face this problem is causing the Methodist Commission on Chaplains grave concern," says Dr. Payton. "This anxiety is increased by a ceaseless flow of protests from parents complaining that their sons in uniform have not yet met a Methodist chaplain. They are asking if their Church has forsaken these lads in the most tragic ordeal of their lives. This rising tide of censure and solicitude is sweeping up not only to the office of the Methodist Commission on Chaplains, but to that of every bishop and district superintendent, and to the study of every parsonage. At last it has become the responsibility of every official, pastor, and congregation in Methodism. Has the defender of religion and liberty, now absent from his home church, become Methodism's forgotten man?

"There are some encouraging evidences

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

Mrs. Oakley Lee, wife of Chaplain Oakley Lee, of the U. S. Army, is now living at 709 Franklin Avenue, Lexington, Ky. Her husband is now stationed in England.

Judge E. L. Walker, of Ruston, La., was elected Conference Lay Leader at the recent session of the Louisiana Conference. Judge Walker is a fine layman and one of the best men whom we know.

Rev. J. E. Selfe is very happy with the church and people of Boyce, La., where he received a hearty welcome at the services on his first Sunday in the charge and found his pantry well filled.

Rev. J. Early Gray, recently transferred from Forest, to Magnolia, Miss., reports that he has found the old church which he served more than twenty years ago well organized, and that Dr. G. F. Winfield, his predecessor, was in high favor.

Mrs. E. F. Pruitt, whose husband died a year ago, writes that she is now unsettled and lives with her children. We appreciate her good words concerning the Advocate which has been in her home for the past 51 years.

Mrs. R. M. Brown, wife of Rev. R. M. Brown, of Arcadia, La., being somewhat under par in health, has found it necessary to spend a little time in a sanatorium. We trust that she may soon be entirely recovered.

Dr. W. L. Doss, district superintendent, calls our attention to the omission of W. Ralph Cain, student in Southern Methodist University. This was omitted from the copy sent us, but the appointment should have been listed in the Baton Rouge District.

Rev. Milam Reeves, now on sabbatical leave from the Mississippi Conference, with his mother, Mrs. W. T. Reeves, spent last week-end in Tupelo, Miss., which was their old home and where they have many friends of the years gone by.

It is with sincere regret that we have learned of the illness of both Bro. and Sister K. W. Dodson, of Ruston, La. At last account, Bro. Dodson was in a sanatorium at Ruston. We hope that he may soon be able to return to his home restored in health.

Rev. Albert A. Collins has received a gracious reception at Eunice, La. Bro. Collins asks us to say that the Eunice church has 17 pews for sale. They are in good condition and of an attractive design. Those interested should communicate with him at Eunice, La.

Rev. Dan P. Yeager, who retired at the recent session of the Mississippi Conference, says that he is very happy in his new home at Moselle, Miss., Route 1. Bro. Yeager has done fine service through the years and he retires with all the honors of the itinerant service.

Miss Claudine Curtis, who resigned her place at Capitol Street, Jackson, a year ago, to accept a place with Ingalls Shipbuilding Corporation, Pascagoula, Miss., changed to a secretarial postition in the Quartermaster Corps at Keesler Field, Biloxi, on Feb. 6, where she is still located.

Rev. J. L. Neill, district superintendent of Meridian, Miss., asks us to report the following changes in appointments which have been authorized by Bishop Decell. Rev. Roger Cameron changed from Vimville charge to DeSoto, and Rev. W. L. Hamrick, district evangelist for the Hattiesburg district, to Vimville charge.

Mrs. W. M. Kent, of Shreveport, La., says that she is interested in both Louisiana and Mississippi, as she is now a resident of Louisiana and a native of Mississippi. Her brother-in-law, Rev. E. E. McKeithen, of Utica, Miss., and her nephew, David McKeithen, of Bogue Chitto, Miss., are members of the Mississippi Conference.

The editor acknowledges with appreciation the invitation of Rev. and Mrs. Casper W. Avery to be present at the marriage of their daughter, Martha Elizabeth, to Sgt. William Edward Powell of the U. S. Army, the marriage to take place on Monday, Dec. 7, in the Methodist Church, at Shaw, Miss. We join their many friends in congratulations and good wishes.

WALLS METHODIST CHURCH

A beautiful and impressive dedication service was held at the Walls Methodist church Sunday night, Novemeber 15th. A piano, given by Mr. Robert Sidney Watson, in memory of his wife, Bessie Grey Watson. The presentation was made by Mrs. John A. Gardner, a friend of Mrs. Watson, with a loving tribute to her life's service in the church. Like the trustful faith of Martha, she believed that wherever Christ is there can be no death; like Electra, that however bitter the cup of life, we should bear it with heroic endurance; and like Esther, she was forgetful of herself in service to her kindred and friends.

The dedication was made by the pastor, Rev. W. M. Campbell. "The Rosary" and "It is Well with My Soul," were beautifully rendered by Miss Margaret Storch of Memphis, accompanied by Mrs. L. I. Toombs.

Truly God is pleased with the spirit that prompts his children to render a noble and memorable life. The church is grateful for the gift and the giver. We can yet feel justified to fight for our standard of democracy.

CHRISTINE P. GARDNER.

ANGIE, LOUISIANA, CHARGE

Dear Dr. Duren: We have arrived on our new field and have begun our work by having two good services yesterday. We were well received; found the parsonage all ready and waiting for us with a good supply of groceries; also a good lunch already prepared for us to eat. And were we glad!

This is a fine people we have here to work with. The Baptist pastor and his church people came to our service last night, showing a good spirit of cooperation, for which we are thankful.

Bishop Smith said he was going to preach here some day. Hope it will be this year. And if it is, our church days at Angie are second and fourth Sundays. Welcome to our church, Bishop Smith.

There will be more from our work later.

Only an humble servant.

C. J. T. COTTEN, P. C.

REV. AND MRS. W. C. BARHAM SAY, THANK YOU

Dear Dr. Duren: Please allow me space to try to express my sincere appreciation to our many friends of the Louisiana Conference for what they did for us after the fire destroyed our home.

There is no need to say that things looked very dark to the good wife and me as we drove home from New Orleans. But we are trying to take the bright side of our trouble and keep a chin-up attitude. It has not been nearly so dark, since we have been so wonderfully well remembered by our many friends. We are very fortunate in that we are a part of one of the greatest brotherhoods in the world—the Louisiana Conference of the Methodist Church.

The loss we sustained was very heavy, and only about one-fourth covered by insurance. The house was insured for $750, but we had nothing on the personal belongings of the family or the furniture.

The people here are taking the loss in a Christian way, and we plan to rebuild at an early date (perhaps within 60 days). We are also very glad to say that the many friends here in Merryville have been wonderful to us. Mrs. Barham and I saved some of our clothes, but the children lost all theirs. I was the most fortunate one of the family, as I only lost my work clothes. (Yes, I mean work). I am sure that at least half of the clothes loss has already been made good by the friends here and elsewhere. The sad part of the whole thing, I think, was the fact that the two boys had just had birthdays and their grandmother had sent each of them a complete new outfit and they were lost in the fire.

To all of you we say, thank you from our hearts, and may God richly bless us all as we go forward in the Master's name.

Sincerely,

REV. and MRS. W. C. BARHAM.

The reward of duty is the power to fulfill another.—George Eliot.

LUZIANNE
COFFEE
100% GOOD

MINISTERS' WEEK AT EMORY

By John L. Sandlin

Emory University will hold its annual convocation of ministers of the Southeastern Jurisdiction during the week of January 18-22, 1943. Two eminent speakers will be featured on this program.

Bishop William T. Watkins, presiding bishop of the two South Carolina Conferences, formerly of the faculty of the Candler School of Theology at Emory, will deliver the Jarrell Lectures. Bishop Watkins is highly-respected throughout the Southeastern Jurisdiction of the Methodist Church, and he is one of the outstanding clergymen of the South.

The Quillian Lectures are to be delivered by Dr. Edwin P. Booth, Professor of New Testament of the Boston University School of Theology. Dr. Booth is somewhat new to our section, but comes to us highly recommended as an informing and stimulating lecturer.

In addition to the program of lectures, there will be a variety of "short courses." These courses are being planned to suit the thought life of the ministry of today and will be taught by members of the University faculty—some of them are members of the college faculty as well as the school of theology.

A series of forum hours devoted to questions of the wider implications of the Christian faith will be conducted under the leadership of experienced and competent leaders.

REV. MILAN REEVES GRANTED SABBATICAL LEAVE BY CONFERENCE

The Rev. Milam Reeves, pastor of the Taylorsville Methodist church for the past two and one-half years, was recently granted a year's Sabbatical leave by the Mississippi Conference, of which he has been a member for 13 years. His mother, Mrs. W. T. Reeves, resides at 805 North President Street, Jackson, Miss., and he also has a brother, Stafford Reeves, in the Capital city.

Mr. Reeves plans to leave this week-end for Los Angeles, Calif., where he will be associated with the war work of the Moral Re-Armament movement in its present program of presentation across the country the "victory revue," entitled "You Can Defend America."

Rev. Mr. Reeves held pastorates at Beauregard, McComb (Pearl River Avenue church), Lena, Sumrall, Bucatunna, and Taylorsville during his work with the Mississippi Conference. At the end of ten years' service with the conference a minister becomes entitled to Sabbatical leave.

Last summer the Rev. Mr. Reeves spent five weeks at Macinac Island, Mich., at the morale building training center. He said the movement is "super-denominational," and has as its purpose "winning the war, securing the peace, and building a new world."

The revue, "You Can Defend America," has been presented in 21 States—usually at the invitation of the governor and the State's Civilian Defense Council—to an aggregate of more than 250,000 persons, it was stated. Friends of the Rev. Mr. Reeves predict that he will soon win a leading role in the pageant.

He was born at Tupelo, Miss., and attended the Tupelo Military Institute, Emory University of Atlanta, and the Princeton Theological Seminary.

—Clarion Ledger.

RADIO WATCH-NIGHT SERVICE DECEMBER 31, 1942

The Commission on Evangelism of the Southeastern Jurisdiction is sponsoring a program on one hundred radio stations in this area on the evening of December 31, 1942. This program is in the nature of a Watch-Night Service and includes an address by Bishop Arthur J. Moore of the Atlanta area, hymns by the Emory University Quartette and a prayer by Dr. Manning Potts, pastor of Greene Memorial Methodist Church, Roanoke, Virginia, and a member of the Commission. The purpose of this program is to stimulate the people called Methodists, over two million of them within this jurisdiction, to a renewed devotion to the church, calling on them to observe New Year's Day as a day of prayer, and to rededicate themselves in the days of the new year to the cause of Christ.

One is reminded of the Christmas message of King George, broadcast to his people in the far-flung British empire two years ago, as he thrilled the hearts of his hearers throughout Christendom. "I said to a man who stood at the gate of the years, 'Give me a light, that I may tread safely into the unknown,' and he replied, 'Place your hand in the hand of God, and go forth in confidence and it shall be to you better than a lamp and safer than a known way.'" It is in this spirit that the Watch-Night program for radio has been prepared, by the Commission on Evangelism, to sustain, to comfort, and to inspire Methodists throughout the South to a renewed zeal and a stronger faith.

This fifteen-minute program will be broadcast by the radio stations in this area some time during the evening of December 31st. Inquire of your local station as to the exact time and tune in with thousands of other Methodists in the Southeast. If you wish a copy of the script of this program, please address a card to General Commission on Evangelism, 165 Eighth Avenue, North, Nashville, Tenn.

MAJOR JAMES E. CROWN PAYS TRIBUTE TO CENTENARY COLLEGE

(Major James E. Crown, editor of the **New Orleans States,** who is one of the ablest and most fearless newspaper men in the South, and who has long waged war against corruption and dishonesty in government, made a recent visit to the Centenary College campus where he visited for some hours with some of the faculty and student body. Returning to his home in New Orleans, he wrote the following editorial, which sets forth his impressions of the college).

Amid the red hills of North Louisiana within the city limits of Shreveport, shaded by majestic oaks and stately pines, is Centenary College.

This institution, now more than one hundred years old, has been a citadel of patriotism since its founding. As a character builder, it stands high among the educational institutions of the country. Today, as always, its teaching facilities rank with the best.

Centenary College passed through and did its part in the War Between the States, Spanish-American War, World War No. 1, and is now devoting its efforts toward winning World War No. 2. Always its students and its faculties have fought for the right as they saw it.

It was one of the few institutions in the War Between the States that suspended operations because all of its students had entered the armed forces of the Confederacy. The record of these young men who battled for the Southland was a glorious one. Their deeds, unsurpassed in the annals of the War Between the States, are told in a pamphlet by Dr. Arthur M. Shaw, Jr. Under the title of "Centenary College Goes to War in 1861," the author pridefully recounts the history of the institution in the days of the War Between the States. So burning was the desire of the students to enter the service of their state, that they all left, and on the minutes of the faculty meeting are inscribed this glorious record:

"Students have all gone to war. College suspended, and God help the right."

Today the men and women of the student body of Centenary are again serving their country. Their devoted faculty is teaching them all the freedoms so necessary for the world to endure as God would have it endure.

Dr. Pierce Cline, president of the institution, heads a carefully selected faculty of men and women whose sole interest is in instructing the boys and girls under their tutelage in those things that make for good citizenship.

The editor of this newspaper recently had the privilege of spending a few hours on Centenary campus, viewing its facilities and meeting some of the members of its faculty as well as students. We have never seen a happier, cleaner, more purposeful student body than that at Centenary. The chivalry and beauty of that institution are pleasing and comforting. The atmosphere is one of clean living and clean objectives. There is nothing superficial or staid or cramped in the conduct of the young men and women of Centenary. They are natural and human with all the lively impulses of youth.

We have often wondered since visiting Centenary why its resources are not greater. They should be. The citizens of Shreveport and the wealthy men of the state could perform no greater service than in aiding Centenary expand its facilities so as to reach a greater number of students.

Centenary, down through the years and now, has been fighting the battles of right and decency. Those able to do so, should help it to continue and enlarge its work.

The schools of America are one of the greater assets of America. They insure the perpetuation of those freedoms which the world must have if it would survive.

Centenary College fought to the last man in 1861. Its boys and girls of today stand ready to do the same.

PAUL M. BROWN.

How Pullman Cars Get Their Names

A traveling man who had been obliged three times to take an upper berth in the sleeping car "Aloha" has requested the Pullman Company please to name the next one "Anuppah."—Youth.

"The light is beginning to grow upon the darkness, in the life of nature and in the world of men. We are beginning to hear of victories, and not in the field only, but in the soul. The sap of freedom and confidence is rising; nations that had been paralyzed by fear and defeatism are coming to themselves again. Under God's hand, therefore, let us face these times, so crucial for mankind, with good hope."—F. R. Barry.

PERSONAL NOTES AND INCIDENTS

Rev. H. C. Kinney writes that he is now happily located on his new charge at Pollock, La. He is planning to carry every detail of the program of work for the year.

Dr. R. H. Harper, pastor of Napoleon Avenue Methodist Church, New Orleans, preached at the Union Thanksgiving service held in his church on Thursday morning of last week.

Rev. C. W. Baley, who was retired at the recent session of the North Mississippi Conference, has established his residence at Route 1, Como, Miss., where mail intended for him should be sent.

Rev. L. E. Alford, who was granted the retired relation at the recent session of the Mississippi Conference, is living temporarily at 1115 Quinn Street, Jackson, Miss., according to notice received in the Advocate office.

Dr. G. F. Winfield, recently assigned to the church in Tylertown, Miss., reports that he has a lovely new parsonage and has been kindly received. He preached the Thanksgiving sermon in the Baptist church to a congregation of 250 people.

Colonel J. H. Johnson, for a long time treasurer of the North Mississippi Conference, has made his final report and distribution of funds before surrendering his office to his successor, Mr. E. M. Tanner, of Indianola, Miss. The report shows progress on the collections of the Conference.

Rev. L. A. Bodie, pastor of Weaver charge, in the Louisiana Conference, expresses thanks on behalf of himself and wife for the check received from the "Sustentation Fund." He says that it will be of great assistance to him as he is finishing the work for his B. A. degree this year.

Dr. Samstone Holmes, son of Dr. and Mrs. W. W. Holmes, of New Orleans, announced in a message received by Dr Holmes on Monday morning that he had survived the battle in which his ship was engaged and did not receive a scratch. We rejoice with Dr. and Mrs. Holmes in this good news.

The Meridian District, under the leadership of Rev. J. L. Neill, made a great record during the past year. The reports show seven hundred and seven members received on profession of faith, and the acceptances for Benevolences overpaid by $750, which represents an advance on that item of nearly $1,500 over the report of the previous year.

Dr. H. F. Brooks, superintendent of the Greenwood Dstrict, has been in a hospital in Memphis since the second of November. He was not able to be present at the session of the North Mississippi Conference, but a card from Mrs. Brooks says that he seems to be much improved, and he was to go home last Saturday. He will have to take his work by easy strides for a time, but expects to be able to carry on.

RESOLUTIONS—BISHOP DENNY

WHEREAS, Bishop Collins Denny presided over and Mrs. Denny was the delightful guest of the Mississippi Conference which met in this city and church in 1930; and

WHEREAS, Bishop Denny gave to Mississippi a quadrennium of distinguished service, which was his last active service;

NOW, THEREFORE, BE IT RESOLVED:

FIRST: That this Conference record its abiding affection and appreciation of Bishop Collins Denny, and the fact of its happy memory of his presidency and the visit with which Mrs. Denny honored the Conference;

SECOND: That a copy of these resolutions be sent to Bishop Denny with assurance of the love and esteem of the Conference; and, a copy published in the New Orleans Christian Advocate and a copy spread upon the Journal of this Conference.

Signed:
J. L. DECELL,
J. T. LEGGETT,
T. J. O'NEIL,
H. A. GATLIN.
Members of His 1930 Cabinet.

A LAYMAN'S APPRECIATION OF THE MINISTRY

Lord Dunsany once said that the marks of the divine in man are extravagance, benevolence, and song. The ministers of the Gospel whom we honor this morning have exhibited these three characteristics and are worthy of the recognition which we pause in this great conference to offer. They have been extravagant because their very lives have been an adventure into the unknown. They were extravagant men in their service because they held back nothing. One of the most startling words in the Christian's vocabulary is missions. When the Holy Ghost said, "Separate unto me Paul and Barnabas," there was every good reason in the world why they should not have been separated. Paul and Barnabas were already doing a most successful piece of work. Their future was secure right where they were, and it looked like sheer folly to venture into the unknown. But the world knows the results of their separation. And these honored dead whom we recognize in this service did not falter when the Divine call came to them in their youth, when doubtless everyone could have gone into other vocations and achieved what we consider success. Instead they went out venturing, like Abraham, not knowing where the call would lead them, and gave their lives in unselfish service of their Master. They taught us and others the faith of the Everlasting Arms and the Everlasting Life. They were heroes, following with equal heroism the trails blazed by Wesley, Whitefield, and Asbury. And with a faith in the promises of a Divine Father who never fails, they gave their full measure of devotion. Not one of them was a Jonah—refusing his commission, and running away. I have never experienced much difficulty in accepting the Jonah story—a fellow as small as Jonah could have easily been swallowed by a minnow. They were extravagant men because what they did seemed always beyond the realm of what so-called practical men might call common sense. And the world is a better place for us because they have passed this way.

They were benevolent men. It is the church that has given us the meaning and practice of charity as we understand it now. These beloved soldiers of the Cross saw hidden meaning in the injunction of the Master on that memorable night when He passed the cup and said to his disciples, "Drink ye all of it." In many instances they have been so busy in the service of their King that they could not follow the dictates of prudent judgment and lay by enough for security against the day when youth and vigor had gone. Again they were laying themselves open to the criticisms and jibes of so-called practical men who were measuring life by cheaper standards, and thereby were failing to make distinctions between the man and his possessions. These men had divine insight to recognize the pearl of great price—service to their fellowmen—and were willing to give their all for it. "We live in a world that is starved for comradeship," and these servants of God knew the comradeship of the Holy Spirit and were trying to pass it on to their fellows.

But their benevolence and their charity have been bread cast on the waters that has returned to them the devotion of their congregations, the high regard of their communities, and a place of honor in the Church to which they have given their life's work. Our ministers are the ones who are first called when death or disaster comes into the home or the community. They are leaders in all movements for civic betterment. They serve unselfishly on civic boards and are active members on committees promoting public welfare. While their financial rewards are often meagre, the esteem with which they are held attests the fact that they hold honored positions in the cities, towns and rural areas where they have been sent to serve. They often shame us laymen by their public charities, and no one knows the full extent of their private benevolence.

The Christian Church has always been a singing church. Its very divinity is attested by that fact. An angelic choir announced the birth of Christ. And at the Last Supper, after they had sung an hymn, they went out. It was the mediaeval church that preserved the ancient hymns of praise and rewrote them into the masses that glorify our cathedral worship of today. The church has been the inspiration for our majestic oratorios. Salvation and the omnipotence of the Heavenly Father are the themes of our great hymns of worship. These servants of Christ whom we honor today have long recognized the importance of music in worship and have encouraged it and given it a prominent place in the services which they have conducted. Again, songs and praise held another meaning for them. Some men break under storm and tragedy. What minister has not faced both of these terrors without flinching, and thereby given others courage by their own fearlessness? Some men turn sour and hard. Too bitter for any joy, they bear a grudge against life. Others, like St. Paul, are raised to new heights of devotion by adversity. The difference lies not in the adversities endured but in the spirit in which they are met. We like to feel that our ministers are like aircraft, in that their steering gear is so set that strong head-winds will life them higher, rather than force them to crash. Adversity has purified them like well-tempered steel, which is only made stronger by strong hammer blows. And the courage of our ministers in facing adversity has given us strength when encouragement was needed, and has put a new song into our hearts.

An ancient legend tells us that when God made the world He gave men good bodies, keen minds, friendly companionship with one another, and a rich earth. But he withheld one thing. He did not give them complete satisfaction on this earth, nor the ability to build here an abiding city. Men were never able to settle down and say, "Now, at last I have all that I want."

God withheld this one gift because he made man for himself. Only in companionship with him were they to find the peace and satisfaction which they craved. St. Augustine sums it up neatly when he says, "Thou, O Lord, hast made us for thyself, and our hearts are restless until they rest in Thee." Our ministers have run ahead and learned this secret of surrender and have thereby achieved the serenity of life which they show forth to their congregations. We honor them today for this achievement. America needs this great lesson. We have more things than any other nation, and yet we have not found peace in our souls. We need to earn that men are made for companionship with God in this world and in the world to come. And we look to our ministers to show us the way to this companionship.

Do ministers' sons stand out from their fellows? The shallow thinkers sometimes say that ministers' sons are not a law-abiding lot. But the weight of objective evidence is against them. Who's Who in America, the one outstanding recognition that cannot be bought, lists the names of more sons and daughters of ministers than of any other profession. Oliver Wendel Holmes once said that if we wish to be intelligent and upright, we should select our grandfathers with great care. Modern social research would go further and say that if you wish to be above the average in leadership and service to your fellow man, choose a parsonage as your birthplace.

We are sitting in the room which these servants of the Most High have left. Around us are friends and colleagues who knew them in life. The secretary's report reminds us that they will not return. I wonder what they are saying. Wouldn't they say, "If you could know what we do now, you would put on festive clothes and sing to God in church and out. We've been promoted and are busy in greater service. The old frustrations are no more—we are free from the limitations of life and time. Where we are we can see better how God is working out his purpose. This is no time for sorrowing. Lift up your hearts and catch a glimpse of the vision of needed service that is so close around you if you will only look."

Heaven is a more inviting place because these men have gone there. Our stake in Heaven increases as one by one they pass on. Their very lives assure us who carry on here where they left off that man is a counterpart of the Divine, and that man was not made to die.

Their passing can be likened to a ship leaving harbor. As I watch, its portholes, cabins, superstructure, grow indistinct and fade from view until I see it only as a speck on the horizon, which is then swallowed up in haze as I strain my eyes. But it is still there. It is I that has changed. My eyes cannot see it proudly riding out there where sea and sky come to mingle with each other. Then someone at my side says, "There, she's gone."

Gone where? Gone from my sight, that is all.

And as we sit here in this memorial service with contemplative hearts, paying our last respects to our departed brethren, there are other voices to take up the glad shout on the other shore, Hail, and Welcome Home.

RAY G. BIGELOW.

IS METHODISM NEGLECTING ITS SERVICE MEN?

(Continued from page 5)

which disprove such a charge. Among them are the hundreds of Methodist pastors who have already entered the chaplaincy. The risks of war, the separation from their loved ones, and the disregard for the preferments which their presence in the conference might bring constitute a great act of renunciation. For they have left their pastorates resolved that they will go down to death with their young comrades, or bring them back home from the inferno of war with no blight upon their manhood and with their love for Christ and loyalty to his Church undiminished. In privation and service they are earning the right to be heard in a post-war world. The threatened neglect of her sons by their Church has led many more to apply for the chaplaincy who, because of age, health, or some other failure to meet the requirements, have been deprived of realizing their deepest longing.

"Present indications are that by the end of 1942 the Methodist Church will have met but sixty per cent of its quota of chaplains. Unofficial information recently received by the Methodist Commission on Chaplains indicates that during 1943 the Methodist Church will be requested to provide 1,000 chaplains for the Army in addition to its present deficit. This does not include the growing demands of the Navy, in which there is a similar shortage of Methodist chaplains. Vacancies are no longer being reserved for our chaplains, but are being filled by candidates from other religious bodies that have exceeded their quotas.

"The Methodist Commission on Chaplains, of which Bishop A. W. Leonard is the chairman, is obliged to grant ecclesiastical endorsement under the strict regulations prescribed by the War and the Navy Departments. In both branches of the service a candidate must have reached his twenty-fourth, but not his fiftieth birthday. He must be fully ordained, at least a member on trial of an annual conference, and engaged exclusively in work of a religious nature. For the Army an applicant is eligible if he has an A.B. or a B.D. degree, or can submit credits from accredited educational institutions showing that he has completed either a four-year college course, or a three-year theological course. If he meets either requirement three years pastoral experience is necessary. If he has completed courses leading to both degrees, only two years in the pastorate are required. The Navy requires no pastoral experience.

"A chaplain in the Army is commissioned first lieutenant, and in the Navy a lieutenant, junior grade. If the latter has reached his thirty-sixth birthday he may under certain conditions be commissioned a full lieutenant. The pay of an Army and a Navy chaplain, with dependents, including rental and subsistence allowance, is about $3,300. This does not include an allowance of $150 by the Army and $250 by the Navy for uniforms provided only when commissioned, and ten per cent pay increase for overseas service. Training schools are maintained for chaplains of the Army at Harvard University, and for those of the Navy at Norfolk, Va.

"With scarcely an exception, Methodist chaplains report a satisfaction wholly unanticipated in serving these young Americans who are hungry for wholesome companions, and receptive of the Christian counsel and influence that they once knew from their pastors back home.

"How long will the Methodist Church withhold from these boys in American camps and naval stations, and in perilous places ashore and afloat the world around, the spiritual ministrations she so amply provides for those who worship in the quiet and security of the old home church? America is vibrant with the ringing challenge of production on farms, in factories, and even from the scrap heap. The conviction grows that Methodism should bestir herself from her complacency, and that from her ministerial ranks should provide those who will fashion Christian character among the greatest and most needy company of young American men ever isolated from the restraints of home and church life. It is a conclusion as unpleasant as it is logical that the church that forgets its sons in war need not be surprised if those same sons, when peace returns, will forget the institution that once forgot them."

Any Methodist minister may receieve information concerning procedure for obtaining ecclesiastical endorsement for the chaplaincy by addressing the Methodist Commission on Chaplains, 100 Maryand Avenue, N. E., Washington, D. C.

LOUISIANA CONFERENCE

Baton Rouge District—First Round

Zachary, Nov. 22, a.m.; Q. C. Jan. 4, p.m.
Blackwater, Nov. 22, p.m.; Q. C. after service.
Baker, at Deerford, Nov. 29, a.m.; Q. C. 2 p.m.
Slaughter, Nov. 29, p.m.; Q. C. after service.
Tickfaw, at Loranger, Dec. 6, a.m.; Q. C. 2 p.m.
Amite, Dec. 6, p.m.; Q. C. afterservice.
Covington, at Covington, Dec. 13, a.m.; Q. C. 2 p.m.
Hammond, Dec. 13, p.m.; Q. C. after service.
Jackson, at Jackson, Dec. 20, a.m.; Q. C. 2 p.m.
Lottie, at New Roads, Dec. 27, a.m.; Q. C. 2 p.m.
Plaquemine, Dec. 27, p.m.; Q. C. after service.
Springfield, at Springfield, Jan. 3, a.m.; Q. C. 2 p.m.
Ponchatoula, Jan. 3, p.m. Q. C. after service.
University, Jan. 10 a.m.; Q. C. to be arranged.
North Baton Rouge, Jan. 10, p.m.; Q. C. after service.
Gonzales, at New River, Jan. 17, a.m.; Q. C. 2 p.m.
Istrouma, Jan. 17, p.m.; Q. C. after service.
Clinton, at Clinton, Jan. 19, p.m.
Walker, at Walker, Jan. 24, a.m.; Q. C. 2 p.m.
Denham Springs, Jan. 24, p.m.; Q. C. after service.
Greensburg, at Day's, Feb. 7, a.m.; Q. C. after service.
Kentwood, Feb. 7, p.m.; Q. C. after service.
Fisher, at Fisher, Feb. 14, a.m.; Q. C. 2 p.m.
Franklinton, Feb. 14, p.m.; Q. C. after service.
Angie Circuit (at church where services are held at this date), Feb. 21, 11 a.m.; Q. C. 2 p.m.
Bogalusa, Feb. 21, p.m.; Q. C. after service.
St. Francisville, at St. Francisville, Feb. 28, 11 a.m.; Q. C. 2 p.m.
Baton Rouge, First Church, Feb. 28, p.m.; Q. C. to be arranged.
Pine Grove, at Montpelier, Mar. 7, 11 a.m.; Q. C. 2 p.m.
Live Oak Mar. 7, p.m.; Q. C. after service.
Pearl River, at Pearl River, Mar. 14, a.m.; Q. C. 2 p.m.
Columbia Street, Mar. 14, p.m.; Q. C. after service.
Missionary Institute at Baton Rouge, First Church, Jan. 7. Hour to be announced later. The speaker will be Bishop Edwin F. Lee, of Singapore.

All above dates are subject to change on account of transportation changes that may be made without notice.

W. L. DOSS, JR., D. S.

MISSISSIPPI CONFERENCE

Hattiesburg District—First Round

Petal, Nov. 29, 11 a.m.; Q. C. Jan. 6, 7:30 p.m.
Bonhomie, at Dixie, Nov. 29, 7:30 p.m.; Q. C., Bonhomie, Jan. 7, 7:30 p.m.
Moselle, at Soule's Chapel, Dec. 6, 11 a.m.; Q. C. Jan. 13, 7:30 p.m.
New Augusta, at McLain, Dec. 6, 7:30 p.m.; Q. C. Jan. 20, 7:30 p.m.
Hattiesburg, Broad Street, Dec. 13, 7:30 p.m.; Q. C. Jan. 4, 7:30 p.m.
Hattiesburg, Main Street, Dec. 13, 11 a.m.; Q. C. Jan. 11, 7:30 p.m.
Hattiesburg, Court Street, Dec. 20, 11 a.m.; Q. C. Jan. 5, 7:30 p.m.
Hattiesburg Circuit, at Oak Grove, Dec. 20, 7:30 p.m.; Q. C. Jan. 27, 7:30 p.m.
Heidelberg, at Vossburg, Dec. 27, 11 a.m.; Q. C. 1:30 p.m.
First Cuurch, Laurel, Dec. 27, 5:30 p.m.; Q. C. Feb. 7, 4 p.m.
West Laurel, Dec. 27, 7 p.m.; Q. C. after service.
Bucatunna, at State Line, Jan. 3, 11 a.m.; Q. C. 1:30 p.m.
Waynesboro, Jan. 3, 7 p.m.; Q. C. 4:30 p.m.
Montrose, at Montrose, Jan. 10, 11 a.m.; Q. C. 1:30 p.m.
BaySprings, Jan. 10, 7 p.m.; Q. C. 4 p.m.
Cross Roads, at Mount Zion, Jan. 17, 11 a.m.; Q. C. 1:30 p.m.
Ellisville, Jan. 17, 7 p.m.; Q. C. after service.
Clara, at Clara, Jan. 24, 11 a.m.; Q. C. 1:30 p.m.
Waynesboro Circuit, at New Hope, Jan. 24, 7 p.m.; Q. C. 4 p.m.
Taylorsville, at Taylorsville, Feb. 3, 7:30 p.m.; Q. C. after service.
Ovette, at Ovette, Feb. 7, 11 a.m.; Q. C. 1:30 p.m.
Kingston Laurel, Feb. 7, 7:30 p.m.; Q. C. after service.
Magee, Feb. 21, 11 a.m.; Q. C. 1:30 p.m.
Mount Olive, Feb. 21, 7 p.m.; Q. C. 4 p.m.
Richton, Feb. 24, 7 p.m.; Q. C. after service.
Williamsburg, at Good Hope, Feb. 28, 11 a.m.; Q. C. 1:30 p.m.
Collins, at Collins, Feb. 28, 7 p.m.; Q. C. 4 p.m.
Sumrall, at Sumrall, Mar. 3, 7 p.m.; Q. C. after service.

B. L. SUTHERLAND, D. S.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

December, 1942

December 6.—Golden Rule Sunday. Emphasis on relief of suffering.

December 13.—Universal Bible Sunday. Theme: Watch your Bible reading.

December 15.—Send fourth quarter's reports to conference officers.

Decembere 25.—Christmas Day.

December 31.—Watch Night.

* * *

Golden Rule Sunday

During the past year we have been making an offering on the first Sunday of each month as we observe Communion Sunday, and we understand that the offering has increased each month.

This offering is divided into three parts: Overseas relief, camp work in the United States, and relief of the local poor.

On this Sunday in December let us make our offering "in remembrance of Him" the largest in 1942.

* * *

Mrs. Arrington in Cleveland

Mrs. Paul Arrington, who is a member of the Department of Christian Social Relations and Local Church Activities of the Woman's Division, and Miss Winnie Buckles, who is a member of the Research Committee, are in Cleveland, Ohio, attending a meeting of the Department.

Important plans are being made for the work to be carried out during 1943.

Mrs. Arrington will remain for the meeting of the Woman's Division and the Board of Missions and Church Extension.

* * *

Wm. Johnson Bethlehem Center

Recently someone remarked that the funds are coming in to our conference treasurer for the work which has been discussed often, but because our rural work and our Bethlehem Center are new, these funds have not reached their goal. The following report should stimulate interest:

ANNUAL REPORT OF WILLIAM JOHNSON BETHLEHEM CENTER

508 N. Farish Street, Jackson, Miss.

Submitted by Ruth M. Carryer, Supervisor

North Central Jackson is the largest and most congested Negro area in the city. Farish Street is sometimes referred to as "Negro Heaven," for it is truly their street—their stores, cafes, places of amusement, and churches. It is on this street that the William Johnson Bethlehem Center is located. In between Central Methodist Church and a large apartment house, it looks even smaller than it is. Back of the Center and the church is the playground.

A great variety of activities are engaged in at the Center; following is a brief resume of them:

There is a nursery school with an average daily attendance of twenty or more bright-eyed, smiling youngsters. Due to lack of space and small staff the nursery school is only open from 9 a.m. until noon, Monday through Friday. This year we are getting Government surplus food commodities for the nursery school. This food, of course, means much to the children.

There has been a maternity and preschool unit of the county clinic at William Johnson Bethlehem Center since it was started about four years ago. About 95 per cent of the women who visit the clinic, do so because they cannot afford the services of a doctor. This means that the clinic serves an economically poor group. Because this is true there is a sewing class for the prenatal women. The cloth is furnished and they are taught to make and given their own layette. Talks on various phases of prenatal and child care are made to this group from time to time.

In addition to this women's group, there are two others—one in general sewing and one in knitting. The members of these groups furnish their own material.

We are expecting to offer a course in cooking a little later on this fall.

Once or twice each year I teach mission and Bible study classes for the Woman's Society of Christian Service of Central church.

The boys use the playground exclusively. On the playground the older boys play basket ball in season. Last fall we were given new basket ball suits for three teams by the Young Adult Fellowship at Galloway Memorial church. Our teams play all the teams in and around Jackson, and usually come out on top. The basket ball boys always organize an athletic club each fall. The boys also enjoy horse shoes, table tennis, and the small boys have a group game club. We have two see-saws and a sand box for the smallest ones. The only pool for Negro children in Jackson is on our playground. It is only about twenty inches deep and can only be used by children up to twelve years of age. They do enjoy it greatly.

We have the usual house clubs for children—Story Hour Club, Doll Club, Girls' Choir, Junior Boys' Hand Crafts, Girls' Craft School (composed of four classes), and Boy Scouts.

This summer, as in former years, we had a two-weeks camp at Clinton, Miss., at Camp Lubaloo. Thirty-four children went to camp, and, of course, gained a great deal from the experience.

There are activities for men and women together—classes in adult education; and just recently we opened a Consumer Center as a means for helping to spread information concerning price fixing, rationing, and consumption problems. This project is being backed, of course, by OPA. There are study groups and personal services in connection with the Consumer Center. I understand it is the first Consumer Center in Mississippi.

In the past year there have been several Red Cross first aid classes taught at the Center, also one home nursing course.

There are personal services to our members—a circulating library, a toy-lending shop, thrift sales of used clothing, home visitation, and correlated social agency service:

Library and Toy-Lending Shop. Very few of the children living within the area served by the Center have many toys, and practically no leisure time reading books. As a personal service to the children, we have a toy-lending project and a circulating library. These are open on Friday afternoon for two hours, at which time books and toys borrowed the preceding week are returned and others borrowed. Of course, the toys are disinfected between each lending. The Boys' Club, Incorporated, cooperated with us by mending all of our broken toys at the opening of our project.

Thrift Sales. Each Saturday morning we have thrift sales of used clothing. Only those persons of very low income, in proportion to their demands, are permitted to buy at the sales, and they are charged in proportion to what they are able to pay. Thus we are rendering to them a real clothing service without in any way pauperizing them.

Home Visitation and Correlated Social Agency Service. The various members of the staff endeavor to make calls in the homes of those who are in his or her activities. This gives the worker a better understanding of the persons in the group. Also the visit often makes it possible for the agency to render a service to members of the family not formerly enrolled in a house activity. Very often the Center is called upon by some other social agency, particularly the Community Welfare Agency and Hinds County Department of Public Welfare, to assist them in working out the problems of a family or of an individual. Quite often this involves home visitation. Of course, agency cooperation service also involves counseling in the Center—conferences with staff members of other agencies or other persons who can help to solve the problem.

A few months ago we began putting out a monthly mimeographed news sheet, The Star. This is proving to be one of our best methods of promoting interest and attendance.

I have associated with me in my work at William Johnson Bethlehem Center a very helpful staff. I am the only white person who has had the privilege of working on the staff. My co-workers are: Mrs. M. B. Dunson, head club worker; Mr. C. D. Sampson, boys' worker, and Mrs. Charlotte D. Henderson, secretary and club assistant. There are two WPA adult education teachers, four students at Jackson College (Negro), who are doing practice work for credits; about four or five students from Millsaps College (white), who are serving as volunteers. There are several women, both colored and white, who are serving as volunteers. The board of directors is inter-racial and one that does effective work, always cooperating with the staff. We are a member agency in the Community Chest of Jackson.

In connection with our clubs and classes there is added much religious education, personal hygiene, and social ethics. One of

(Continued On Page 16.)

WHEN IN NEW ORLEANS
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Seven Keys to Progress in the Local Societies

Aims for the local societies' achievements under the caption, "Seven Keys to Progress," will be announced in the December issue of the "Methodist Woman." Posters will be mailed out early in December, together with a leaflet on methods or suggestions for the attainment of these "Seven Keys to Progress."

1. Master Key—Spiritual Life.
2. Key to the Bookcase—Programs, Literature and Magazines, Study Courses.
3. Key to the Home—Increasing Memberships through Visitation.
4. Key to the Community—Christian Social Relations: Activities growing out of study.
5. Key to the Bank—Increased giving through stewardship education.
6. Key to the School Room—Young People's and Children's Work.
7. Key to the Alarm Box—Supplies, Reports.

* * *

THE KEY

As we incorporate the key motif into our thinking and planning for 1943, may we find for ourselves and through our influence help others to use that key which unlocks all Christian service, as expressed in the following meaningful lines:

Myself—Why are you trying so hard to unlock that door?

I—I feel, I know, it opens up to something wonderful.

Myself—And can't you open it?

I—I've tried all these my keys in vain: ingenious, costly and ornate. And all have such high-sounding names.

Myself—Try this one, then.

I—That old thing? So red and worn? What do you call that key?

Myself—Sacrifice.

* * *

W. S. C. S. Zone Four Meets at Batesville

Zone Four of the Woman's Society of Christian Service, Sardis-Grenada District, held its fourth quarter's meeting in the Batesville Methodist church on Thursday, November 19.

The meeting was opened with the singing of hymn, "Lord, Speak to Me." Mrs. Bishop of Sardis, led the devotional, which was based upon the Scripture, John 4:5-25. Mrs. Whitaker, our zone chairman, then asked the secretary to call the roll by societies; representatives from Sardis, Davis Chapel, Batesville and Courtland were present. Visitors were introduced as follows: Mrs. C. A. Parks, wife of our new district superintendent; Mrs. Gaines, of Hernando, district secretary, and several other ladies from Hernando.

The chairman then gave a very timely talk upon the importance of doing all that we can at home during the time of tire and gas rationing, calling attention to the fact that we have a great responsibility in guiding and training our children in perilous times like these.

The hour from eleven to twelve o'clock was given over to group meetings of the various officers of the W. S. C. S., in which the duties and responsibilities of each were discussed.

The noon hour was thoroughly enjoyed by all. The guests were invited to the dining-room, where they were seated around an attractively arranged table and served a delicious plate lunch and hot coffee by the Batesville ladies.

The group re-assembled at one-thirty. Reports were heard from the various group meetings of the morning. These reports were given by Mrs. Hentz, Mrs. Reno and Mrs. Parks. Mrs. Parks also talked on the Children's Work and reminded us that we may soon have an opportunity to do some real missionary work right at home. The secretary read a letter from Mrs. Ratliff, and also the minutes of the last meeting.

The report of the Courtesy Committee was given by Mrs. Nanney of Courtland.

Mrs. Gaines made important announcements concerning the Emergency Fund.

A very beautiful and effective consecration service was led by Mrs. Arnold Bonner, of Davis Chapel, assisted by Mrs. Whitaker, with solo singing by Mrs. Klyce, of Sardis, accompanied by Mrs. J. D. Vance, of Batesville, at the organ.

The meeting was dismissed with prayer by Mrs. Whitaker.

MRS. W. M. JONES, Secretary.

* * *

Iuka Zone Meeting, November 13

The meeting was called to order by our zone chairman, Miss Vera Montgomery, followed by quiet music by Mrs. Mohler. The opening song No. 460. The devotional was led by Mrs. Gray, of Burnsville, followed by the roll call.

At this time we had the recognition of our pastors who were present.

Mrs. Carlton was called on for a few words.

Mrs. Brown gave a few words of welcome.

The assembly met with the different groups for discussion at this time.

12 to 1, lunch hour.

Discussion by Mrs. Carlton.

The reading of a letter from Mrs. Ratliff by Mrs. Hamill.

Reports of the different groups.

Reports from the different societies.

The election of officers by Mrs. Brown.

Miss Vera Montgomery was re-elected zone chairman and Mrs. Prentiss Oakes re-elected secretary.

Report of the courtesy committee by Mrs. Ealem Davis.

Closing worship service by Iuka society, led by Mrs. Stark.

MRS. M. N. HAMILL, Secretary.

* * *

Zone Meeting—Shannon

The zone, composed of the following societies: Tupelo, Okolona, Shannon, Verona, Plantersville, Mooresville, Nettleton, and Carolina, met on November 3rd with Shannon, with thirty-eight members answering the roll call.

The following program was given: 1. Quiet music—"Break Thou the Bread of Life." 2. Song—Jesus Calls Us." 3. Opening prayer—Rev. J. M. McCay. 4. Minutes. 5. Roll Call. 6 Offering—sent to Malvina Community Center, amount $7.95. 8. Devotional by Rev. J. M. McCay. 9. Reports of work done and finances for 1942 by each society. 10. Dismissed by prayer.

Fellowship lunch.

After lunch, opened with: 1. Song—"Rock of Ages." 2. Prayer, by Mrs. Vacin, Okolona. 3. Letters read from our president, Mrs. W. H. Ratliff, and from Louise Killingsworth. 4. Message by zone chairman. 5. Meditation—Mrs. G. A. Baker, Verona. 6. Closed with song, "God be With You."

MRS. T. O. GARMON, Chairman.

* * *

Lake Cormorant Zone Meeting, November 18

The fourth quarter meeting of zone 2 of the W. S. C. S. was held in Lake Cormorant on November 18, 1942. Seven societies were represented, with a total of 28 members present.

Mrs. J. F. Barber, zone chairman, presided over the meeting.

The program was a group discussion of duties of various officers of the society. This was most interesting and helpful. Mrs. Ellis Finger, the recent bride of Rev. Mr. Finger, and daughter of Mrs. Ratliff, our conference president, led the discussion in one of the groups.

The devotionaal was a candlelight service presented by the Hernando society and led by Mrs. W. G. Gaines, our district secretary. This was given at the conclusion of the program.

An enjoyable social hour was held at the close of the meeting.

CELIA B. WIYGUL, Secretary.

* * *

Reports and New Report Book

Please make it plain to all who send reports that the fourth quarter report, as well as the annual report blank, should be carefully filled out and sent in promptly. The annual forms are in the Report Books. The final annual report tells the story of the year's work. We hope these reports can be in by the first of January.

We are in the process of making corrections and changes in the Report Books. for 1943. To those who feel dissatisfaction with the system of quarterly report, we urge your loyal support of the plan for the quadrennium, in harmony with the action of the Woman's Division that there should be no changes in method of reporting for the quadrennium. We hope that each conference will order on consignment sufficient copies for each local society and each district, the conference to be reimbursed later by the societies and districts for its outlay.

MRS. V. F. DeVINNEY.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

"There is no Substitute for Missionary Passion"

In this day of synthetics and substitutes, we run a very real danger in assuming that we may make certain substitutions in our Christian religion. There is the danger of substituting "much talk" for action; of substituting the performance of chores about the Church for Christian living; of substituting a luke-warm interest for real missionary passion in the great missionary endeavor of our Church. But there are no substitutes for Christianity and missionary passion. We do not have the missionary passion without the Christianity, nor do we have Christianity—in its richest meaning—without the missionary passion. **"There is no substitute for missionary passion!"**

Missionary passion does not "just happen;" neither can it become a synthetic fabrication made out of substitute elements. Rather it is the result of certain definite qualities and procedures. It is the outgrowth of knowledge based on intelligent study and prayer, which, in turn, beget interest and the will to express that interest in activity which contributes to the on-going of the Christian missionary movement.

Missionary education is more important today than ever before, for it is basic in establishing a sense of brotherhood, and in bringing about understanding and appreciation among peoples and races—all of which are necessary if we are ever to have a just and lasting peace. When the world is being rocked by hate and brutality, it is the responsibility of Christians to keep their hearts and minds "tuned in" on God, the source of power and vision, that we may know the needs of the world, both now and in the post-war years. Only those who have a missionary passion and a world vision can possibly see or feel these needs and have a desire to do something about them.

The women of the Woman's Missionary Society of Christian Service have an unusual opportunity to form a Church nucleus of studying, thinking, praying church members, filled with missionary passion and a world vision. The study topics planned for us are interesting, timely, and up-to-the-minute in factual material. If they are well-planned and well-conducted, they should result in an overflow of missionary interest, not only in the W. S. C. S. but in the Church at large.

What is your purpose in planning a study program for your society? Is it to meet the Efficiency Aim alone? Is it to fulfill certain requirements of an office to which you have been elected? Certainly both of these aims are legitimate within themselves. But is there not a nobler purpose—one more far-reaching in its implications—than either of these? As leaders of missionary education, we should have as the purpose of every study we undertake the stimulation of such a vital interest in the Christian missionary movement that there will result both individual and collective desire for some expressional activity for the interest. This purpose can be realized only by cooperative planning and active study, participation and prayer on the part of the group involved. This is the "highest good," and we, as Christians, have no right to substitute a lesser good, when we are capable of something better.

When we speak of missionary education, we do not mean just the study of "missions" as such. The missionary education program includes studies in Christian social relations and Bible as well as those in missions—and all three are necessary if we are to have that missionary passion for which there is no substitute.

* * *

The Local Study Committee

It is not too early for the local study committee to begin to make the study plans for its society for 1943. As you know, this committee is composed of the secretary of Missionary Education and Service, chairman, the secretary of Christian Social Relations and Local Church Activities, and the chairman of Spiritual Life. Though the secretary of Missionary Education and Service is directly responsible for promoting and reporting all approved studies for the society, the study committee is charged with the responsibility of **planning** for all the studies for the society over a period of a year. As soon as the new officers are elected, the study committee should meet and begin to make its plans for the coming year in order that they may have plans ready to submit to the program committee when it meets to make out the year's program for the society.

At the recent Mid-Year Executive Committee meeting held in Bunkie, the executive committee adopted a recommendation to do away with a district-wide Officers' Training Day for this year. In its place, each society is asked to plan its own program for officers' training day, and the study committee was given the responsibility for planning for the program for this day of training. Perhaps it would be a good idea for the old committee and the new to meet together to prepare for the program.

During the last of December or the first of January, the conference study committee will be sending suggestions for the studies for the year 1943. These suggestions will be flexible, but they will serve as a guide as you make your plans for the coming year.

* * *

Excerpts from the South Central Jurisdiction Missionary News Letter

The first Jurisdiction Missionary News Letter has made its appearance. It was not sent to every society, but was channeled through the Conference Secretary of Missionary Education and Service to the district secretaries; so I feel that you will be interested in a few of the statements from the paper. Since we have so recently centered our attention on Latin America as a topic of study, the paper was devoted especially to that subject.

"Through the years the women of Methodism have been preparing for this day of united leadership of the Americas as they have grasped opportunities of fostering good-will among Latin American peoples within and without our boundaries.

"In the home field they have ministered to Spanish speaking peoples through at least twenty-six homes, schools, settlements, clinics, and rural projects; in the America to the South they are maintaining or co-operating with the Board in thirty-five similar institutions. In both fields—home and foreign—the South Central Jurisdiction has its 'stake' and a very real one it is!

"We are interested to discover that most of the work with Latin Americans in the U. S. A. is within our borders—seventeen of the above projects being found in our jurisdiction. Twelve are in Texas; two in Kansas; one in New Mexico; one in Missouri; one in Louisiana. They include ten settlements, three schools, and four rural community centers."

* * *

"Do you like the distinction made in our study course between the word 'Evangelical,' and the word 'Protestant,' which it replaces? Words are very important things and those who have worked in countries which are predominantly Catholic feel that the term 'protestant' carries an odor of controversy which we are anxious to avoid. We are no longer a 'protesting' group; may we never cease to become an 'evangelizing' one!"

* * *

"How the Methodist Women of Brazil put us to shame in the way in which they subscribe for and read **O Voz Missionaria**, their **Methodist Woman.** The membership of the woman's societies in the Church of Brazil is only 5,000; the paid in advance subscriptions number 20,075!"

* * *

Announcing Two Important Studies

There are two challenging and timely studies which will be much in our thought in the first two quarters of 1943. They are the new Bible study on Stewardship, based on the text book, **Will A Man Rob God?** by Bishop Ralph Cushman; and the study topic **Planning For Peace**, based on the **Peace Packet.** You will find guidance material on the Stewardship study in the September **Methodist Woman** and help for the peace study in the October **Methodist Woman.** You will want to be gathering material for these two study topics from now until your class is actually organized. Christian people need today, as never before, not only to acknowlege but to accept the pri- ciple of Christian Stewardship and all that it involves. We cannot lightly pass over the peace study because statesmen as well as religionists recognize the need for peace planning even in war time. Without this advance study and planning, the peace treaty may be written in terms of revenge and retaliation, which would only result in another world conflict.

* * *

The Joint Study on Latin American Missions

For the first time, the general missio study topic is the same that the wome have used in their fall study classes—tha of Latin American Missions. The text books for this joint study, which our pastors will be using in Church-wide schools of missions, are **Latin American Circuit**, by Wasson and

(Continued on page 13)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 6, 1942

By Rev. W. C. Newman

GIVING MEANING TO CHURCH MEMBERSHIP

Lesson Text: Colossians 3:1-17.

Golden Text: Now ye are the body of Christ, and severally members thereof.—I Corinthians 12:27.

We have been revising the roll of membership in this church which dates its establishment many years before any person now living was born. From time to time through those years some ardent soul with a passion for accuracy has tried to bring every entry up to date, but in spite of their efforts there are hundreds of names of people who cannot be accounted for.

Recently the new books for registering the membership of Methodist churches were brought out, and we secured the whole set. They are really quite marvelous—if you can find someone who will keep them faithfully.

But no book has yet been devised to prevent people from drifting away from the church. Over and over again in these old church records of this congregation I found the phrase "lost sight of" written by the side of names. That is pathetic. But it is even more pathetic when people lose sight of the Church; when church membership has so little significance for them that they simply cast it aside like a worn-out garment.

Easy Come—Easy Go

Is it possible that admission into church membership is so cheap and easily achieved that its value is diminished in the mind of the unthinking?

Do not imagine that I am suggesting that admission into the church be made expensive with fees, dues, and assessments like Country Clubs. Still less do I imply that admission should be gained by initiation, as in the case of secret lodges, or by social achievement as in the case of college fraternities, or even by promising to attend every meeting as is the case with some civic clubs.

Yet it seems to me that if it were more difficult to get in the church there would be fewer to go out by the door of carelessness.

Passwords

What, then, should be the tests that prospective members of the church would be required to pass? Certainly not goodness; if there is anyone in the world in need of the fellowship and strengthening power of the church it is the sinner. Jesus himself said, "The well need not a physician, but the sick." People ought not to join the church because they are good, but because the church can help them to become good. And it is my experience that this kind of humble church member, who knows his need, is about the most satisfying of all. Paul, too, sees church membership not as perfection already attained, but as a warfare against one's own sin. "Put to death therefore your members which are upon the earth; fornication, uncleanness, . . . etc.

The first test of church membership is clearly stated in our lesson. "Seek the things that are above. . . . Set your mind on the things that are above." This is what Mr. Wesley demanded of those who sought admission to the Methodist societies—"a desire to flee from the wrath to come and to be saved from their sins." Or, as he said in his General Rules, such a society is no other than "a company of men having the form and seeking the power of godliness."

Mere respectability is not enough, that is too easy; a consciousness of sin and need, and an insatiable hunger for Christ—these, together with true penitence, are more difficult steps to climb to the door of the church.

The Test of Fellowship

But if Paul makes this high aspiration the test of admission, he also gives us another requirement. In the very same sentence in which he demands that we make war against the more heinous sins of flesh he lists also the sins of the disposition. "Anger, wrath, malice, railing, shameful speaking—" must be put away, too. And before the sentence is ended he says that this fellowship must overreach such barriers as those that exist between different races—Greek and Jew; different doctrines—circumcision and uncircumcision; differences in learning—barbarian, Scythian; and differences in status of living—bondman, freeman.

Broken fellowship in the church has probably done it more hurt than rank sin has done. Churchmen who refuse to love each other, who display their ill-will before the world, who strive against each other, who keep the church disturbed with their quarrellings, cause the church to appear cheap to many people.

"And above all things put on love," said Paul. Whenever any congregation or any church really creates such a fellowship, then belonging to that church has meaning.

The Test of Spiritual Growth

It is said that when Will Rogers visited Jackson he made kindly fun of Millsaps students by declaring that Jackson was famous for two institutions, the Insane Hospital and Millsaps College. But he said there was one great difference between the two. Before one could get out of the Insane Hospital he must show some improvement.

I am sure that there is one thing every minister longs for—to see actual growth in the spiritual life of his people. And I am equally sure that if the people really grew, actually discovered that through their church relations they were winning victories of the spirit, we would not need to have church school lessons on "Giving Meaning to Church Membership."

WISE OR OTHERWISE

By Rev. James H. Felts

"Not until all the people begin to feel responsibility for community conditions will it be possible for communities to be saved." —E. F. T.

A fossilized man can't be taught. That is why Jesus took little children as models.

These contrasted statements may shock you: "An honest man is the noblest work of God." "An honest God is the noblest work of man."

Stagnation is the forerunner of death in church, state, or individual.

From both experience and observation I fully agree with this statement from Fulton Ousler: "It gives one even greater satisfaction to be helpful than to be helped."

If and when "it is easier to endure a Scotch Sunday than to refuse Scotch whiskey," it may also be easier to go to church on Sunday than to refuse to go fishing on Sunday.

It would indeed be "a noble experiment" to see prohibition really and truly tried.

When church membership ends our seeking it begins our self-satisfied complacency.

"Why do you hate him so?" "I borrowed ten bucks from him once and never paid it back." Fibber and Molly.

What lives in you is what counts regardless of occasional good deeds.

The strangle hold John Barley Corn has on Uncle Sam is as tragic as war.

How many of the readers of this modest and unassuming column "pass the buck" to the Almighty and call it providence?

True or false? "Damnation without explanation" is akin to "taxation without representation."

Fulton, Ky.

LOUISIANA W. S. C. S.

(Continued from page 12)

Lee; and **Latin America, U. S. A.,** by Spencer and Clark. You are already familiar with these two books and with the topic in general; so the women all over our Church should be able to assist in a very fine way in these schools of Missions directed by our pastors. This will be a real opportunity for service. Let us not pass it by.

* * *

Reports

Reports of all officers will be due January 1. They will be the final reports for the year—perhaps the most important report of the year. I shall be looking forward to receiving the reports from the Secretaries of Missionary Education and Service. How I should like to hear from every one of you!

THE CHRISTIAN FIRESIDE

THE KEY

By Vivian T. Pomeroy

This may be called a fairy story; only there aren't any fairies in it. But it begins in the proper fairy-tale way.

Once upon a time there was an old king whose only son was far too young to take a throne. The king and the young prince lived in a huge palace full of rich things, and round the palace for many miles stretched fair fields and deep forests and crystal streams. Far away beyond the royal grounds lay the real kingdom where the people lived —the sort of kingdom you can still see in this world; dark cities full of worried people hurrying to and fro; long streets of homes with larders containing too little to eat; children with no gardens in which to play; and much noise and dirt and misery everywhere. The few very powerful people laughed with pride, and the many poor people laughed to drive away the fear that tomorrow they would have no bread. Altogether it was a very sad kingdom.

But the young prince knew nothing of all this, for he had never been allowed to go outside the palace grounds. The old king commanded that he should not go. "For," said the king, "give him long enough to grow used to fine clothes and rare things, and, when he sees the kingdom, he will not care." So the young prince played with the palace boys, and his shouts rang out across the fair fields. He learned to ride and hunt and fish and fence, and at nights he slept soundly, his happy face upon his arm. Only sometimes he wished for a real friend, wished to do a wonderful deed.

Now out in the real kingdom was a high and grim tower, and within the tower was imprisoned a beautiful maiden—so people said. Each year she grew paler because she was a prisoner. No city of the kingdom could be safe and glad until she was free, but no one was able to unlock the prison door. Sometimes people whispered, "The new prince, when he comes, may bring the key," but others shook their heads and said, "He will never know."

When the prince came of age, and was tall and strong, the old king died; and the prince took his place upon the throne and became the new young king. And for the first time he went out beyond the palace grounds into his kingdom. The sad, anxious people cheered, but their voices were tired and thin. The proud and powerful ones looked for a special smile from the new king, but neither on his face nor in his heart was there any smile. He saw the dingy cities, the miserable homes, the dirty streams and the clouds of smoke which blotted out the sunlight. And he cried, "Why was I not told? This is no kingdom for me. It is a horrible waste. I will have none of it."

Then the young king did a wonderful thing. Although the learned men in their black gowns, and the proud ones in their crimson velvet and ermine, and the mighty ones in their armor, all besought him and even threatened, the king marched back to the palace with a great number of people. At his command they broke down the walls, and the stones of the palace they used for the homes of new cities. The old cities fell and the new cities rose; and the clean air swept over them and the bright sun shone upon them.

And it so happened that, just as the last stone of the palace was being lifted for use, the young king gave a glad shout. For there in the dust lay a golden key, and the king knew in his heart that it was the key of the prison tower. He himself went quickly to unlock the prison door, and within he found the most beautiful maiden. She was very pale, but as soon as she saw him her cheeks began to flush with health. Her eyes looked deep into his eyes, and hand in hand they descended the stair of the grim tower. "Who are you?" asked the maiden. And he answered, "I am the Servant of All. What is your name?" "My name is Peace," said the maiden, softly. "How did you know the way? What was the key?" And the onetime king said, "The key was Truth."

And this story ends in the proper fairy-tale way, for they lived happily ever after. —Reprinted by special permission of the Author and the **Christian Leader.**

THE NEW MINISTER

The problem of India, Japanese military might, the fate of Egypt, Hitler's panzers, Russian resistance—all these are shaping the future.

Also that fortnightly fraternal.

The "new minister" in the circuit, still young, has been telling me about it.

"It's a hard circuit," he confessed. "It has been badly hit by the war. Young folk are scarce. People are not well-to-do. There are many local problems; but there is that wonderful meeting together from time to time."

His eyes shone. There was a flush on his thin, pale face.

"I heard about it before I came," he said. "Of course, I've only been to one of these gatherings, but it was an inspiration.

"As it happened, we met at the Rector's invitation. He has a fine study upstairs, and there were two vicars, a curate, three Methodists, and a Baptist. We began with the Sacrament. Later we lit our pipes and sat informally round a small table; and we talked about anything at first; but presently we came to the things of the Kingdom, to our problems and their solutions, and we exchanged ideas and experiences. . . ."

He stopped abruptly, as if self-conscious.

Then he added: "It was like that Upper Room of old. It put new life and power into me. It gave me courage to venture in the new circuit. It made me feel that the harder the work, the greater the challenge; and to think that we should all be of one mind and heart, all bound upon the same glorious errand—I felt that the day of revival had dawned."

I was glad that the "new minister" had received a new baptism of fire.

—Methodist Recorder.

GREAT PRAYERS YOU MAY WANT

Someone has made a list of the outstanding prayers found in the pages of the Bible. We present this list as clipped from the pages of an exchange, with the thought that many of our readers may use it as a basis for what should prove a very fruitful study. Some will doubtless desire to clip it and keep it in the pages of their Bibles. It is as follows:

Abraham's prayer—Genesis 18:23-32.

Moses' plea for his people—Exodus 32:11-13.

David's prayer early in his reign—II Samuel 7:18-29.

Solomon's prayer for wisdom—I Kings 3:5-9.

Hezekiah's prayer for deliverance from the enemy—II Kings 19:15-19.

Nehemiah's prayer that Israel be moved from sin—Nehemiah 1:4-11.

Jeremiah's prayer when things went wrong Jeremiah 20:7-11.

Jesus' prayer of thanksgiving—Matthew 11:25-26.

Jesus' prayer in Gethsemane—Matthew 26:39.

Jesus' prayer for His disciples—John 17.

The prayer of the church in Jerusalem—Acts 4:24-30.

Stephen's prayer that his enemies be forgiven—Acts 7:60.

Paul's prayer for guidance—Acts 9:6.

—Christian Observer.

The sun, the moon, the stars, the seas, the hills and the plains—are not these, O soul, the vision of Him who reigns?

—Tennyson, 1809.

QUICK COMFORT FOR HEAD-COLD MISERY

CLOGGED NOSTRILS OPENED PROMPTLY!

When a cold starts—spread Mentholatum inside nostrils. Instantly it releases vapor "Mentholations" that start **4 vital actions:** 1) Thin out thick mucus; 2) Soothe membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. *Every breath brings quick relief!* Jars 30¢.

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Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

BOOKS

When the Typhoon Blows, by Elizabeth Foreman Lewis, with illustrations by Kurt Wiese. The John C. Winston Company, Philadelphia and Toronto. pp. 273. Price $2.

In this romance of Chinese dreaming and adventure, the author, who, though American, is intensely Chinese in her sympathies, sends forth her sixth volume dealing with China and her people. This volume completes a cycle of studies which began with the Japanese invasion of China in 1932 and ending at Pearl Harbor in 1941.

It is a study of a great people who, unequipped and alone, have doggedly resisted the unprovoked attacks of Japan and have not quailed before her brutal ruthlessness through the weary years of the struggle. It shows how the Chinese people have been unified by their sense of destiny and have courageously shared in the struggle against their treacherous and scheming foe. Along with the story of Chinese resistance and tragic suffering, it portrays the part played by professedly friendly nations which provided the implements of war, and thus shared in the desperate and savage attacks upon the unoffending Chinese. Along with the story of the gallant people of China, it calls to the bar of righteous opinion, those who played a double role in the war which has now been brought to their own doors.

Morgan and His Raiders, A Biography of the Confederate General, by Cecil Fletcher Holland. The Macmillan Company, New York, pp. 373. Price $3.50.

The author of this splendid piece of Confederate biography is a Tennessean and, therefore, belongs to the land which was the theater of the exploits of this dashing leader of the Confederacy. He is eminently qualified for his task by his passionate interest in Confederate history and by his journalistic and military connections, being at present a captain in the Army Air Corps.

The romance of this biography begins in the manner of the author's discovery of the priceless source of material which made this volume possible, but the painstaking pursuit of clues and the laborious collation of material, which had been lost for three quarters of a century, are not less impressive and important. He follows the course of his raider-hero from his birthplace at Huntsville, in the bluegrass region of Kentucky, through the thrilling episodes of his daring exploits to the day when he was betrayed to his death by a vengeful woman at Greenville, Kentucky, in the early days of September 1864.

In the most realistic manner, Mr. Holland recreates the atmosphere of seventy-five years ago, and recites the terrifying exploits of the great Confederate idol, giving in detail the story of his escape from the state penitentiary at Columbus, Ohio, where he was a prisoner of war to the day of his last daring exploit and his death. There is not a dull page in the volume, and those interested in Confederate history and the character behind its making will find this biography of thrilling interest.

Little Bimbo and the Lion, by Meg Wohlberg. The John C. Winston Company, New York.

This is an inexpensive story and picture book for little tots. The story is of little Bimbo who was so lonely because he had no boys and girls near his home and he made friends with the animals—the lion, the monkey and the elephant. The lion had been trapped in a cage and Bimbo and the monkey first interceded with "Mr. Snipsey" to release him, and when that failed they secured the help of the elephant and broke open the cage. The story is given a touch of reality by an ingenious folding and cutting which give Bimbo's eyes a life-like motion, give movement to Mr. Snipsey's life, and make realistic other incidents in the story. This unique mechanical feature greatly increases the interest of the book.

At Christmas send—

The Upper Room
January February March 1943
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This Envelope contains a copy of
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with best wishes of

THIS Christmas more than 1,500,000 copies of THE UPPER ROOM will go out with fresh hope and inspiration for men and women faced with the greatest crisis of modern times.

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Order your full requirements TODAY and avoid the Christmas rush.

THE UPPER ROOM
166 EIGHTH AVE., NORTH NASHVILLE, TENN.

Magic, by Barrows Mussey, illustrated with photographs of the author's hands by Margaret Hawthorn. A. S. Barnes & Company, New York, pp. 83. Price $1.

As the title implies, this is a book of sleight of hand tricks. The tricks are simple and yet so deceptive as to furnish endless entertainment for old and young alike. They are so explained and illustrated that anyone may master the art of them by a little study and practice. The list of tricks range from match, card, tie and coin manipulations to cane balancing and paper tearing puzzles. No expensive material, or stage arrangement is necessary, and the directions are such that even the ordinary artist may become a center of intense interest.

---

100 Puzzles, How to Make and Solve Them, by Anthony S. Filipiak. A. S. Barnes & Company, New York, pp. 119. Price $1.

This little volume combines entertainment with skill and inventiveness. It is educative in that the basic factors in the construction and solving of the simplest puzzle may be applied to the more important problems of life, especially industrial life. Most of the puzzles are fairly simple, but some are quite complicated and will require a little mathematical skill as well as mechanical ingenuity. The teen age group should find here a source of perpetual interest and entertainment.

Higley's Sunday School Lesson Commentary for 1943, published by The Higley Press, Butler, Indiana. Price $1.

This Commentary is based upon the International Improved Uniform Lessons, and was originated by L. H. Higley, with whom various editors, expositors and consultants are associated. It is, as is well known, thoroughly conservative in its theology and fundamentally sound in its Christian emphasis. Its range is such as to furnish material for every class necessity and for every method of teaching. Beide the founder, Robert D. Higley, H. E. Wiswell, Dr. John Paul, and Dr. J. A. Huffman are contributors. Those who have used this lesson commentary in the past will find this volume fully up to the standard of excellence set by its predecessors.

Christian Symbolism in the Evangelical Churches, with Definitions of Church Terms and Usages, by Thomas Albert Stafford. Abingdon-Cokesbury Press, New York, Nashville, pp. 172. Price $2.

The author of this unique study of Christian symbols is Executive Secretary of the Board of Pensions of the Methodist Church, an interest which has occupied his time for the past twenty-five years. He has, however, maintained this as an off-the-record interest, and he presents in these pages the results of his long and laborious studies in this rather unfamiliar field. Illustrated and interpreted are symbols for God the Father, The Son, The Holy Spirit, and the Holy Trinity; the symbols of Christ's sufferings; a study of sacred monograms, symbols on the Great Chalice at Antioch, symbolic stars; symbols of theological ideas and New Testament characters; symbolism of a Church, and symbolism of color and many other little understood facts concerning things familiar on church altars and in church decoration.

Experience is about the only thing in this world that you cannot buy on the easy-payment plan.—Earl Riney.

The Four Horsemen ride again

WAR HAS ONCE AGAIN loosed the Four Horsemen of the Apocalypse upon the world . . . fire, famine, sword, and pestilence.

In the last war, the most deadly of these was *pestilence*. And today, in Europe and Asia, there is already a wartime rise in Tuberculosis . . . the dread TB that kills more people between 15 and 45 than any other disease.

You can help prevent a wartime rise of TB in our country—by buying Christmas Seals today . . . and using them every day from now to Christmas. *They fight Tuberculosis.*

1942
MERRY CHRISTMAS

BUY CHRISTMAS SEALS

The National, State and Local Tuberculosis Associations in the United States.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

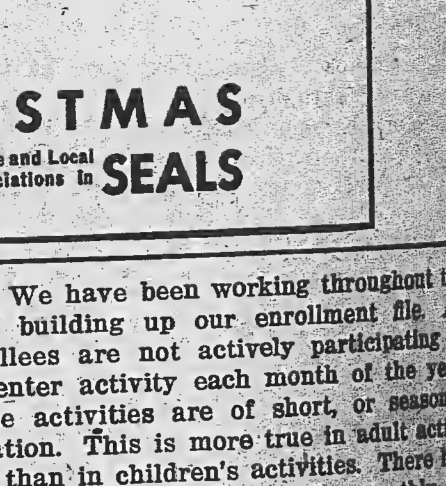
the chief reasons for having established the Center was to help lessen juvenile delinquency. Our methods of dealing with this problem must be working, for the police tell me there is little, if any, juvenile delinquency in this area. There are those who are not delinquent but whose lives need enrichening. Through our leisure time program we try to add to the interest of each life we touch, giving him a better chance to make good in life.

In January, 1942, a system of enrollment for each person who joined a group or took advantage of some agency service was started. Through October of this year 169 boys, through 17 years of age, have been enrolled; 161 girls of the same age group, and 348 adults, making a total of 678 different persons who have come to the Center enough to be enrolled. You may be surprised at the large number of adults who have been enrolled. This is due to the large number of Red Cross first aid and home nursing courses which have been given, and WPA adult education. Otherwise, our adult enrollment would be much smaller.

From November, 1941, through October, 1942, 22,770 represents the total attendance for all activities and service in the Center, an average of about 1,900 per month. An average of about 600 of these per month were persons who were not enrolled at the time in the activity which they were attending. We have been working throughout the year building up our enrollment file. All enrollees are not actively participating in a Center activity each month of the year. Some activities are of short, or seasonal, duration. This is more true in adult activities than in children's activities. There has been on the average an active monthly enrollment of about 300.

I am truly happy in serving my Lord through His people at William Johnson Bethlehem Center.

Socrates thought that if all our misfortunes were laid in one common heap, whence everyone must take an equal portion, most persons would take their own and depart. —Plutarch.



New Orleans
CHRISTIAN
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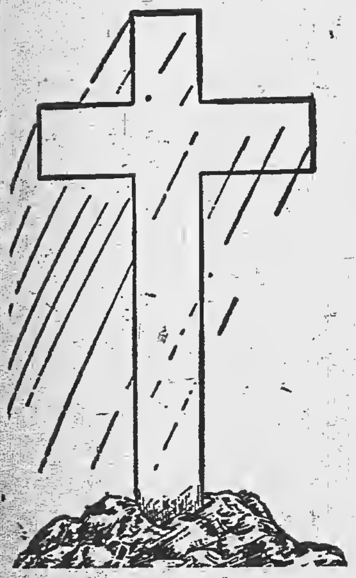

THE LIVING CHURCH

We need a greater quietness of mind to apprehend the work and influence of the saints, that we may do better work and truer thinking. . . . We are surrounded by a great company of them and their encouragement bears in upon us. If only we were more aware of them their victories would dazzle us more than the victories of the world; their words would be our guide and we should desire to reach their joys.

—Wilton Edwin Rix.

THE PRAYER-ROOM TODAY

My Father, I thank Thee for all places where, withdrawn from others, I have been able to know that Thou wast near. For the silence of the hills where Thy voice comes to me, but also for my quiet room that can be so intimately full of Thee, and for the church where it is easier to pray because of the knowledge that others have met with Thee there. I thank Thee, too, that Thou canst draw Thy child into an inner solitude with Thee, even in the midst of a crowd. Help me to know that Thou art so near that from any other company I may pass in a moment into Thy presence. Make it the first instinct of my soul to tell Thee everything and to turn to Thee in every need. Amen.

Vol. 89. No. 49.

NEW ORLEANS, LA.
THURSDAY, DECEMBER 10, 1942.

A New Hymn to a Great Tune

(Tune: "Lord of Hope and Glory")

By Rev. Lawrence S. Squires

Father, our high calling we would seek from Thee,
Grant Thy strength to make us strong and true and free,
From our hearts we pray Thee drive out sin and shame,
Save us from the falsehood that our lips would frame,
Make our lives more worthy of Thy holy name.
'Gainst all pride and folly help us take our stand,
When our way's uncertain, help us seek Thy hand;
In our hour of testing may we always know
Thou art ever with us whereso'er we go;
In Thy strength and courage let us face our foe.
Christ, our Lord and Master, Thee we magnify,
Thou, the world's Redeemer, life dost sanctify;
Grant us now Thy blessing, keep us in Thy way,
May we strive to serve Thee, steadfast, day by day,
In Thy faith abiding, in Thy love for aye.

WALLET OF THE WEEK

THE INTERNATIONAL WHEAT COUNCIL is reported to be planning a "relief reserve" of a million bushels of wheat, which it purposes to use in feeding the starving world. The movement for this humanitarian effort is shared in by representatives in Great Britain, Australia, Canada, and the United States. One million bushels of wheat is a sizeable store, but it is not large when compared with the vast multitudes of refugees and dispossessed who are starving all over Europe and large areas of Asia.

* * *

GERMAN EVANGELICAL CLERGYMEN serving in the armed forces of their country are said to number nearly eight thousand out of a total of eighteen thousand. The high casualty percentage which the Germans have suffered is indicated by figures tabulated more than seven months ago showing nearly seven hundred of the clergymen in the armed forces casualties in action. This number includes ministers and theological students who were not yet ordained. It does not include those wounded in action.

* * *

CANON ALEXANDER, of St. Paul's, London, was discussing the plans for the restoration of the great masterpiece of Sir Christopher Wren, and he said that he did not "want it to look so dignified and majestic that dirty little boys will no longer come to play on its west steps." Whatever else may be said of that statement, it shows a discriminating understanding of the part which the grimy faced urchin of today may play in the political, social and religious movements of tomorrow. Our architectural pride may cost many a spiritual triumph.

* * *

THE FIRM OF W. H. SMITH AND SON held a very unique and original service at St. Martin's-in-the-Fields, London, about a month ago. The firm is a great "newspaper distributing house" which has given more than three thousand five hundred of its staff to the armed services of the country. At the special service, twelve hundred and fifty members of the staff and relatives of those who had fallen or are now in the service joined in prayer and intercession for those fallen, for those now away at war, and for those in the business at home. Archbishop Lord Lang, of Lambeth, gave the address.

* * *

MME. WEI, wife of the new Chinese Ambassador to Washington, is said to share with Mme. Litvinov, wife of the Soviet Ambassador, and Mrs. Nash, wife of the Minister of New Zealand, the policy of "blasting the tradition that diplomats' wives should be seen, but never heard." Mme. Wei is said to have been the foremost woman jurist of China, president of the Shanghai Law University and Chief Justice of the Shanghai District Court. Manifestly she does not propose to be bound either head or foot, and we dare say that she will not be an unrelated figure in the diplomatic circles of Washington.

A RESIN PLASTIC has been developed by vegetable fiber treated with resin from Southern pine. The plastic is rolled into sheets of paper on standard paper-making machinery and the sheets are then hydraulically pressed together to form a composition which is hard, dense, and stiff, but not brittle. Various possible uses are being explored such as containers, furniture and various fixtures. A Chicago concern is experimenting with it in the manufacture of three-inch tubing to replace steel pipe for oil field explorations.

* * *

ISMS IN WASHINGTON, according to Dr. Rufus Weaver, Baptist Executive Secretary for the Baptists of the District of Columbia, number two hundred and sixteen groups. Each of these "isms" is promoting some new religion. It seems that every degree of enthusiasm and fanaticism is represented. According to Dr. Weaver, "Negro Mohammedans picketed the jail because one of their number had been arrested for not registering for the selective draft." An exchange observes that what once was described as "the melting pot" seems to have become "the dumping ground."

* * *

THE CHILDREN OF FRANCE, according to a report made by Dr. Samuel McCrea Cavert, are in a condition worse than deplorable. Swiss doctors who have made examinations report that the condition of many children is so bad that the time for helping them is past. Because of this tragic situation, relief efforts are being centered upon those who have a chance to survive. Dr. Cavert in conjunction with Dr. Adolph Keller, laid plans for child welfare after the war shall be over. Refugee children of all nationalities in Switzerland are being cared for in private families.

* * *

"KEEP THE BELLS RINGING" is a slogan which was adopted by the churches and synagogues of Newton, Massachusetts, in a joint campaign for church support. It is said that the results of the campaign were that in a town of 69,873 population the gifts exceeded the support of any previous year by $15,000. As a result of the success of this campaign, 1000 cities are in a united campaign to be concluded on December 6, which is to be followed by a campaign in which sixteen religious groups will participate, the campaign to run from Feb. 21, to March 14, inclusive.

* * *

A REFERENDUM OF FAVORITE HYMNS was conducted recently by Betty Barthel of Scranton, according to an exchange. The referendum seems to have been confined to college youth. Among hymns listed as favorites were "Abide With Me;" "Holy, Holy, Holy;" "Onward Christian Soldiers;" and "The Church's One Foundation." Ten hymns were listed, and the favoritism of college youth for the old hymns of Christian faith is an encouraging indication. As was to be expected, some of the list are crusader in spirit, such as "Follow the Gleam," and "We Would Be Building."

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

"LIFE IS FUNDAMENTALLY TRAGIC"

A feature writer quotes the words of our caption from the autobiography of Dr. L. P. Jacks, a distinguished minister and educator of England. He comments to the effect that these words upon the lips of a man who has been regarded as one of the most cheerful and courageous spirits of Britain occasion surprise, especially among those who have found his messages a source of hope and inspiration. Dr. Jacks is one of a group of religious leaders from whom we would not expect even a defeatist intimation. It is all the more surprising that a Christian minister, at a moment of spiritual and social disorganization throughout the world, should make a declaration which is a tacit and virtual denial of the divine authority and power which undergird Christian faith and experience.

It may be thought that this surprising statement represents a momentary reaction to circumstances and that it is not the grim denial of faith that it seems to be. It is difficult, however, to think of a minister, who represents in his faith and experience the Christ of Calvary and the Resurrection, taking such a gloomy view of human circumstances. How can we believe that the Christ of the cross would ever let us down? Or that the Christ of the Resurrection would mock our breaking hearts? At the bedside of a person battling against disease and death, or in the presence of the victim of appetite and passion, what inspiration would there be in the words, "Life is fundamentally tragic?" In this day when disconsolate millions are nursing breaking hearts, we need the long look and the divine look. No melancholy confession has balm for this hour in the world's history.

Any minister knows that there are situations and conditions for which we can supply no satisfying explanation, but none for which the devout Christian will not be able to offer hope in Christ. That which concerns us is not that Christ may let us down, but that through a subtle apostasy we may lose the sense of His presence and power. Such a loss would make every heartache and every tear "fundamentally tragic." It would make of our lives a shower of meteorites, each a vagrant and vanishing fragment of a celestial unity. Such a statement has the effect of saying that Gethsemane is triumphant and that every bleeding heart and ruined life is but a helpless and hapless pawn of irredeemable tragedy. We cannot afford to blot out the beatific charter of the Sermon on the Mount, or the glorious consolation of "Let not your hearts be troubled" with the bald philosophy of despair: "Life is fundamentally tragic."

AMERICA NEEDS TO REALIZE THAT THIS IS WAR

It is not easy to discuss intelligently reported attitudes toward war restrictions without more definite information than is available to the average citizen, and that classification includes the majority of us. We believe that there is wide-spread dissatisfaction on account of the annoyances occasioned by impossible questionnaires, and red tape. We think, however, that the American people as a whole are seriously behind the war effort of the country. We would not say that they are sacrificially behind it, nor that their contributions even remotely approximate what will be necessary before victory can be achieved over our enemy. Reports which we are inclined to believe, indicate that there are some who are disposed to evade the ration restrictions and some, perhaps, are manipulating food items with a view to holding favored customers. All this was to be expected and should be dealt with, but the worst abuses practiced under war conditions and regulations must not obscure the fact that we are engaged in a great war.

Personally, we are going to accept the situation as it is without any effort to avoid restrictions. We have accepted the sugar and coffee ration, and we have the "A" gasoline book without asking for an additional allowance. We do not feel that we are an exception to the vast majority of the people of our section. We do not enjoy the reports of continuing negotiations to keep vital industries going, nor the radio howling about those who are going to take out because they do not get what they want. We are opposed to bureaucrats and senseless questionnaires, because we do not believe that our war effort is advantaged thereby, because we do not believe that the stupendous outlay of tax monies for such uses can be justified by the results attained, and because of the confusion created and the lost manpower resulting from such a method of manipulating the ponderous machinery of war.

In our opinion, one of the most damaging influences upon citizen morale is that caused by reports of irregularities and dishonesty in the handling of war contracts. We do not think that mere reports should be accepted as proof of dishonesty, but we do think that this is a time and ours a situation where every interest—political, industrial, social and religious—should go the limit to keep its skirts free from taint or even suspicion. If it is just to send a nondescript religious enthusiast to jail for refusing to register for the draft, it is certainly proper that higher-ups whose practices may jeopardize the lives of our soldiers and sailors and even imperil the cause of human freedom should be made to suffer the full consequences of their misdeeds.

We were born in the backwash of a great war; this is our third experience of war itself, and we do not propose to take out. We know that all talk about peace terms and a chart of the organized world will be so much speculating and romance unless we win the war. We need to realize that this is war and not a mere gesture in international diplomacy.

RELIGIOUS EMPHASIS AT MILLSAPS COLLEGE

Dr. A. P. Hamilton

We are constantly looking for new terminology for old ideas, and constantly seeking new ways to express old ideas. Sometimes the new wine bursts the old bottles, and we have to search for others. This tendency is observable in all areas of our living. Undertakers now insist on being called morticians. Those who teach agriculture wish to be called agronomists; Normal Schools have changed their names to Teachers' colleges, with one accord. There are no more Female Colleges or Seminaries; they have all become metamorphosed into Women's Colleges. Cynics smile.

But there is a good reason for new nomenclature, even in the field of religion for we are constantly finding new interpretations of old truths.

It is not strange then that the modern generation of college students seek new ways of religious expression, and that the old term "revival" does not seem to them adequate as a definition of a religious awakening in all its implications for the ills of a modern complex society.

At Millsaps College we have just completed a week of "religious emphasis" under the inspiring and consecrated leadership of Dr. Roy L. Smith, editor of the Christian Advocate, general organ of the Methodist Church.

Dr. Smith is a unique combination of the modern prophet, who vitalizes ancient truth and is thoroughly at home in both old and new methods of presentation. All the fundamental doctrines of Christianity, as Methodism believes them, are presented by him as a solvent for the distress, heartaches and sins (mirabile dictu, he does not eschew this word) of this restless, agonizing and tortured age in which we live.

He presents Christianity as able to fill all the longings of the human heart as well as to stand the most searching analysis of the intellect.

Rarely has it been our privilege to have presented such a complete synthesis of Christianity, as he knows how and does present it, and in the idiom of the college man and woman—in other words, to paraphrase a famous quotation from Cicero, he brings religion "down to earth."

It has been a great week of religious awakening and of religious experience for our campus.

A. P. H.

Others Say. . .

MULTIPLICATIONS OF PROBLEMS

Leaders who are looking for excuses to justify their failures to success will have less difficulty in finding such excuses in the months that lie ahead than ever they have in the past. A drop in church attendance can be explained through the absence of boys in the army and the rubber shortage. A decline in the active participation in the work of the church on the part of men, women and young people can readily be explained because of the feverish activities of war industries, etc. Never has it been more important for leaders in the church to face squarely the responsibility which is theirs and to determine resolutely within their hearts that as God gives strength they will be content with nothing less than the most glorious success they may be able to achieve.

—American Lutheran.

Editorial Miscellany . .

By Dr. Henry T. Carley

BEATING ABOUT THE BUSH

We remember rather vaguely a story we read a good many years ago about Daniel Boone and his skill with a rifle. As we recall it, a young hunter challenged Boone, of whose identity he was unaware, to a test of marksmanship, to be made under actual hunting conditions. Soon after they went into the woods, they espied a squirrel in the top of a very tall tree. According to the terms of the contest, the young hunter took the first shot. Aiming for a moment, he pulled the trigger—and the squirrel came tumbling to the ground, the top of his head shot off. "I never shoot unless I can see his eye," the young hunter boasted. Boone congratulated him on the accuracy of his shot, and they moved on. Soon they saw another squirrel. "Now I'll show you how to kill a squirrel," said Boone, and fired. The little animal leaped high into the air from the limb on which it was sitting, and fell to the ground. When they picked it up, it was dead—but its skin was not broken. "That's what I call 'barking' a squirrel," remarked Boone. "I chip a piece of bark off the limb and make it hit the squirrel in the stomach. In that way you get your game, but don't scatter its brains—the best part of a squirrel—all over Kentucky."

The young hunter in turn complimented Boone on his skill, and commented, "It's just as easy to 'bark' a squirrel as it is to 'eye' it." When he took his next shot, however, the squirrel fell to the ground with its body shot in two. "You shot too high," said Boone. "It takes practice to 'bark' a squirrel."

We do not remember that the story had any special point—so we'll give it one: The young hunter went directly after what he wanted; Boone "beat about the bush."

Not being expert in either, we make no argument about the methods of shooting squirrel—"barking" or "eyeing" or busting 'em in two, each has its adherents.

In general, though, we favor the method of direct approach. If I want to borrow a million dollars from a banker, I don't try to "soften him up" with a dissertation on the advantages of the Federal Reserve System; I tell him what I want with the money, and lay my collateral on the table.

The best way to get what you want is to go after it.

GUILLOTINE OR ACCOLADE?

By Nolan B. Harmon, Book Editor of the Methodist Church

(A discussion of our present law automatically retiring ministers at seventy-two years of age).

When is a minister through? At seventy-two years of age, as the Discipline says? Or are some men able to work longer "by reason of strength," as the Bible has it? And if they are, what then—or what now?

This question was graphically presented to mind the other evening at the opening session of one of our large Southern conferences, when an impressive group of the elder statesmen of the conference stepped up, one by one, and reported that the time had come for their superannuation. They did not ask it. They did not seek it. They simply reported their age-relationship to this new church law (in operation this year for the first time), and held themselves obedient to it. Methodist-like, they made something active and vital about as passive a process as superannuating.

Now, the time when a man reaches the point where he must confess that he has completed his own active career—whether that is in the ministry or in law, or in medicine or in business, or anywhere else—is an occasion that is usually felt more keenly by the man himself than outsiders appreciate. With Methodist ministers of the past generation—when conferences were leisurely and ceremonious affairs, and when ministers wore their hearts upon their sleeves more than they do now—the "calling of the roll for the superannuates" gave occasion for speeches and ceremony. The minister about to retire, and his friends, often made a joy-plus-tears occasion of it, as they had every right to do. But in the faster tempo of present-day life the exit ceremonious cannot well be arranged for. We vote 'em in fast, and we superannuate 'em fast, and sometimes even have to abridge the memoirs of our dead in the interest of the general program. That last is to be regretted, but, after all, I am not so sure but that the present well-here-it-comes attitude toward superannuation is not better than was that of the older generation.

But what about this business of putting an end to a man's active carrer when he reaches seventy-two years of age? It came into effect for the first time this year as a measure passed by our last (which, curiously enough, was our first) General Conference of the United Methodist Church. The proposal to superannuate all ministers at seventy-two found powerful support by reason of the fact that the uniting churches, North and South, had already, before the time of union, fixed a retirement age for the bishops of the church. In the South this was at the General Conference nearest the bishop's seventy-second birthday. "If you retire the bishops at seventy-two, you should retire every preacher at the same age." So ran the argument—one which at least had the virtue of consistency. Against the proposal was cited the undoubted fact that there are some men who are not at all ready to retire at seventy-two years of age, while there are others who are pretty well through much earlier. It might have been added that there are some who are through at forty, some at thirty, and some who ought never to have started at all—if the Committee on Admissions knows what I mean.

As far as the automatic retirement of bishops be concerned, that has always seemed to this writer to be on a somewhat different footing. There is considerable difference between the responsibility resting on a bishop and that on the average preacher-in-charge. The conference sometimes can find "light work" for the aging pastor, but while this has been tried occasionally with bishops of days gone by, it has never worked out well. "The care of all the churches," as Paul called his own superintendency, is something that can scarcely be lightened, and considering the awful responsibility here, the church plays safe in ending active episcopacy at seventy-two.

However, in all cases the personal equation by right ought to figure somewhat in the process. It is significant that in New York City, the week that this writing is done, the ministers are giving a dinner to Bishop Herbert Welch on his eightieth birthday—a man officially retired but personally vigorous in every way. So are some of the men who superannuated at my own conference the other evening.

The argument which really drove this law through at Atlantic City was not so much reasoning based on the bishops' retirement, but the undoubted fact that district superintendents were often greatly worried in trying to find places for men who are far advanced in years. Local congregations and churches ask for young and vigorous ministers, and sometimes a district superintendent found himself compelled to search high and low, as he begged the other members of the Cabinet to help him find a place for some man who was well up in years. Now that this law has been passed, the superintendent can quite often persuade a congregation to take an older man, or keep him on for some years more, when the retirement law will take care of the situation. We have even known district superintendents to promise a congregation that if they will care for an older minister for a while longer, they may with good grace expect to receive a younger minister after that time is over. The district superintendents were all, to a man, for this retirement law, and as any General Conference can show, long, preponderant rows of district superintendents sitting in place, the measure was never in doubt.

This writer was personally greatly influenced against the measure by a plea made by the colored ministers who represented the Central Jurisdiction in the General Conference. These Negro members pleaded earnestly that the automatic retirement at seventy-two be not fixed. "Our ministers get little enough when they are active," they said. "This measure is going to make us retire at seventy-two on almost nothing. We can still find places where our older ministers are needed, and can find work for them after they are seventy-two. This law will make us retire them on a stipend which is nothing."

That plea, I am frank to say, influenced this writer more against the proposal than a natural antipathy to any law which so cavalierly groups the strong and the weak, the able and unable all together and makes the calendar to do what a committee of sensible men might be expected to decide on with due regard for the personal differences. I sympathize somewhat with a complaint Bishop Warren A. Candler once made before the old Baltimore Conference, when he was grumbling about the increasing regimentation and standardization in the Church. (The Board of Education and its "standards" had started him off). "It has got so," he said, "that soon every baby born must be put in a standard cradle, and everybody who dies must be buried in a standard coffin." Then with a typical Candleresque flourish, he added: "Fur as I'm concerned, I like a little variation in the length of babies and the size of corpses."

One of the men who superannuated recently very aptly and humorously declared to his conference that he, "like the inventor of the guillotine," found himself "caught by his own device." He explained that he had himself voted for and supported the law retiring men at seventy-two—now it was up to him to retire. So said others present—all agreeing that, after all, the law is good.

So it may be—and so may it be—but those of us who appreciate the life-work of our brother ministers do not think that the reference to the guillotine gives the exact picture. The accolade of honor is due each one who has wrought well—those who can see the labors of their hands established upon them. What is age but God's plan and pattern for the completion of life, when the good man may stand in the evening of existence "like a shock of corn in his season." When the runner breasts the tape the race may be over, but the time for applause is at hand.

I read Cicero's "De Senectute" ("Concerning Old Age") after I got out of college. I did it to keep up my Latin, but as a matter of fact it kept up my courage, whatever it did to my Latin. That old Roman philosopher, who was always a bit of a stuffed shirt for all his glib grandeur, and who played the baby when he got into personal difficulties, nevertheless had a grip on some fundamentals which I should have thought none but a believer in Christ might attain. "Why do men fear old age?" he proceeds to ask, and in this treatise on age he then gives four reasons why they do: Loss of youthful powers; dependence on others (I have forgotten the third and have no time to look it up); but the fourth was "the near approach of death." One by one, Cicero treats of these things and explains what they can mean against the totality of life.

But when he got to the last point—that concerning the near approach of death—in a long, rolling Latin sentence he said something tremendous. He said that the end of life ought not to be viewed as an event to be dreaded, but was "as a ship which had been on a long voyage but now at last had come in sight of its desired haven." When I read that, I said, "If an old pagan can figure it that way, we who see life as so much more, and the haven so much more clearly surely can with better perspective, take life, death, and that vast forever as full of a rich meaning for each one of us, in the grace and glory and mercy of God." It is not the knife of the guillotine, brethren, which is over you at superannuation, but the flat of the Sword of Righteousness in the hands of your conference brethren, touching your shoulder with the accolade of a hearty "Well done." May those who are younger finish their careers just as well.

J. R. Miller says: "The closets of God's people are where the roots of the Church grew. If the roots be not nourished there can be no tree with branches and fruit. In many senses the root is the most important part. Men do not see it. Yet, in the dark it works away and in its secret laboratory it prepares the life which goes up into the tree bringing forth flowers and fruit of many colors, shapes and flowers. All this is woven down in this lowly earth factory."—Selected.

CONFERENCE NEWS AND PERSONALS

Rev. J. W. Faulk, retired, writes that his permanent address is 116 Howard Avenue, Route 1, Lafayette, La. Bro. Faulk adds that his health is improving.

Rev. J. H. Moore, who was recently changed from Osyka, Miss., to the Coalville charge, writes that his new address is Biloxi, Miss., Route 1, Box 250.

Rev. G. W. McLain, formerly of the North Mississippi Conference, was transferred from Mobeetie, Texas, to Nolan, Texas, at the recent session of his conference.

Rev. T. E. Hightower says that he is happily situated on his new work, the Hattiesburg circuit. He is planning and expecting a splendid year in that field.

Dr. and Mrs. C. W. Crisler have moved to their home at 910 Morningside, Jackson, Miss. It is lovely that they can occupy their sunset cottage on the morning side of the hill.

Rev. S. B. Watkins, who was moved from the Coalville charge to Adams circuit, is delighted with his new field of work. He feels that it is a fine fellowship and is looking forward to a good year.

Mrs. Lewis, wife of Rev. J. M. Lewis, retired, sends a renewal of their subscription and a subscription for their son, whom she wishes to have the pleasure and privilege of reading it from week to week.

Rev. B. M. Lawrence, who was recently assigned to Silver City, Miss., charge, is on the ground and laying his plans for carrying through the whole program of work for which he is responsible.

Rev. E. B. Chaney, pastor at Houma, La., writes expressing the appreciation of his people for the use of the cut of his Service Flag. He plans to send copies of the paper to the men in the service.

Mrs. J. A. Riley, of Jena, La., writes that she will be at Natchitoches, La., until spring or longer. Her address is Natchitoches, La., care J. A. Foshee, Route 2. We appreciate her interest in the Advocate and its message.

Chaplain and Mrs. David F. Tarver spent a day and night in New Orleans last week on the return trip from the Chaplain's School at Harvard University to the Army post at Abilene, Texas, where Chaplain Tarver is stationed.

Mrs. Lucy Simpson, Coffeeville, Miss., is one of the steadfast friends of the Advocate. She is now engaged as companion to a Methodist woman at Stoneville, Miss., and is happy in the privilege of service which that offers her.

Rev. W. M. Sullivan, retired member of the Mississippi Conference, living at Magnolia, Miss., is as wide awake and interested in church affairs as when he was still in the itinerant service. We appreciate his interest and his suggestions.

Rev. E. S. Lewis reports a great Thanksgiving service at Guntown, Miss. The house was packed with people and the public school came in a body to the service. A good offering for the Methodist Orphanage at Jackson was had in the service.

Mrs. A. B. Barry writes that her husband, who took the retired relation at the recent session of the Mississippi Conference, has been seriously ill. They are now pleasantly located at 1613 Thornton Avenue, Gulfport, Miss., with a brother of Mrs. Barry.

Capitol Street Church, Jackson, Miss., with an active membership of something over twenty-five hundred, has one hundred and seventy-six men and women of the congregation in the armed services, according to a list carried in the church calendar of November 29.

Rev. Andrew J. Boyles says that his arrival at Lucedale, Miss., made immediate connection with the departure of Rev. W. B. Jones, his predecessor. Bro. Boyles and his family have received a gracious welcome and he is looking forward to an excellent year in his new field.

Some of our subscribers have written us their label has not been changed. This is due to the fact that one of our linotype operators has gone to the army and we are short of help. Labels will be changed in a short time. Do not be disturbed, unless your paper should not come.

Mrs. C. E. Mahaffey, daughter of Rev. and Mrs. J. L. Williams of New Orleans, has been appointed to teach the Bible in the public schools at Greenville, South Carolina. She has accepted the position for one year. Bro. Mahaffey is in charge of the Air Port at Greenville.

Rev. J. O. Dowdle is the new Advocate reporter for Sardis district. We are confidently expecting from him a complete and effective news coverage in that section. He and his family are delighted with Sardis where they have received a cordial welcome from the members of that congregation.

Mrs. L. E. Ward, of Poplarville, Miss., writes that she was in New Orleans recently, but was so busy that she forgot to call to renew her subscription. She says that with just herself in one room, she can't do without her paper. We hope that it may long be a source of help and comfort to her.

Our good friend and unfailing representative, Mrs. W. E. Moreland, of Powhatan, La., takes first place in the Advocate campaign for 1943, with a list of thirteen subscriptions. One of the outstanding joys of our task is the friends who never let us down, and Sister Moreland is always at the head of the procession.

Rev. and Mrs. Martin Hebert, who took the retired relation at the recent session of the Louisiana Conference, report that they are gradually getting their home at Lake Charles in shape but that they are still quite unsettled. They had quite a little difficulty in securing plumbing and fixtures, but have at last succeeded in doing so.

Rev. O. S. Lewis, the new district superintendent of Vicksburg District, sends in his first round of conferences as a district superintendent and the first for the new conference year. In the course of his ministry he has served at five places in the district. Bro. Lewis says that Rev. T. O. Prewitt and Rev. O. H. Scott are both in high favor with their people.

NOTICE! NORTH MISSISSIPPI CONFERENCE

Board of Missions and Church Extension

The Rev. J. A. George of West Point, Miss., who is vice president of the Board, will take over all the responsibilities of President for the remainder of the Conference year.

V. C. CURTIS,
Retiring President.

SOUTHSIDE, CORINTH, MARCHES ON

Dear Dr. Duren: The church at Southside, Corinth, Miss., gave us a royal welcome.

Things have started well—in fact the best of the three years. Last Sunday night we had a glorious service.

After preaching we called for all who would take Jesus as their Saviour and Lord to come to the altar and pray. Seven came forward and wept, and prayed until they felt their sins forgiven and all joined the church.

The altar of the church is still the best place to find salvation.

We are happy in the service of our Lord. All things go well with us.

W. R. GOUDELOCK.

RESOLUTIONS OF APPRECIATION AND RESPECT

Whereas, the Rev. J. W. Faulk has rounded out 37 years as minister of the gospel, in which capacity he has endeared himself to the hearts of the people he has served, and,

Whereas, because of illness, he is retiring from active duty for at least a year; therefore, be it

Resolved, that the quarterly conference of the Slidell charge, New Orleans District, by a rising vote, express to Bro. Faulk their love of him and appreciation of many

LUZIANNE
COFFEE
100% GOOD

acts of kindness and service. Be it further

Resolved, that a copy of these resolutions be placed in the minutes of the secretary's books, that a copy be sent to Bro. Faulk and family, and that a copy be sent to the New Orleans Christian Advocate.

Approved at the fourth quarterly conference held at Slidell, October 30, 1942.

RUSTON DISTRICT PREACHERS' MEETING

The following is a report of our preachers' meeting of the Ruston district:

The Ruston district had its first preachers' meeting of the new conference year at Ruston, La., December 1, 1942. The wives of the preachers also attended. The meeting opened with a devotional which was conducted by Dr. D. B. Raulins, the superintendent of the district. The purpose of the meeting was to make plans for the work of the district for the conference year.

The new preachers of the district were introduced in a group, and those who remained in the district from last year were introduced individually. Each one related the story of their arrival or return and the welcome received from their members.

Dr. Raulins gave a report of the work of last year, which was one of the best the district has ever made. He still urged those present to work harder and make this a better year.

The group decided to discontinue the meetings of the League Union because of the mileage ration. A committee was set up to make recommendations concerning the summer camps. The committee recommended that a camp staff be selected and make the necessary plans for the camps. Everyone was in favor of having the camps if it could possibly be arranged.

The following are those who spoke to the group: Rev. Virgil Morris spoke concerning the missionary institutes; Rev. W. D. Milton spoke concerning the missionary work; Judge Walker, the Conference Lay Leader, spoke concerning the work of the laymen; Judge Barnett, the District Lay Leader, also spoke concerning the work of the laymen; Mrs. W. S. McDonald spoke of the work of the W. S. C. S.; Miss Florence Jones spoke of the work in the Student Center at Louisiana Tech.

After the morning session of the meeting the group enjoyed a delicious turkey dinner, which was provided by Mrs. D. B. Raulins and Mrs. Guy M. Hicks. After dinner, each preacher was asked to compliment his wife truthfully. Each wife then told of something her husband did which annoyed her and which she wished he would quit doing. You see by this that the ladies were in charge and we all felt at home.

After the work had been discussed and fully explained, the report of the committee on "Aims for the Conference Year" was given by the Rev. Louis Hoffpauir.

The meeting closed with a consecration service led by Dr. Raulins.

JOHN F. KILPATRICK,
Secretary.

MERIDIAN DISTRICT

The District Stewards' Meeting, and set-up meeting combined, was held in Central Methodist church, Meridian, Miss., December 1, 1942, with Rev. J. L. Neil, district superintendent, presiding.

At 9:30 a.m. the district superintendent and district trustees met in the pastor's study, while the district staff met in the Baraca Room of Central church.

At 10 a.m. the district stewards' meeting was convened in the church auditorium. The devotions were conducted by Rev. Andrew Gallman, pastor at DeKalb, Miss.

The roll was called by H. A. Gower, secretary of the district stewards. The call revealed that all the pastors in the district were present, four retired ministers, several local preachers, most of the district stewards, a large number of presidents of W. S. C. S. auxiliaries, and a large number of visitors were present.

The new pastors and their wives were introduced. They were given a very warm welcome. The congregation stood, and G. W. Mars, one of the oldest and most active laymen in the district, led in prayer.

The privileges of the floor were extended to the pastors and all others present.

Miss Mary Alice Bennett, district director of Youth Work; Mrs. L. V. Calvert, district director of Children's Work, and Mr. S. M. Graham, district director of Adult Work, were introduced to the assembly, and each brought an inspirational message concerning the work they represent.

Miss Maud Fail, deaconess in the Eighth Street Wesley House in Meridian, and Miss Katherine Ezell, district rural worker, brought interesting and encouraging messages from their fields of labor.

The district stewards requested the district superintendent to appoint an allocation committee. The committee was appointed, and during the noon recess they formulated a schedule of distribution of the apportionments to this district for benevolences, district superintendent's salary, etc. During the afternoon session this committee's report was accepted by an enthusiastic standing vote.

At 11:20 a.m., Rev. E. L. Ledbetter, pastor of East End church, brought a thought-provoking message on "The Great Commission."

At the noon hour the ladies of Central church served a very delicious lunch for the nominal price of 35 cents per plate.

The meeting was again called to order at 1:30 p.m. Rev. W. L. Hamrick conducted the devotions.

J. W. Dement, chairman of the board of stewards of Central church, made a stirring appeal for early collection of benevolences, and a more generous support of our Orphanage at Jackson, Miss.

T. J. O'Neil, H. C. Castle, R. L. Lane, Guy Sigrest, and Andrew Gallman, were appointed district evangelistic committee. G. H. Jones was appointed reporter for the Christian Advocate, and T. J. O'Neil was appointed reporter for the New Orleans Christian Advocate.

The district superintendent read a suggested plan and program of work for the current year, which was adopted by a unanimous vote, after which the meeting was closed with a rededication service, and the meeting was adjourned with prayer led by Miss Maud Fail.

Bro. Neil is a most excellent presiding officer as well as a most efficient district superintendent, and he has the hearty co-operation of both the clergy and the laity of the district.

Dr. T. M. Brownlee is a most affable host.

T. J. O'NEIL, Reporter.

BOARD OF TRUSTEES OF ANTI-SALOON LEAGUE TO MEET

A "call" is going out for a meeting of the Board of Trustees of the Anti-Saloon League of Louisiana, to be held in the Baptist Bible Institute building, 1220 Washington Avenue, New Orleans, La., on Tuesday, December 15, at 10 a.m.

Since this is likely to be the last and final meeting of the Board, it will be an historic meeting, inasmuch as it will terminate an organization which for more than 40 years has stoutly stood against the organized liquor traffic in Louisiana.

Let me urge those individuals and churches who have been supporting the League financially to send in their gifts for 1942 immediately, that we may close our books on January 1, 1943, without leaving any financial obligations unmet.

It is hoped that all of you will transfer your gifts and loyalty to the new group—the Louisiana Moral and Civic Foundation—after the first of January.

Dr. Duren, we appreciate your loyal co-operation through the Christian Advocate during the years.

Sincerely,
LEON W. SLOAN.

CAPITOL STREET, CHURCH JACKSON, DEDICATES SERVICE FLAG

The Servce Flag of Capitol Street Methodist church was dedicated at a special service on Sunday evening, November 29. Over four hundred relatives and friends were present to honor the one hundred and seventy-four men of this church who have gone into various branches of the armed service and the two young women who have enlisted in the WAVES.

Reveille was sounded by William Sumrall, of the Jackson High School R. O. T. C., and the invocation was given by T. A. Whitten, co-ordinator for church activities at the Jackson Air Base. Two songs were sung by the Jackson Air Base quartette, and a solo, "The Holy City," was sung by Aviation Cadet Jack McKewn, who is himself a member of this church and on its service roll.

One especially interesting feature of the service was the presentation of two service flags from the first World War, one bearing fifty-two stars for the men who went into the armed forces from the church at that time, the other bearing three triangles for three young men who went as Y. M. C. A. workers. After displaying these, the pastor, Dr. Kleiser, introduced Mrs. J. W. Marley, who was president of the Woman's Missionary Society at the close of the last war, and who has had these flags in her keeping since that time. She called attention to the fact that the stars sewed to the reverse side of the flag were taken off and presented to each of the service men when they returned from the last war.

Dr. Kleiser then read the name of each man and woman now in service from this church and offered a prayer of dedication for those represented by the stars on the service flag for the present war. He then asked that all parents, grandparents, wives, brothers and sisters of those being honored stand. More than half of the congregation rose.

Lieutenant J. Frank Norris, Jr., Navy Recruiting officer, delivered the address of the evening. He told of the fine spirit of those in service and asked for closer religious guidance of those young people who are still with us, that they might better meet the problems of a war-torn world.

The program was closed with the singing of the national anthem by the congregation and a prayer of benediction by Dr. Kleiser.

PERSONAL NOTES AND INCIDENTS

Rev. O. H. Scott says that he has settled down after the Conference session, which was a blessing to the people of Gibson Memorial church, Vicksburg, and he is planning for another good year.

Mr. E. R. Harvey, Box 61, Iuka, Miss., writes that he is in a serious physical condition and is unable to work. We are sorry to learn of his illness and hope that his health may have a brighter turn soon.

Rev. Don L. Harwell, who was transferred from Louisiana at the recent Conference, has been appointed to Giddings in the Texas Conference, and a card from Bro. Harwell says that he is delightfully situated in his new field, which is in the Marlin district.

Rev. W. F. Ragsdale, pastor of the Provencal charge, is grateful to the Louisiana Conference for the check received from the "Sustentation Fund." Bro. Ragsdale is on his field, has been well received by his people, and is looking forward to a banner year.

Rev. N. H. Melbert, pastor of First Methodist church, New Orleans, is having large attendance of men from the various branches of the armed services from week to week. Indications are that his work is getting forward in a very encouraging way.

Dr. J. R. Countiss reports that he and his people have gotten off to a good start on the new conference year. On the first Sunday following the conference session a reconsecration service was held, and participating in the service were the members of the board of stewards.

Meadville, Miss., Methodism lost a good man in the death of Mr. Cecil Flowers on Tuesday of last week. He was a good citizen and his loss will be felt. The funeral was delayed until Saturday, waiting for the arrival of a son from California and a daughter from Florida.

Rev. W. L. Broome, formerly of the North Mississippi Conference, is beginning his third year at Bartlesville, Okla., under very favorable auspices. He received one hundred and ninety new members into the church last year, and the salary has been advanced to $3,600.

Rev. Van R. Landrum, the new superintendent of Brookhaven district, is reported to have made a very favorable impression upon the district stewards at the meeting held in Brookhaven a few days ago. Bro. Landrum is wide-awake and aggressive and we predict that he will have a splendid administration in his new field.

A note from Mrs. J. J. Beck, Drew, Miss., brings us the sorrowful news of the passing of a daughter recently. Mrs. Beck and her sainted husband were among the staunch friends of the editor of this paper in his days in that Conference, and we extend to her and others of the family our sincere sympathy.

Hatley N. Harrison and Laurens D. Ferguson, of Rayne Memorial church, New Orleans, have joined our armed forces. The former is a son of the late Rev. H. N. Harrison, of the Louisiana Conference, and the latter a son of the late Mr. T. J. Ferguson, long a steward and a staunch member of Rayne Memorial church.

Dr. Adrian M. Serex received a very cordial welcome at First Church, Monroe, La. He writes that his predecessor, Dr. A. M. Freeman, left the church well organized, on a solid financial foundation, and in every sense a going enterprise. Dr. Serex is very happy and is looking forward to a year of substantial achievement.

The Advocate acknowledges appreciation for an invitation to attend the marriage of the daughter of Mrs. Carl Peter Nolte, Helen Griffin, to Mr. Philip Brents Craig, the marriage to take place at Riverside Park Methodist church, Jacksonville, Florida, on December 26, 1942. The bride is a granddaughter of Rev. and Mrs. W. T. Griffin, of the Mississippi Conference.

Mrs. W. D. Storms, of the Carrollton Avenue Methodist church, New Orleans, has been elected chairman of the Memorial Mercy Home-Hospital for the coming year. This organization has for its special task the raising of a "revolving" loan fund for the assistance of the young women who pass through the institution. It is doing a splendid work and is meeting with unusual success in the effort.

Elsewhere in this issue we carry the notice of the death of Private Richard Franklin White, of Alexandria, La. Mr. White, who was a grandson of Judge and Mrs. H. H. White of Alexandria, was killed in action in the Western European area. Our heartfelt sympathy goes out to the soldier-mother, to the brother and sister, and the splendid grandparents who have been called to share in the tragedy of war.

Rev. R. G. Lord, secretary of the North Mississippi Conference, has been confined in the Methodist Hospital, Memphis, Tenn., since November 24, and expects to have to remain there until about December 15. He says that he will be able to resume his work by the holidays. This will explain the slight delay in the publication of the Journal of the Conference. All copy is now in the hands of the printer, and the Minutes will be sent out by the middle of January.

ROLLING FORK CHURCH TO BE DEDICATED

Dear Dr. Duren: Will you please state in the next issue of the Advocate that on December 20th Bishop J. L. Decell will dedicate our church at Rolling Fork?

All former pastors are invited and urged to be with us on this occasion. Many of our great and good preachers of the Mississippi Conference have served as pastor here one or more years since 1852. You missed passing this way, yet we extend to you a most cordial invitation to be with us on this occasion.

The first church in Rolling Fork was a Union church and a Masonic Hall, built in 1872. Rev. H. Walter Featherstun was pastor. During the pastorate of Rev. W. D. Domineck in 1888-89 the first Methodist church was built. In February, 1930, this church burned. In 1936 Rev. P. H. Grice was sent to Rolling Fork, and that year the present temple of worship was built, being opened for services in October of that year.

We are very happy to dedicate this building as a church for the worship and service of Almighty God.

J. O. WARE, Pastor.

GIPSY SMITH IN REVIVAL AT NATCHITOCHES

We are in the midst of a revival here with Gipsy Smith. He is doing some great preaching and our people are responding. Our meeting began on the 29th of November and will close on December 13th. We are anticipating a big week next week.

Natchitoches has accepted a ten per cent raise in its benevolences, as well as putting the church 1 per cent sustentation item in the budget. Beginning the first of the year we plan a campaign to buy two lots for a future parsonage. On the whole, we have closed a good year and anticipate another.

Our new district superintendent, Brother Branton, has already come by on a visit and has placed a calendar of special days and events in his preachers' hands.

Cordially yours,
CARL LUEG.

RICHARD FRANKLIN WHITE, 23, OF ALEXANDRIA, KILLED IN ACTION

Private First Class Richard Franklin White, 23, son of Mrs. Franklin White, 1721 Polk Street, was killed in action in the Western European area on Nov. 8, Mrs. White was notified today by telegram from the war department. He is of a prominent Alexandria family and has many friends here.

The telegram from the adjutant general read:

"The Secretary of War desires me to express his deep regret that your son, Private First Class Richard F. White, was killed in action in defense of his country in the Western European area on November 8. Letter follows:

Private White was a member of the Kappa Alpha fraternity, and a graduate of L. S. U. and Bolton high school, and he had also attended Sewanee University. He entered the army here in October of last year and went to Europe in May of this year.

Besides his mother, Private White is survived by a brother, Donald Wynn White, now a student at L. S. U.; a sister, Mrs. Ben Dawkins, Jr., and his grandfather and grandmother, Judge and Mrs. H. H. White. Judge White was a former state board of education president. His father, a World War I veteran, Lieut. Col. R. F. White, died in 1935.

—Alexandria Daily Town Talk.

PASTORS AND DISTRICT BOARD CONFER AT JACKSON

District stewards and pastors of the thirty-three pastoral charges of the Methodist church heard Chaplain C. J. Mayhew of the Mississippi Ordnance Unit Training Center at Flora tell them about civilian relationship with the men in uniform, at their annual meeting at Capitol Street church.

Highlights of the afternoon session was an address by Dr. Roy L. Smith, editor of the Chicago Christian Advocate, who delivered a series of addresses last week at Millsaps College.

Dr. Otto Porter, district superintendent, presided at the conference, with Rev. W. B. Alsworth, pastor of Grace church, Jackson, conducting the devotional, and Rev. G. L. Oliver, pastor of Brandon church, acting as secretary.

Rev. Irl H. Sells, who is entering his tenth year as educational secretary, and Rev. T. A. Carruth, Terry, district secretary of evangelism, spoke of their work. Bro. Sells announced the services of Miss Aline Nicholson, conference director of children's work, are available.

The financial budget including recommendations made at the Vicksburg Annual Conference was submitted and accepted unanimously, as was the itemized monthly calendar for the year's program of work.

C. E. D.

ONE DAY REVIVALS

By Dr. W. P. King

Dr. Walt Holcomb has a rather unique idea. It is "One Day Revivals." The term also has good spiritual effect on a congregation. Emphasis is placed on a revival for the very first day of the meetings. We have no assurance that we will be alive tomorrow Each succeeding day gathers momentum. Dr. Holcomb refutes the old notion that a long, protracted and painful process must precede a revival.

Dr. Holcomb first tested out his idea of "one day revivals" by holding one each Sunday during the summer months at the Wesley Memorial Church, Atlanta, Georgia. His general theme was, "The Gospel of the Grace of God." Then, he decided to preach these same sermons consecutively in a protracted meeting.

Accepting an invitation to conduct eight "one day revivals" at the Methodist Church, Mullins, S. C., Dr. Holcomb preached fifteen sermons on "The Gospel of the Grace of God." At the conclusion of this evangelistic preaching mission, unanimous request of the congregation was that he return in the spring of 1943, when a large warehouse would be secured.

Dr. Holcomb was returned at the late session of the North Georgia Conference to the pastorate of the Wesley Memorial Church. He has an understanding with the Bishop and the congregation that he will be allowed to assist several pastors in revival services during the year. The ministry and message of Dr. Holcomb will bring to any church a real spiritual uplift and a renewed devotion to the Church and to the Kingdom of God.

SARDIS-GRENADA DISTRICT SET-UP MEETING

The district stewards, Church School superintendents, charge lay leaders, presidents and presidents-elect of the Woman's Society of Christian Service and pastors met at Sardis on Tuesday, Nov. 24th in a district-wide meeting under the leadership of the district superintendent, Rev. C. A. Parks, for their set-up meeting with almost 100 people attending.

The district superintendent had the program well planned which included every phase of the church program for the year. At the morning session, Rev. L. A. Bennett, pastor at Horn Lake, led the group in a helpful devotion after which Rev. C. A. Parks made necessary statements regarding plans for the day and appointed committees.

Rev. Noel Hinson, of Tupelo, executive secretary of the Conference Board of Education, spoke to the group regarding education in the work of the church and brought some very timely and helpful suggestions.

Mrs. W. H. Ratliff, of Sherard, Conference president of the Woman's Society of Christian Service, was presented to the group, who in turn introduced other Conference officers who were present; also, Mrs. H. L. Talbert, of Clarksdale, who is a member of the Board of Missisons of the Southeastern Jurisdiction, was present. Mrs. Ratliff gave a most inspiring report of the woman's work of the Conference.

The afternoon session was given over to the following group meetings:

The Woman's Society of Christian Service, led by Mrs. Ratliff.

The District Stewards, led by Judge John W. Kyle.

The Charge Lay Leaders, led by Mr. A. B. Friend, District Lay Leader.

The pastors, led by Rev. C. A. Parks.

The pastors organized their district Ministerial Association with Rev. W. H. Mounger, of Como, as president; Rev. C. L. Rogers, of Senatobia, vice-president, and Rev. H. E. Finger, of Coldwater, as secretary.

At the conclusion of the group meetings. another assembly was held in the auditorium to hear reports of the various committees including the report of the district stewards who made the apportionments of the benevolences to the various charges of the district. Also, an increase of 2 per cent, making a total of 9 per cent of an amount equal to the pastor's salary for the Conference Claimants was accepted, and many of the pastors said they would raise this amount at their Christmas services.

At the close of the meeting, Rev. C. A. Parks led the group in a very appropriate and effective consecration service, after which we adjourned.

The writer believes this to have been one of the best district-wide meetings he has ever attended and there were many indications that the Sardis-Grenada District will have one of its best years.

J. O. DOWDLE, Reporter.

POSITIVES FOR TODAY

By Bishop A. Frank Smith

In this day of world agony and of universal change, the church is the one institution that can stabilize, and the spiritual message is the only note that can speak peace and bring hope to troubled hearts. And emphasis upon the fundamental verities that will abide, come what may, is the first concern of the Christian today, in pulpit and pew. This is not time to identify the will of God with this method or that approach, both of which may prove to be abortive before the year has ended; rather is this the time to fix men's minds and hearts upon the ageless positives of life, knowing full well that, established upon this foundation, they will be able to devise methods and find solutions for every situation that may arise.

Character is builded upon positive belief, not upon doubts, and so is achievement. He who believes little does little, and the great believers have always been the great doers in every area of life.

In no particular is St. Paul more helpful to the Christian of today than in his supreme confidence, in his ringing affirmations, in those things which he declared he knew beyond all possibility of doubt. This assurance gave direction, it brought poise, it created attitudes which enabled Paul to "do all things through Christ who strengtheneth me."

We single out three great affirmations of St. Paul for emphasis today because they run the gamut of life's experiences, and because upon them can be erected a structure fitted for the needs of any day.

Those great positives are: "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." Here is the certainty of religious experience, the consciousness of the forgiveness of sins and of regenerated life.

Another: "We know that all things work together for good to them that love the Lord." Here is a workable philosophy of life, come what may, if the individual maintains his love for God, and is motivated by that love, God will bring order out of chaos, and finally work the pattern out for the good of his child. This gives poise and confidence and patience.

Still another: "We know we have a building of God, a house not made with hands, eternal in the heavens." Here is certainty of immortality, based upon the love of God who will not allow one made in his image to be destroyed. The grave is but an incident—life stretches beyond. And in this assurance nothing is of value save that which fits one for that fuller and richer life.

With this faith of St. Paul, the Christian of today is doubly armed to walk calm and unafraid from day to day, and to provide inspiration and direction for despairing souls about him.

MISSISSIPPI CONFERENCE

Brookhaven District—First Round

McComb, Centenary, Nov. 29, 11 a.m.; Q. C. Feb 17, 7 p.m.
McComb, Pearl River Avenue, Nov. 29, 7 p.m.; Q. C. Feb. 18, 7 p.m.
Crystal Springs, Dec. 6, 5 p.m.; Q. C. Jan. 6, 7 p.m.
Wesson & Beauregard, at Wesson, Dec. 6, 11 a.m.; Q. C. Jan. 13, 7 p.m.
Brookhaven, Dec. 13, 11 a.m.; Q. C. Feb. 15, 7 p.m.
Gallman, at Bethesdia, Dec. 13, 2:30 p.m., followed by Q. C.
Georgetown, at Providence, Dec. 20, 11 a.m.; Q. C. 1 p.m.
Hazlehurst, Dec. 20, 7 p.m.; Q. C. Jan. 12, 7 p.m.
Adams, Dec. 27, 11 a.m.; Q. C. 1 p.m.
Scotland, at Galatia, Jan. 3, 11 a.m.; Q. C. 1 p.m.
Nebo, at Cool Springs, Jan. 3, 3 p.m.; Q. C. after service.
Harrisville, at Harrisville, Jan. 6, 11 a.m.; Q. C. 1 p.m.
Monticello, at Monticello, Jan 10, 11 a.m.; Q. C. 2 p.m.
Prentiss, at Prentiss, Jan. 10, 7 p.m.; Q. C. after service.
Sartinsville, at Sartinsville, Jan. 17, 11 a.m.; Q. C. 1 p.m.
McComb, LaBranch St., Jan. 17, 7 p.m.; Q. C. after service.
Osyka & Fernwood, at Osyka, Jan. 24, 11 a.m.; Q. C. 1 p.m.
Magnolia, Jan. 24, 7 p.m.; Q. C. after service.
Bogue Chitto, at Hawkins Chapel, Jan. 31, 11 a.m.; Q. C. 1 p.m.
Meadville & Bude, at Meadville, Jan. 31, 7 p.m.; Q. C. after service.
Silver Creek, at Silver Creek, Feb. 7, 11 a.m.; Q. C. after service.
Summit & Felder, at Summit, Feb. 7, 7 p.m.; Q. C. after service.
Barlow, at Center Point, Feb. 14, 11 a.m.; Q. C. 1 p.m.
Utica, at Utica, Feb. 14, 7 p.m.; Q. C. after service.
Foxworth, at Kokomo, Feb. 21, 11 a.m.; Q. C. 2 p.m.
Tylertown, Feb. 21, 7 p.m.; Q. C. after service.

VAN R. LANDRUM, D. S.

Vicksburg District—First Round

Anguilla, at Anguilla, Dec. 20, 7 p.m.; Q. C. 4 p.m.
Centerville, at Centerville, Dec. 13, 11 a.m.; Q. C. 2 p.m.
Eden, at Eden, Jan. 10, 11 a.m.; Q. C. 2 p.m.
Edwards, at Edwards, Jan. 3, 11 a.m.; Q. C. 2 p.m.
Fayette, Jan. 17, 7 p.m.; Q. C. after service.
Gloster & Crosby, at Gloster, Dec. 13, 7 p.m.; Q. C. 4 p.m.
Hermanville, at Rocky Springs, Feb. 14, 11 a.m.; Q. C. 2 p.m.
Lorman, at Lorman, Jan. 17, 11 a.m.; Q. C. 2 p.m.
Louise & Holly Bluff, at Louise, Dec. 27, 11 a.m.; Q. C. 2 p.m.
Mayersville, at Mayersville, Jan. 31, 11 a.m.; Q. C. 2 p.m.
Natchez, Jan. 24, 7 p.m.; Q. C. after service.
Oak Ridge, at Oak Ridge, Jan 3, 7 p.m.; Q. C. 4 p.m.
Port Gibson, Feb. 14, 7 p.m.; Q. C. after service.
Rolling Fork, at Rolling Fork, Dec. 20, 11 a.m.; Q. C. 2 p.m.
Roxie, at Roxie, Feb. 21, 11 a.m.; Q. C. 2 p.m.
Satartia, at Satartia, Feb. 7, 11 a.m.; Q. C. 2 p.m.
Silver City, at Silver City, Dec. 27, 7 p.m.; Q. C. 4 p.m.
Crawford Street, Dec. 6, 11 a.m.; Q. C. Jan. 6, 7 p.m.
Gibson Memorial, Nov. 29, 11 a.m.; Q. C. Jan. 20, 7 p.m.
Washington, at Maple St., Feb. 21, 7 p.m.; Q. C. 4 p.m.
Woodville, Jan. 24, 11 a.m.; Q. C. after service.
Yazoo City, Jan. 10, 7 p.m.; Q. C. after service.

O. S. LEWIS, D. S.

Anything which makes religion its second object, makes religion no object. God will put up with a great many things in the human heart, but there is one thing He will not put up with in it—a second place. He who offers God a second place, offers Him no place.—Ruskin.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

December 13—Universal Bible Sunday

Theme: "Watch Your Bible Reading." "Thy word is a lamp unto my feet and a light unto my path." Ps. 119:105).

"How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

"It sweetly cheers our drooping hearts,
In this dark vale of tears;
Life, light, and joy it still imparts,
And quells our rising fears.

"This lamp, through all the tedious night
Of life, shall guide our way,
Till we behold the clearer light
Of an eternal day."

—John Fawcett.

Bible societies were never so busy and so useful as at the present time. New translations into many languages are being made and the demand is greater than in any other year. Calls for the Bible are coming from parts of the world where it has not been permitted for years. Not only must we "watch our own Bible reading," but we must help to make it possible for others to read it.

* * *

December 15—Reports

The conference officers are urging that reports from the local societies be mailed by December 15th, so that they may compile their reports for the Jurisdiction and the Division before the Christmas holidays.

The conference treasurer, Mrs. L. O. Todd, Decatur, Miss., is especially anxious to have the report and the money from the local societies by the 15th, since it takes nearly two weeks to compile these reports (and we do not want our treasurer to be making out reports on Christmas day, just because we were late sending in ours!).

Check the Efficiency Aims carefully:

1. Fifty per cent of the members present at not less than ten regular meetings based on the prescribed program material of the Woman's Division of Christian Service.
2. A net increase in membership based on the figures of the annual report of 1941.
3. Spiritual Life cultivation in the society directed by the Spiritual Life chairman.
4. Committee on Christian Social Relations and Local Church Activities promoting a specific activity each quarter growing out of study.
5. Three approved study courses or an increase of one over the previous year.
6. Net increase in subscriptions to "The Methodist Woman" and "World Outlook," and the magazines featured at each monthly meeting.
7. Observance of the Week of Prayer and Self-Denial as planned by the Woman's Division.
8. Increase in offerings sent to conference treasurer. (Over 1941).
9. Girls' Interest Group within the Commission on World Friendship of the Methodist Youth Fellowship, using the program prepared for the group by the Woman's Division.
10. Missionary education of children through cooperation with the church school.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

* * *

What Are We to Study in 1943?

Many inquiries have been received concerning the approved study to be used during the first quarter, as societies wish to order their material.

At the August meeting of the executive committee of the Mississippi Conference, a recommendation from the study committee was approved, as follows:

"That the order of the studies be reversed so that we will begin the new year with the study, "The Work of the Woman's Society of Christian Service," during the first quarter, and the Bible study, "Will a Man Rob God?" during the second quarter."

Topic: "The Work of the Woman's Society of Christian Service."

Text—A Packet: "The Woman's Work," compiled by Helen B. Bourne, price 60c. Order from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

Supplementary materials: (a) The Discipline of the Methodist Church. (b) "Methodism's World Missions," by Henry Van Dusen. (c) The World Parish Series and the Homeland Series.

The purpose: To help women of the Methodist church to become familiar with the work of the W. S. C. S.

Four topics are suggested for the study:

1. The relationship of the W. S. C. S. to administrative agencies of the church.
2. The set-up of the W. S. C. S.
3. The ways in which the Woman's Division functions through its missionary activities at home and in the foreign fields.
4. The relationship of the individual woman to Christian service.

This course must meet the same requirements as mission and Bible study courses.

On this page next week we will give a suggested outline for the year's program.

* * *

Emergency Fund

The report of our conference treasurer, just released, shows the following amounts paid to the Emergency Fund:

Brookhaven District	$ 320.44
Hattiesburg District	195.17
Jackson District	422.16
Meridian District	300.25
Seashore District	311.20
Vicksburg District	304.77
Total	$1,853.99

* * *

Joint Zone Meeting

The Southern and Southeastern zones of the Brookhaven district held a joint meeting for the fourth quarter's program, meeting with the Fernwood W. S. C. S. Mrs. Sylvester Cotten presided.

All except three societies were represented in the fifty-one women present, and guests for the afternoon were Mrs. C. E. Mullins, conference vice-president; Mrs. F. E. Applewhite, and Mrs. Hayes, of the Brookhaven society.

The program, "Our Father's Business," was presented by Mrs. Eula Ginn, Mrs. Sam Page, Mrs. Russell Foreman, and Mrs. W. F. Winfield.

As a gift from the Southern zone, Mrs. C. E. Mullins presented to Mrs. Sylvester Cotten a Life Membership, in appreciation of her three years' splendid leadership of the zone.

All societies gave good reports concerning their work, and Magnolia and Pearl River Avenue (McComb) reported having met all of the Efficiency Aims.

Officers for the new year are: Mrs. Jim Lewis, chairman; Mrs. R. E. McInturff, vice-chairman; Mrs. Rodney Kelly, secretary; Mrs. Ira Godbold, treasurer, all of McComb.

* * *

Petal W. S. C. S. Has Latin American Tea

The W. S. C. S. of Petal entertained with a Latin American tea during its recent study.

The home of Mrs. W. C. Mathis resembled a Latin American garden with the profusion of roses, chrysanthemums and ferns, and the ladies in the receiving line wore colorful evening dresses, with corsages of crysanthemums, tied with red, white and blue ribbons.

Mrs. Dan McLemore, president of the society, was assisted in receiving by the other officers and the guest speaker, Mrs. Paul Arrington, of Jackson.

Mrs. J. E. Jackson, secretary of missionary education and service, was chairman of the evening's program of readings and songs, and introduced Mrs. Arrington, who spoke on "The Latin American Countries." At the close of the program, the speaker was presented a lovely piece of pottery.

A large number registered in the guest book, which was decorated with the flags of the 21 American republics and kept by Mrs. W. L. Stapleton.

The dainty refreshments were suggestive of the evening's theme.

EARLY DAYS OF HUMORIST

One morning in the late 1890's a freckled, russethaired youth ambled into a classroom of Scarritt College, in Missouri.

The instructor looked him over, observing, "You seem to have forgotten your books."

"I don't have any books," came the reply.

"That's bad," the teacher frowned. "What would you think of a man going to work without any tools?"

The youth smiled the smile that was to win world-wide affection.

"Well sir," Will Rogers replied, "I'd say he was the boss."—Christian Science Monitor.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Co-Worker:

We are closing one of the best years we have ever had, in many ways. Reports indicate good work done along all lines; we believe the fourth quarter's financial report will show sufficient money to meet all our obligations for the year. Indications are that the Week of Prayer offering will be the best we have ever had.

Our greatest concern is about our Emergency Fund. This is urgent; please be sure to send your twenty-five cents per member with your last quarter's report. Life memberships may be credited to this fund. These last few weeks still give us time to honor the new babies, the junior child, or an adult. These tangible tokens of our love are greatly appreciated.

We get so many questions concerning supplies, the enclosed leaflet and letter from Mrs. Blake are an effort to answer your questions. Anything mentioned in Mrs. Blake's letter may be credited to supplies. Send boxes directly to destination, reporting value to Mrs. Blake. Send money to Mrs. D. H. Hall and report amounts to Mrs. Blake.

Rust College is new to us. This is our own Negro college at Holly Springs. Rust Hall is the dormitory for Negro girls. Miss May Webster, our white deaconess, is there in charge of our work. She is quite anxious to have a Christmas tree for the girls this year. Won't you send boxes to her for this tree? These must go at once if she receives them on time. See her list of desired articles in enclosed letter.

We feel our Malvina Community Center is past the organization stage and is a well-established program. Miss Glenn, the new worker, is experienced and thoroughly capable. So we want to put this work on the same basis as all other conference work. From this time send boxes of supplies to the worker, Miss Cora Lee Glenn, at Malvina. Send all money to Mrs. D. H. Hall, designating Malvina, and report amount to Mrs. Blake. Miss Glenn also wishes to have a Christmas tree for the Community Center. These boxes should contain toys, simple toilet preparations, tablets, pencils, crayolas, picture books, etc.

Let me remind you again that all money for whatever purpose, including Malvina, goes to Mrs. D. H. Hall. Report amount of cash for these supplies to Mrs. Blake.

Be sure to order your 1943 program material at once from Cincinnati. (See November Methodist Woman).

As we close the year, may we pray together for Methodist women around the world who are carrying heavy burdens these days. Let us turn our hearts and minds to Him, that we may think His thoughts and do His will.

MRS. W. H. RATLIFF, President,
Woman's Society of Christian
Service, N. Miss. Conference.
Sherard, Miss., Nov. 20,1942.

* * *

North Mississippi Conference Askings For 1942-43

(Please keep on file for reference).

Foreign:

China.—Medical supplies, school supplies, rural work supplies.

India.—Hospital equipment, school supplies.

Latin America.—School furnishings, social center supplies.

Home:

Rural Community Center, Malvina, Miss., care Miss Cora Lee Glenn.—Sheets, pillow cases (to be loaned in cases of sickness). towels, wash cloths, soap, gowns—women's and children's—(to be loaned in sickness), layettes, especially diapers and outing gown, clothes for children, women and men; Kleenex for nursery children, money for milk, medicines; money for an electric fan for Chapel, rose bushes.

Rust College, Holly Springs, Miss., care Miss May Webster.—Thread, all colors (especially black and white) size 50 and 60; embroidery cotton, all colors; dress prints (three and four-yard pieces); needles, pins, thimbles, bobbins for Singer machine (round); towels and face cloths, colored construction paper, scraps of colored yarn, unbleached and bleached muslin, used patterns, scissors (small and large); Christmas boxes containing toothpaste, handkerchiefs, towels, needles, darning cotton, soap, stationary, apron prints.

Wood Junior College, Mathiston, Miss., care Mrs. Wager. Miller Hall, the Dormitory for Girls.—2 dozen sheets, 63x99; 8 dozen sheets, 81x99; 2 dozen pillow cases, 4 dozen scarfs, 2 dozen dish cloths.

Wood and Dixon Halls, the Dormitory for Boys, care Mrs. Carpenter.—2 dozen sheets, 81x99; 2 dozen sheets, 63x99; 6 dozen bath towels, 2 dozen bath cloths, 4 dozen dresser scarfs, 2 pairs blankets, 81x99; 6 pairs blankets, 72x99; curtain material, curtain material (heavy).

Ministerial Aid (Superannuate and Mission Preachers). Cash to Mrs. D. H. Hall, designating the minister or boxes, as your district superintendent may suggest.

* * *

Would You be Interested in Knowing That—

North Mississippi Conference has 229 societies, 6158 members, 327 unorganized churches? How many of these churches are in your district?

* * *

Do You Like Comparative Figures?

Total number of societies in the Woman's Division in the second quarter, 22,816; in the third quarter there were 24,371, an increase.

Total membership in the Woman's Division in the second quarter, 1,022,579; in the fourth quarter, 1,080.559.

New societies reported in second quarter, 230; third quarter, 242.

New members reported in second quarter, 11,101; third quarter, 8,333.

Some of these new members forgot to report. Did you?

* * *

Corinth, First Church

Corinth, First Church, Corinth, Mississippi, was hostess to the fourth zone meeting with representatives of five different W. S. C. S. Mrs. J. R. P. Cameron, zone chairman, presided. Rienzi W. S. C. S. gave the devotional, assisted by Bethel W. S. C. S.

Group discussions of presidents, secretaries, treasurers, and C. S. R. chairman were led by Mrs. L. K. Carlton, district secretary. Youth and Children's Work was led by Rev. W. R. Hammontree, assisted by Mrs. Zeke Whisnant, of New Albany.

After lunch and fellowship, Mrs. Thweat, of First Church, gave a special song. A round table discussion of officers' duties was led by Mrs. Carlton.

The zone sent $10 to the conference treasurer for the Emergency Fund.

Mrs. J. R. P. Cameron, of Corinth, was elected zone chairman, and Mrs. Robert Detworth, of Rienzi, secretary for the duration.

Gaines Chapel led the consecration service, assisted by First Church.

MRS. CAMERON.

* * *

Dear Secretary of the Committee on the Status of Women:

I hope you are realizing the magnitude of your office in these days. Probably your committee did not seem like very much a year ago, but the Status of Women has certainly been brought to the fore these recent months. There is not a more timely topic just now that concerns the women of our country and the women of other lands.

I hope you have made a thorough study on how the Handbook on the Status of Women can be used, and that you are passing on that information to your district secretaries. Some weeks ago Mrs. Keen, our publication manager, said in New York: "When our societies were first united, the women were eager for printed material on every part of our work. At first this was not written and we could not supply the demand. Now that it is printed, some of it remains on our shelves." Our committee is a new one, and in many organizations every possible effort must be made for education in understanding the field of this department. The handbook will help secretaries in this. Mrs. Keen says our handbook has had a good sale, but still there are thousands of local secretaries who have not secured theirs. (12 cents, at 420 Plum Street, Cincinnati, Ohio). May I suggest that you outline several possible programs for your local workers? In the handbook there are the pertinent paragraphs on the women of Mexico, Peru and Brazil. These are timely for our study on Latin America, as well as paragraphs concerning women in warring countries. Have the women understand how they as homemakers are related to the question of the Status of Women. (See article in Handbook). The playlet, "Listing the Grievances of 1848," (Read Handbook to learn about this) might be followed by a talk on the many new professions and industries opening to women now. Dramatize incidents from the Status of Women Time Table (Handbook, page 20).

If women are in special industry in your community, become acquainted with their housing and working conditions. Church women can be of great practical service in assisting in better living arrangements, wholesome recreation, special service for women on evening or night shifts. You may

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

A Call to Methodist Women

"I didn't realize it, did you?"

Opportunities greater! Pledges smaller! How are Methodist women meeting the challenge of a growing need in a needy world. The word CRISIS in China means DANGER PLUS OPPORTUNITY. The Woman's Society of Christian Service in its work throughout the world faces both danger and OPPORTUNITY.

China

Five years ago (July 8, 1937) there were 171 missionaries—the figures include men and their wives—assigned by the general sections of the boards of missions of the former Methodist Episcopal Church, the former Methodist Protestant Church, and the former Methodist Episcopal Church, South, to service in China. Since that date nine missionaries were added to the China staff—a total of 180.

Since 1937, eight of the above China missionaries have died, 20 were retired for age, and eight withdrew for reasons of health. Of the remainder, 21 are now serving in occupied China, and 46 are serving in free (or west) China. Sixteen others—the wives of missionaries now in occupied China—are temporarily in America. Fourteen men and women are in the U. S. A. or in other mission lands in Christian work supported by the Methodist Church. Eleven are on regular furloughs. On "emergency furlough due to the war" there are 37 China missionaries—11 working temporarily in jobs not supported by the Church, 26 on Board support in field work, special study, etc.

In January, 1941, the Woman's Division of Christian Service had 177 missionaries assigned to China; a year later the number was 167. The record today shows these 167 as follows: Two have died; two have married; six have retired; 56 are in service in free China; 32 are in occupied China; 27 are on regular furlough; 13 on emergency or extended furlough; 29 on leave without salary, but all engaged in Christian work in America, or transferred to other foreign fields.

Thus, while the Methodist missionary forces in Japan-controlled China have been reduced, the forces in free China have been increased, and there is constant call for new missionaries. Candidates are ready to enter the service were transportation available to take them to West China. Nine young Methodists, planning to consecrate their lives to China, are now in language school in California mastering the Chinese tongue. Meanwhile, testimony from many sources indicate that Chinese Christian leaders—trained through the years by the missionaries—carry on schools and churches, and also carry on hospitals and clinics where these have not been taken for military purposes.

* * *

Christian Social Relations and Local Church Activities

Recommendations from the Committee on Alcohol and Other Narcotics:

Believing that there is no topic before us that can and will be more instrumental in building a Christian nation for us, and for future generations than the study of alcohol and other narcotics, we recommend:

1. A course of study for the adult and young people's groups in this field, the same to be promoted in cooperation with the Board of Education of the Methodist Church.
2. That we employ the method of visual education, such as slides and motion pictures, as an educational process showing the evils of narcotics.
3. That we cooperate with the Board of Temperance and Public Morals in the furtherance of this program.
4. That the local society seek to combat pernicious advertising of narcotics in all forms by radio, press, popular magazine, and billboards.
5. That local societies take steps to prevent the sale of liquor in or adjacent to government camps.
6. That the local society endeavor to enlist an increasing group of individuals who will abstain from the use of alcoholic beverages in any form at social functions or in the home.

The Committee on International Relations and World Peace, recognizing the part that Christian women must play in the realization of the ultimate goals of Peace and World Brotherhood, recommends the following channels of action:

1. That Methodist women cooperate through this committee with the General Conference Commission on World Peace in the following ways:

(a). Through securing representation on the Annual Conference Committee on World Peace.

(b). Through the promotion of a peace committee in the local church.

(c). Through the promotion and use of a study outline to be prepared jointly by the Commission on World Peace and the Department Committee on International Relations and World Peace.

(d). Through its efforts to protect and aid the conscientious objector.

(e). Through participation in institutes on international relations.

2. That Methodist women through this committee in the local society seek to implement the desire for peace and brotherhood through the use of worship materials, sermons, and special program with all agencies of the church.

* * *

Why Give to Missions?

By Frank T. Cartwright, in "Morton Memorial News," Maplewood, N. J.

The chairman of the finance committee has asked me to state why I believe I should even in wartime keep up my giving, and even increase it, my giving to the home and foreign mission of my church. I have looked deeply into my heart. As honestly as I know how, I here state my creed concerning Christian missions:

1. More than in normal times I need to hold this cause in my sacrificial giving in order to prove to myself that I take Christ seriously, that His commands and example mean something vital in my life.

2. More than in peace-time I need to "save myself from a life of limited frontiers." War tends to limit my thinking, my interest, to my own people, my own national frontiers. God helping me, I shall keep my spiritual eyes on a **world**; and my giving to my Church's missionary work will help.

3. A continuing missionary program is more needed now than in days of peace, in order to show the non-Christian nations that Christianity works—that it works even under war clouds.

4. Not the highest motive, yet a worthy one, is a determination on my part to live up to the example being set by fellow Methodists in Great Britain. Under a much heavier load of war costs and taxation than we Americans must carry, they are keeping up their missionary work and giving in magnificent fashion.

5. I am resolved to help my church meet the increased cost of missions created by the war emergency:

(a). Most of China is wide open for missionary work, but the cost is greatly increased. If missionaries are willing to serve in such days as these, I must give.

(b). All of India, Africa and Latin America are more widely open to missionary work than ever before, but again at a much heavier financial cost to Methodism.

(c). The majority of the missionaries formerly working in Japan and Korea, now closed to mission work, are hard at work, either in other foreign fields or among the Japanese and Koreans resident in the United States. I want to be a partner in keeping these missionaries creatively busy.

(d). The home missionary program is even more important now than before the war, and it is more costly to the church.

6. I think no single reason is as important as one given by a young woman wanting to be appointed as a foreign missionary. This reason sums up all the others. She said she wanted to serve as a missionary "because I am a Christian."

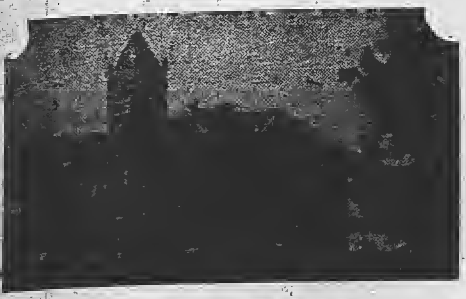
I intend to the limit of my ability to support the Christian mission now, in this period of war, **because I am a Christian.**

—The Pastor's Journal.

FOLK SONG RECORDS WANTED

Victrola records of folk songs are desired by the physical education department of Allen High School, Asheville, N. C., says Miss Julia Titus, superintendent. Although a victrola is available, records are needed for folk games for the department. The school will pay transportation costs, says Miss Titus. The address is 331 College Street, Asheville, N. C. An increase of 40 students is reported in the enrollment of the school, which was founded over 50 years ago "to train Negro girls for better Christian living, home-making, to train for Christian living, and to lay a good scholastic foundation for further education." The work of the school which begins with the sixth grade and continues through high school, is accredited by the Southern Association of Colleges and Secondary Schools.

Paul evidently meant to settle special cases as they came up—and he settled them all, not by the old laws, but by the new idea of universal love.—William Lyon Phelps.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 13, 1942.

By Rev. W. C. Newman

THE CHURCH AND THE SOCIAL ORDER

Lesson Text: Matthew 5:13-16; Mark 12:13-17; I Peter 2:13-17.

Golden Text: Ye are the salt of the earth .. Ye are the light of the world.—Matthew 5:13-14.

I was visiting an elderly layman of my congregation who is shut in with infirmities of the body but whose mind is in no way confined to the limits of his house, and we were speaking of sensationalism in religion, and of how some of us are afraid of it. "But," said this richly-experienced layman, "Christianity was sensational from its very beginning. The birth of Christ was the most sensational thing that ever happened in the world. His death was sensational beyond description. Everywhere he went he created a sensation. If you take sensationalism out of Christianity it will die."

Let not any conservative soul rebel against that statement until he looks a little deeper into its implications.

The Purpose of the Church is Revolutionary

"But if the salt has lost its savor . . . it is thenceforth good for nothing." The church was not instituted to be like the world, but to be different from the world; it was not established as an adjunct to society, but as power by which society may be changed. If, therefore, the church merely accommodates itself to the world in which it lives, concerns itself only with maintaining things as they are, it is good for nothing, and cannot justify the expenditure of time and money which it demands.

Salt has been mistakenly described as a preservative, something that will keep organic matter in its present state, that will prevent decay. Thus its chief use is to preserve foods.

But salt does not preserve foods by keeping them in the same condition; it preserves foods by making a radical change in those foods. It changes them from steadily putrifying, decaying matter into sanitary and edible matter, from which man draws the very strength of life. And this purifying power of salt is so essential to the health of man that if he eats it in too small quantity ill health results.

So valuable is salt to man that in ancient times a prominent Roman road was named The Via Salaria—Salt Road—because it was the route along which salt was transported into the country. We get our word salary—an important one, some think—from the Latin word for salt, because the Roman soldier was given a special allowance with which to purchase salt.

But if salt loses its savor, this marvelous power to effect change in organic matter, it is good for nothing. So is the church really valuable only as it is revolutionary in purpose and in actuality, that is, as it has the power to change and purify the society in which it lives.

Not God OR Caesar—But God AND Caesar

The many problems rising out of the conflict of loyalties between the state, which may be thoroughly pagan, and the church, which may just be partially pagan, are not new problems at all. They are as old as the church and the state; and they have not all been solved by the separation of the church and the state. Freedom of speech, freedom of worship, and freedom of conscience are fairly common liberties in America—until the state becomes involved in war, when a great many people are no longer willing to grant a man's inalienable right to those freedoms, or until the church undertakes to reform the state, when immediately there arises the cry that the church ought to stay out of "politics."

It was so in Jesus' day, and it was upon that sharp conflict that his enemies hoped to impale him and bring about his undoing. He talked about the Kingdom of God, and they charged him with treason to the Roman Kingdom, as if one could not be both a good citizen and a good Christian. He urged men to be loyal to God, whereupon his enemies accused him of disloyalty to Caesar. That was the crux of their question about the payment of taxes.

But Jesus would not have it so. He was not concerned with raising a civic rebellion, heading a revolutionary army with which to overthrow the state. He was concerned with changing the people and the state by bringing the people to God, knowing that the more just a state becomes, and the more Christian the church becomes, the nearer they will draw together so that there will be no conflict. And such a drawing together is possible in a Democracy to an extent impossible in the case of the church of Jesus' day, which was a heirarchy, and the state of Jesus' day, which was specifically anti-Christian.

The Higher Patriotism

But in such a world as ours it is inevitable that we must someitmes choose between conflicting loyalties. Our very nation was founded by people who chose between God and a tyrant state. And when such a condition arises the Christian must choose God, even if the choosing also brings persecution as it has so often done.

But even when that dire necessity arises it is not so much a renunciation of the state that the Christian must make, as it is the choice of a higher patriotism. Stubbornly clinging to the right is, after all, the very best thing any citizen can do for his state. And the destruction of wrong within the state is equally as essential to the life of the state as is the destruction of enemies from abroad. No matter how many victories America may win on the field of battle, if she cannot win the battle for decency in government, for honesty in public office, and for morals in private living, she is lost.

The role of the Christian, therefore, is not to be less loyal as a citizen, but more loyal, more intelligently loyal. He is to be a better citizen than the non-Christian, more willing to sacrifice, more courageous in fighting for the right, more unselfish in service, more honest in every relation.

CHRISTIAN RESOURCES FOR WARTIME LEADERS

Few communities are unaffected by defense industries and training camps. The vast movement of men and families creates new and intensified problems for ministers and leaders in the churches. What to do, how to get it done, and the experience of persons and groups who first met these problems of wartime community life are now published in a series of pamphlets prepared by the Christian Commission for Camp and Defense Communities.

"The Church at Work in Defense Industrial Communities," 10 cents, suggests a community program with emphasis on the church and family, outlines programs planned by councils of churches and denominational groups; discusses principles to be observed, and lists additional booklets and pamphlets for the leaders' use.

"The Church at Work in Camp Communities," 10 cents, lists under twenty heads what churches near camps can do; describes situations from Connecticut to California, showing how churches have already organized for the task; discusses procedures for getting started and principles for successful programs. In the appendix is an outline of the relationship between the Protestant churches and the Y. M. C. A. and U. S. O. program.

"A Call to Service," no price listed, is "a guide to church volunteers serving in defense areas." Points for the church calling committee are outlined; a "call" is dramatized; steps to take in enlisting and training visitors are listed; and experience of certain churches described. The sections on aliens and building Christian principles are very helpful.

Order the above leaflets from the Christian Commission for Camp and Defense Communities, 297 Fourth Avenue, New York City.

How to open the doors of the church to the vast numbers moving into the community, and how to keep in close fellowship with those who have gone from the church, are outlined in the Board of Education leaflet, "The Power of Expectancy—or Affiliated Membership," by George A. Warmer. Free. Order by number, 440-B, from your conference executive secretary.

—News Release.

Some [illegible]n murder opportunity when they think that they are only killing time.

—Selected.

THE CHRISTIAN FIRESIDE

LITTLE FUSSY CLOCK

"Tick-tock, tick-tock," slowly spoke the tall grandfather clock in the corner.

"Tick-tock, tick-tock, tick-tock," fused the little clock on the shelf, as fast as it could talk. "You're so slow, Grandfather Clock. Why don't you speed up a little? You'll never get anywhere at that rate."

"Oh, I'm not so slow," answered the old clock. "I get ahead just as fast as you do."

"Tick-tock, tick-tock, tick-tock," ran on the little fussy clock. "What do you think about it, Wristwatch?"

"Tk-tk-tk-tk," replied Wristwatch. He spoke so softly that you could hardly understand what he was saying unless you put your ear close. "I'm going faster than either of you are. I shall reach noon first, of course."

"But why do you talk—I mean, tick-talk, so fast?" asked Grandfather Clock.

"Because we must get to noon by 12 o'clock," fussed the other. "We have only three hours in which to get there. It will take you five hours, at the rate you're going."

"Don't worry about me. I shall get there as soon as you do," promised Grandfather Clock.

"Not at the rate you're going, you won't."

"We'll see," replied the old clock. "Remember, it is the keeping steadily at it that really gets you somewhere."

"Yes, I must hurry," said Fussy. "When I reach noon, I'll tell the folks you're coming."

By and by Whoooo went the noon whistle. Grandfather Clock spoke, "Ding-dong, ding-dong," twelve times. When he had finished speaking, "Tick-tock, tick-tock, tick-tock," he heard. It sounded as if the little clock were all out of breath. Grandfather Clock smiled at the little clock.

"You see," he said, "I just kept steadily on, and I reached noon at exactly 12 o'clock. But you, my dear, are one minute slow. You see, friend, it is work that counts, not words."

"Yes, I believe you are right," replied little Fussy.

"Tick-tock, tick-tock," answered good old Grandfather Clock.—Ethel M. Rice, in Story World.

IS
WINTER
BITING
YOUR HANDS?
SOOTHE CHAPPED SKIN QUICKLY

Raw, biting weather dries skin cells, leaves them "thirsty." Skin becomes raw—may crack and bleed. Soothing Mentholatum acts medicinally: helps 1) *Revive* those thirsty cells so they can retain needed moisture; 2) *Protect* chapped skin from further irritation. Use Mentholatum for sore, chapped hands, cheeks, lips. Jars 30¢.

MENTHOLATUM

JONATHAN'S WIFE

We had tea last week.

It was the first time in three years that Jonathan's wife and I had met, and of course we talked about all that had happened in the meantime.

Three years ago we had tea in the sunny parlour at "Three Chimneys." The tablecloth—I can see it now—was a wonderful example of Margaret's needlework, so dainty, the colours so beautifully matched. We were merry enough then, though anxious, of course, especially about Jonathan's health.

This time we had tea in another room, another house, another town, for Margaret is living with her married daughter now.

"And Jonathan knew nothing about it?" I ventured to say softly.

She nodded. "Nothing. I was next door but one. He had gone back to fetch a shawl for me—you know how thoughtful he always was! It was a direct hit, so Jonathan was gone in an instant. In a way I'm glad."

"You mean about his illness?"

"Yes. He was always so active, you know, and he would have hated to be an invalid. So God took him quickly."

She said it very calmly, very quietly, almost brightly.

"And you began to go blind soon after?"

"At once. The doctors say there is no hope of my ever seeing again."

"So there is no more embroidery?"

"No."

She paused.

Then: "I've lost that pleasure—but I've gained a new and a more wonderful joy. God is nearer to me now than ever, and more real. You see, in the dark His presence shines with a radiance brighter than ever before."

—The Methodist Recorder.

THINGS YOU DON'T NEED TO KNOW

According to the weather bureau, Puerto Rico is the sunniest spot in the West Indies. It has not had one day in two and one-half years when the sun failed to shine.

The University of North Carolina, which opened its doors in 1795, was the first state university established.

Twenty-three Negroes have served in Congress thus far, 21 in the House and two in the Senate.

An average-sized ocean tanker carries as much oil as 280 railroad tank cars.

While "billion" and "million" are similar in sound, their ratio is the same as that of a ten-dollar bill and a penny.

Approximately one-third of all the automobile drivers in the country are women.

In some cities they are burying steel trolley rails under street resurfacing, while rationing razor blades to conserve steel.

The sugar rationing program has called for more than 700,000,000 forms, cards, and booklets, and about 12,000,000 pounds of paper.

Only 10.4 cents of the railroad dollars come from passenger traffic.

Tests at experimental stations have shown that beef from the right side is significantly more tender than that from the left. There is no explanation of this phenomenon.

There are 556,000 kernels of average size in a bushel of wheat.

Until the rationing, the average passenger car owner drove his car 8,196 miles a year.

—Religious Telescope.

CHRIST THE DOOR

For a good many years we have wondered why Christ mixed His figures in His parable of the Good Shepherd. At one place He calls Himself the Shepherd, and at another the Door. A recent book explains it beautifully. It says: "A traveler in Palestine once had a conversation with a shepherd at work near a sheep-fold, who showed him the various features of the fold. Thereupon the traveler remarked: 'You say, here is the sheepfold, there are the sheep, and this is the doorway; but where is the door?' 'The door?' asked the shepherd. 'I am the door. I lie across the entrance at night. No sheep can pass out, no wolf can come in, except over my body.'" Beautiful, isn't it? Christ did not mix His figures, after all. He is both the Shepherd and the Door.—Exchange.

18 COMMISSIONED AS MISSIONARIES AND DEACONESSES

In connection with the annual meeting of the Board of Missions and Church Extension at the Epworth-Euclid Methodist Church, Cleveland, eighteen young people, all of them college graduates, will be commissioned as missionaries or deaconesses of the Church.

Within the next few weeks, most of these young people will enter missionary or deaconess services in the United States or sail for missionary work in foreign countries.

Those to be commissioned include the Rev. and Mrs. Linwood E. Blackburn of Fayetteville, North Carolina, going to Africa for evangelistic and educational service; Dr. and Mrs. George H. Brown, of Cincinnati, Ohio, to India for medical work; Mr. and Mrs. Murray S. Dickson, of Hillsboro, Texas, to Bolivia for educational work; Mrs. Tracey K. Jones, of Syracuse, N. Y., to China, for evangelistic work; the Rev. and Mrs. Henry Ellis Plyler, of Madison, N. J., to Peru for evangelistic work; Miss Ruth Elizabeth McKinney, of Lake Ariel, Pa., to Brazil for educational work; and Miss Gladys Marie Oberlin, of Canton, N. Y., to Brazil for educational work.

The home missionaries were Miss Josephine Beatrice Beckwith, of Kansas City, Kansas; Miss Mary Lodel Bope, of Washington, D. C.; and Miss Roberta Cory Dellinger, of Bucyrus, Kansas. The deaconesses, Miss Kaathryn Elizabeth Esterline, of Altoona, Pa.; Miss Roberta C. Lowden, of Latrobe, Pa.; Miss Mary Catherine Perricelli, of New York, N. Y., and Miss Thelma Mary Stouffer, also of New York, N. Y.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

RESOLUTIONS—MINIMUM SALARY

Adopted by Mississippi Conference

To the Bishop and Members of the Mississippi Annual Conference.

Dear Brethren:

Whereas, it develops that the Mississippi Commission is the only Conference in the Birmingham Area which does not have in operation a minimum salary plan.

The Committee on Minimum Salary of the town and country work recommends to the Mississippi Annual Conference a minimum salary scale as follows:

Fir single men, $900.

For married men, $1,200, provided in each case they are giving full time to the work of the ministry.

To provide funds for supplementary salaries below the above stated minimums we ask that each effective preacher of this Conference contribute 1 per cent of his annual salary, and that each local church contribute an amount equivalent to 1 per cent of its assessed salary for pastor in charge, these funds to be paid quarterly to Mr. Nate S. Williamson, Treasurer of the Conference Board of Missions and Church Extension. That these funds be disbursed during and after each Annual Conference on the written statement of the district superintendent.

Provided, further, in cases of emergency, where the assessed salary is below the minimum, on the written request of the district superintendents payments be made during the year.

And, provided further, in case a sufficient amount is not realized to meet the demands in a given year, that payments be made on a proportionate basis. Be it further

Resolved, that the promotion of this cause rests with the town and country commission of the Annual Conference.

Respectfully submitted,
OTTO PORTER, Chairman;
I. H. SELLS, Secretary.

NEWLY-APPOINTED CHAPLAINS

Submitted by the Methodist Commission on Chaplains, November 28, 1942.

ARMY

Donald Crawford Beatty, Hnghland Park, Illinois.

Samuel Mancil Bell, Hoagland, Indiana.

Hugh Freeman Blaylock, Shamrock, Tex.

William James Brown, Seaside Heights, New Jersey.

Paul William Burres, Kansas City, Kansas.

James Lewis Carraway, Whitaker, Penn.

Josue Rodriguez Castro, Garden City, Kansas.

Walter Dibrell, San Antonio, Texas.

Chester Decator Hamilton, Snyder, Okla.

Claude Lorrain Heilenman, St. Clair, Pennsylvania.

Garland Evans Hopkins, Winchester, Virginia.

Louis Charles Johnson, Neon, Kentucky.

Russell Koger Lee, Cumming, Georgia.

Oscar Krikor Magarian, Enterprise, Fla.

Leon Frank Milner, Eddy, Texas.

Wellington S. Mowrey, North Lewisburg, Ohio.

Marion Luther Nelson, Forney, Texas.

Paul Roger Olinger, Roscoe, Ohio.

James Edward Parr, Christoval, Texas.

Roy Price, Ferrum, Virginia.

Howard H. Scarborough, Trenton, New Jersey.

Joseph Collins Shaw, Gladwater, Texas.

Meredith Patrick Smith, Bingham Canyon, Utah.

William Neil Taylor, Louisville, Kentucky.

Boyd Edward Tryon, Bicknell, Indiana.

Lester Perine White, Roslyn Heights, New York.

NAVY

Albert James Clements, Bloomfield, Iowa.

Oral Victor Hitchcock, Dunedin, Florida.

John Hill Markley, Fresno, Calif.

Olin Edgar Parrett, Lawrence, Indiana.

Robert Grey Reis, Eureka, Calif.

William Compton Riley, Somerville, Tex.

Fred Harris Shinn, Waxhaw, North Carolina.

Merritt Hugh Webb, Metuchen, New Jersey.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

be the one to sponsor a publicity campaign to help your community understand the needs of women workers or of mothers in trailer camps.

Such rapid changes are passing before us. More than 2,000,000 women are at work in war industries and estimates predict there will be 5,000,000 by the end of 1943. What does this mean for the children of working mothers?

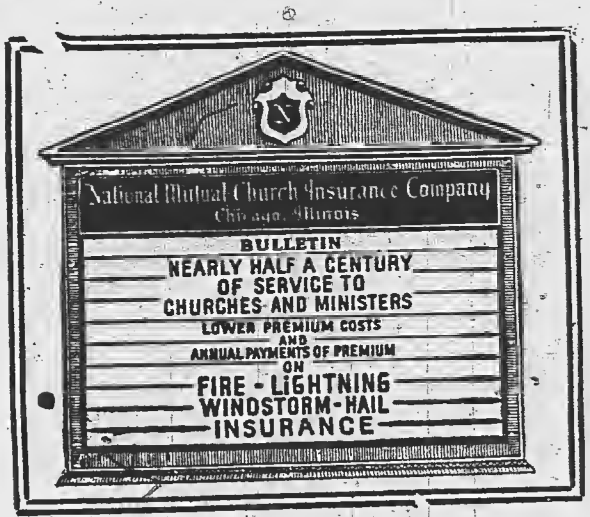
And then, are you making a scrap book? Daily papers and current magazines are filled with items that seem ordinary news now, but a few years from now this will be real history. (See Christian Advocate, Oct. 22, 1942). Does it all mean the beginning of a new era for women or an episode where the reactions will be very different we can now forecast?

Please bear down on these points to your district secretaries:

1. Push the sale of the Handbook on the Status of Women until every secretary has one.
2. Read Mrs. Teed's article in the October Methodist Woman and follow suggestions.
3. Plan a whole program in the Woman's Society, presenting women's role in this present emergency and timely community needs with the part church women may do to meet them.
4. Magnify your office—be alert to its great opportunities. Your position is one where you may lead the members of the Woman's Society to be of great service.

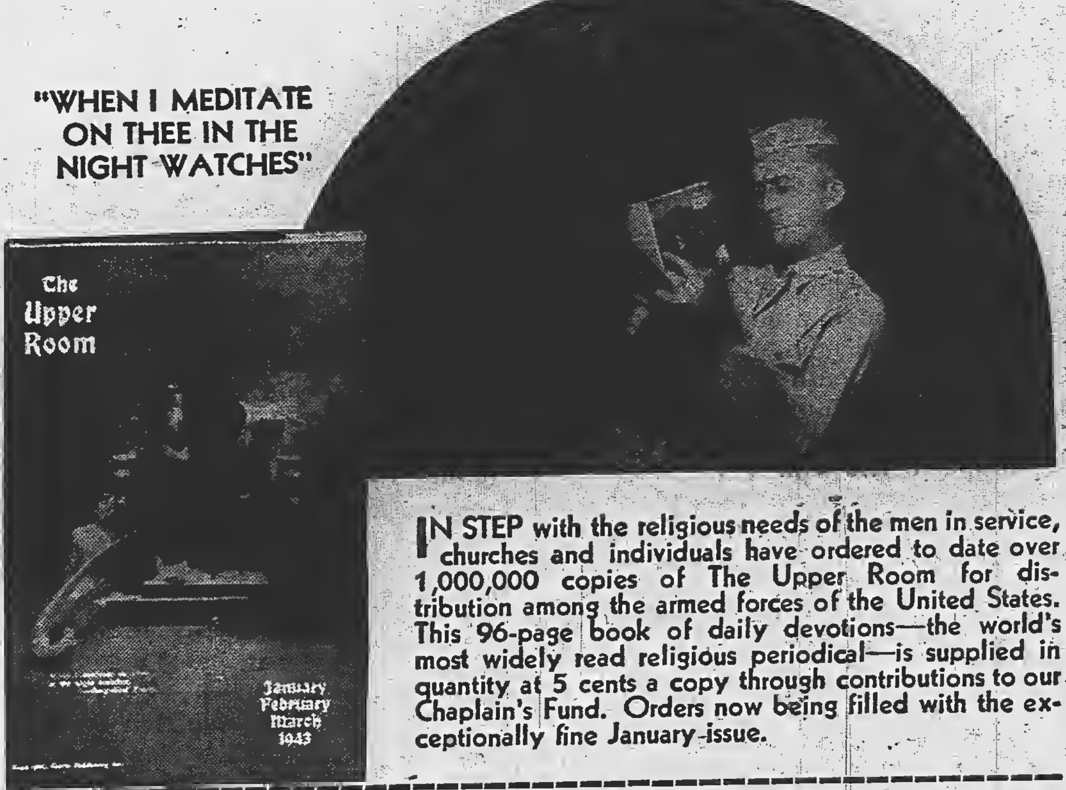
Your conference secretary can help you personally. Write me of any special work you are doing or unusual programs you have given.

With all good wishes,
Sincerely yours,
MRS. E. L. JACKS,
Cleveland, Miss.


National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

He, who painted across the sky the gorgeous aurora in all its mystery and sublimity, hath tinted with even greater skill in love Divine, the tender cheek of the humblest babe.—Dr. Foster.

"WHEN I MEDITATE ON THEE IN THE NIGHT WATCHES"



IN STEP with the religious needs of the men in service, churches and individuals have ordered to date over 1,000,000 copies of The Upper Room for distribution among the armed forces of the United States. This 96-page book of daily devotions—the world's most widely read religious periodical—is supplied in quantity at 5 cents a copy through contributions to our Chaplain's Fund. Orders now being filled with the exceptionally fine January issue.

USE THIS ORDER FORM—MAIL TODAY

THE UPPER ROOM, 166 Eighth Ave., No., Nashville, Tenn.

☐ Enclosed is $.................for which please send me.................copies of the Jan.-Feb.-March issue of The Upper Room (5 cents each in orders of ten or more to one address; single copies, 10 cents.)

☐ Enclosed is $.................for which please send.................copies of The Upper Room to army or navy chaplain at.................
(If place is not specified, send to any chaplain requesting copies.)

Ordered by.................

Address.................

MRS. MARY ANN McLEMORE McLENDON

Mrs. Mary Ann McLemore McLendon was born in Clarke County, Mississippi, August 31, 1882, and passed from earth to heaven early Sunday morning, November 15, 1942.

December 9, 1900, she was happily married to R. A. McLendon. To this union were born two sons—Prof. Reece McLendon, who is now superintendent of the Junior College at Poplarville, Miss., and Lieutenant Frank McLendon, of Barksdale Field, Louisiana; and three daughters—Mrs. Ellen Dabbs, of New Orleans, La.; Mesdames Elsie Smith and Mildred Myers, of Quitman, Miss.

Mrs. McLendon was one of Methodism's best loved daughters. She became an active Christian when but a small girl. She delighted in doing such church work as a child was competent of doing. She had superior musical talent, and at a very early age learned to play the piano and organ, and she gave generously of her talent to the church. She was organist in her home church many years. She had a sweet voice, and often charmed the home and the congregation with her singing.

Soon after she was married, she and her husband subscribed to the New Orleans Christian Advocate, and they have been subscribers to, and readers of, this splendid paper ever since. She loved her church, her church paper, her home, her neighbors, and because of her lovely disposition she was much loved by all who knew her.

Monday, November 16, 1942, her body was buried from Hopewell church, in the church cemetery, Rev. J. F. McClellan and Rev. V. G. Clifford officiating.

Scores of friends join with her husband and five children in mourning their loss, but rejoice at her gain.

Her loving cousin,
T. J. O'NEIL.

RESOLUTIONS—MRS. SARA MARGARET WADSWORTH

Adopted by the Woman's Society of Christian Service, Elizabeth Sullivan Memorial Methodist Church, Bogalusa, La.

Whereas, it has pleased the Heavenly Father to call from our midst our beloved neighbor, friend and mother, Sara Margaret Wadsworth, on the tenth day of September, in the year of our Lord, 1942, into His heavenly mansion, we humbly bow our heads in submission to His will.

Whereas, she was one of the oldest members of the church and of our society, regular in attendance, faithful to her duties, and proven by her faith and loyalty to her Christian beliefs; she was held in high esteem by, and close to the hearts of, each member of our society; and,

Whereas, however sad we may be over our loss, we are comforted in the knowledge that in her "going" God's Kingdom has benefitted. Be it hereby

Resolved, that we, in our humble way, do hereby express our deep appreciation of, and our love for, such a Christian character; be it further

Resolved, that we beg of you, though grieved at the loss of one so dear, be comforted, for her sake, in the fact that she is at rest and out of earthly pain. She was spared to you many years, so be glad that you had her with you so long. Be it further

Resolved, that a copy of these resolutions be sent to the family, a copy be spread on the minutes, and a copy be published in the local paper, while our society be assembled in sorrow and deepest respect.

Respectfully submitted,
WOMAN'S SOCIETY OF CHRISTIAN SERVICE.
Committee: Mrs. W. J. Willoughby, Mrs. C. D. Tisdale, Mrs. J. Q. James.

CHINA'S GUERRILLA BABIES

Born Into Life of Daily Danger, Are Growing up to Sights and Sounds of Warfare

China's real "war babies" are the children of her guerilla families in the Northwest border region. They were born into a life of constant danger, in an isolated mountain region hemmed in on three sides by the enemy, and they are growing up to the sights and sounds of warfare. Strangely enough, these Chinese war babies are thriving on danger. From the looks of them, in photographs just arrived, they are the plumpest and the rosiest of all China's children.

Mms. Sun Yat-sen—second of the famous Soong sisters and widow of the founder of China's Republic—interested herself in these children five years ago. Thanks to her continuous efforts, 60 day nurseries are in operation in this border region, and today more than 1,000 small guerrilla children are now being looked after. The fathers of most are guerrilla soldiers and most of the mothers work in war industries.

Mme. Sun has just sent to China Aid Council, a participating agency of United China Relief, a five-year report on her guerrilla nurseries, in which she gives credit to American donations for the chubbiness of her small charges.

"My children are the most fortunate of all the ten million inhabitants of the border region," she writes. "Their living conditions are many times better than those of adults. But in this region of semi-desert, their foodstuffs often must be brought from hundreds of miles away, and the enemy blockade made some things, such as sugar, rare and precious."

The local sweet dates, Mme. Sun reports, are often used as a substitute for sugar. Only a small amount of cows' and goats' milk is available in this region, and this must be saved for weak, ill or undernourished children. The other babies and children drink soy bean milk. Chicken soup is a luxury that the nursery children have only once a week, and even then broth from one fowl must serve 20 children.

Every day the Chinese children in the border region nurseries get meat, the daily ration for each amounting to about one ounce.

They have lots of fruit juices and vegetables and congee (rice gruel). The babies and other children get an egg a day. A sample menu sent by Mme. Sun mentions date jam, and custards.

Thanks to the sheep that abound in that region, the guerrilla babies have warm winters, each one in Mme. Sun's nurseries equipped with two padded woolen suits, and sweaters. For summer, each child has two suits of rough homespun. Although there is no uniform in the nurseries, each child is provided with two white aprons to guard his clothes. "When they are playing together in the courtyards," Mme. Sun writes, "those little aprons make the children look like a swarm of white-breasted ducklings."

"In warm weather," Mme. Sun reports, "the children play out of doors, where every stone, every wisp of grass and every insect is an object of great interest. But when it rains in winter, the staff has a hard time keeping the kiddies amused or interested. Good pictures are hard to get, and there are few materials to produce them. The only toys we can make are dolls and animal figures of clay, wood or rags.

Nursery staffs for these border region nurseries consist partly of the children's own mothers, and partly of outside workers. All are sent first to the First International Peace Hospital for three months' training in child care and child hygiene. Some are given courses in kindergarden education.

The children in China's border region today will probably be pioneers in the rebirth of that vast section of China after the war. The Northwest is historically China's main door to the outside world. Marco Polo's silk route went through it many years ago. The opening of sea routes forced the Northwest into oblivion, but the importance of the northwest route into Russia has made this area a highly strategic one for China. Development of new roads into China proper and introduction of new industries into the border region is expected to make this region of permanent value to China.

"WITH ALL THY MIND"

By Mrs. Irvin Rowland

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

Our love for God must be whole and complete. It requires our fullest allegiance; we can not say we love Him if we do not serve Him with our full capacity. To serve with our hands, and to speak with our lips are not enough—we must love with our minds. To do this means that our mental faculties must be consecrated, also, to learn and apply the greatest and best things of life.

To love with our minds we must carefully guard the thoughts we allow to remain, or else their fruits will be evil. We must be free from jealousy, pride, envying, suspicion, ill-will, and all indecent thinking. Such unhealthy attitudes warp the mind and keep it closed to love and God. When the love of God is in our hearts there is no room for anything evil. Then the mind dwells on the truth, on the constructive forces of life, on love and charity of his fellowmen. We seek to understand others instead of condemning them, we remember the kindnesses and helpful deeds others have heaped upon us in the past, and we resolve to try to be worthy of the name Christian.

What shall the mind dwell on if we earnestly seek to love God with it? Paul gives the answer when he said, "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Such an unending field of research! Such a challenge to faithfully love God with all our mind!

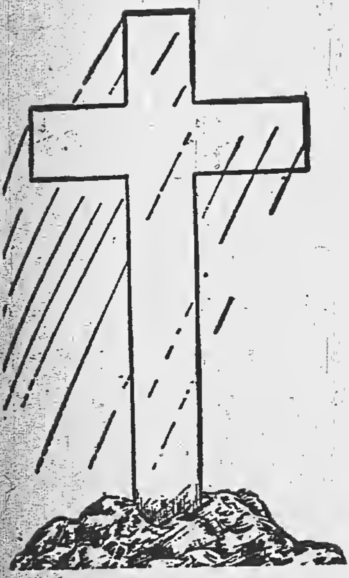
A man who is turning out careless, imperfect work is turning out a careless, imperfect character for himself. He is touching deceit every moment, and this unseen thing rises up from his work like a subtle essence and enters and poisons his soul.

—Henry Drummond.

Too many people think they are natural when they are only boorish and rude.

—Earl Riney.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

All things work together for good . . . but not . . . necessarily for our own individual life, here or hereafter. We are in God's family where the general good is the good of each and there can be joy in serving it even with personal loss and sacrifice; we are not in God's hospital where we have private nursing, special doses and individual regimen.—Dr. John Wood Oman.

THE PRAYER-ROOM TODAY

This day, O God, we pray for one thing only: consciences made quick and sensitive to human need. From callous indifference and ignorant neglect, deliver us. Ally us with the poor and downtrodden of this world, make us understand their necessity, give us courage to make their cause our cause, their fight our fight. Amen.

Vol. 89. No. 50.

NEW ORLEANS, LA.
THURSDAY, DECEMBER 17, 1942

The Life That Counts

By A. W. S.

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day, by night—
This is the life that counts.

The life that counts must hopeful be!
In darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
This is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slaves of sin to free—
This is the life that counts.

The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
This is the life that counts.

—Gospel Advocate.

WALLET OF THE WEEK

THE FALL OF SINGAPORE, says Dr. Gustav Egloff, President of the American Institute of Chemists, marked the birth of a great new industry. It marked the fall of natural rubber from its dominance and what is probably the permanent substitution of synthetic rubber. Dr. Dr. Egloff says that the new process will make tires last so long that "instead of buying new tires for your old car you will be buying a new car for your old tires." We wish they had made this discovery twenty-five years ago.

* * *

THE DECORATIVE ART of the South Pacific consists largely of grotesque designs of ancient stone images, boat decorations, war shields, lance decorations, hand drums and dance masks. The islands where these articles abound are New Guinea, New Britain, New Caledonia, New Hebrides, Fiji and Papua. The art is thoroughly typical of the stage of culture which still exists in that part of the world, but it does not mean that the people of that far-away island empire are not on the march.

* * *

JOHN HOWARD PAYNE, the author of "Home, Sweet Home," never married and never had a home. He wrote his world-famous song of home in Paris in 1882, as part of a play called "Clari, the Maid of Milan." He died in Tunis at the beginning of a second term of service as American consul in Tunis. His body was buried in Tunis and remained there for more than thirty years. It was finally moved to Oak Hill Cemetery, Georgetown, Maryland, the end of the trail for the man whose soul was haunted by loneliness to the end of his days.

* * *

THE SO-CALLED FRENCH SARDINE caught in Mediterranean waters around the island of Sardinia, and packed in European olive oil on the French peninsula of Brittany, appears to be out for the duration. The only hope for the sardine supply is the swarming schools of pilchards off the Pacific coast which ordinarily yield a catch equal to a billion pounds annually, making three million cases of "American sardines." Young pilchards are caught in purse seines and the catches have been known to reach as high as two hundred thousand pounds in a single catch.

* * *

DEAN HARDING, of St. Paul's Cathedral, London, is said to have dealt with the English clergy rather severely in a recent deliverance. He charged the clergy with wasting their time over such trifles as changing the hymn book and the ritual when they should be fighting the "seas of sin, political corruption and war." He affirmed that there never was a time when the world was more conscious of the need of God, and that the essential business of the church is to bring men to God. These brave words might well be taken to heart by American communions which show tendencies toward excessive ritualism.

ALCOHOLIC INSANITY is said to remain at a high level. The Census Bureau report for 1939 shows that of one hundred and ten thousand seven hundred and seventy-three "first admissions" to all hospitals, twelve thousand two hundred and seventy-five were directly due to alcohol. This was an average for all hospitals of 11.1 per cent. The Veteran's Administration hospitals showed 13.3 per cent and the private hospitals, 18.0 per cent. State hospitals showed 9.9 per cent and county and city hospitals 6.4 per cent.

* * *

GENERAL PAI-HSI is Vice-Chief of General Staff in charge of war strategy under Generalissimo Chiang Kai-shek. He is an able leader and he pursues the policy of inflicting the greatest possible damage upon the enemy at the least loss to the Chinese armies until his country may have a well-trained army with sufficient equipment for making a successful counter-blow. This battle-hardened soldier is a Mohammedan, is not wealthy, maintains a high ideal of morality, and is as trustworthy as he is able.

* * *

THE MASSACHUSETTS BIBLE SOCIETY, according to **Religious Telescope**, has one of the largest Bible libraries in the world. The collection which is housed in a modest building in Boston contains two thousand five hundred and seventy-seven volumes of the Scriptures, with versions in seven hundred and fourteen languages. It is rather remarkable that a local organization should have been able to secure copies of approximately seventy per cent of all the language versions which have been issued.

* * *

MELLAHS AND MEDINAS are the names for the native Jewish and Arab quarters in Morocco. The Mellahs, Jewish ghettos, are said to be extremely depressing spectacles. The Jews in Morocco are classed as Spanish and Moroccan. In the ghettos of the Moroccan Jews hygenic conditions are bad, and begging has become proverbial. Despite the unsanitary environment, the Moroccan Jews are remarkably free from epidemic scourges and the population is on the increase. The French protectorate over Morocco inaugurated in 1912 is said to have been a great blessing to the land.

* * *

DR. HENRY SLOANE COFFIN, President of Union Theological Seminary, said recently that "pacifism and isolationism have made many ministers place peace before righteousness." Missionary giving in the Presbyterian Church, U. S. A., shows a decline, especially in the contributions of the lower salary bracket group. According to Dr. Coffin, per capita gifts have fallen to "about $2.50, the lowest since 1880." Militant pacifism has switched its interest to discussions of peace, but in many instances apparently without surrendering its pacifist commitment.

New Orleans
CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (in the Service)

EDITORIAL

METHODIST CHAPLAINCY ENLISTMENT DISAPPOINTING

Two articles which appear in this issue of the Advocate are somewhat disquieting in their implications. The first is the letter of a mother whose son is aboard a ship in the war zone without a chaplain. This is the second instance of the kind which has been called to our attention in the last ten days. In the first instance, the ship was in action, her commander and many of her crew killed, but no chaplain was aboard to bury the dead or minister to the wounded. We are in entire sympathy with this mother who, as we see it, has every right to feel that her Church is letting her son down in the hour and experience of deepest need.

The second item to which we refer, is the report of the Commission on Chaplains by Conferences. In this connection, we may say that we wrote Secretary Payton some months ago asking for such a report by colleges because we felt that the situation here disclosed might exist. We were trying to satisfy ourselves about pacifist influence upon Methodist chaplaincy enlistments. In this report, we have a graph of the loyalties of the Methodist ministry to the men who have gone out to face death for the defense of religious as well as political freedom. This report, as of December 1, shows a chaplaincy representation for certain conferences which is scarcely less than a reproach to Methodism in those areas. We do not name them, because the facts are painfully obvious.

Some have undertaken to soften the situation by a kind of statistical justification, but when every excuse and apology has been appraised, the fact of Methodist delinquency remains. There are many men eligible for the chaplaincy who have given no evidence of their willingness to follow our young men to the battle front. They seem to be content to let our soldiers and sailors face the perils of war without the consolations of the Christian gospel. Too many ministers rant about social justice, indulge in great talk about post-war peace problems, sign petitions for the release of men whom the courts have branded as disloyal crooks and criminals, but blissfully forget those who have gone out from the homes of their people to face duty and death at the call of their country.

There is a feeling among not a few that much of this indifference is due to pacifism. Not long ago an official of one of our New Orleans churches told us that he would not contribute to a collection to support "conscientious objectors." In the current number of a church publication, a reader writes the editor: "I will not raise or give any money to support conscientious objectors in a camp." In that same statement he says that it is not fair to those scattered all over the war zones of the world, "to subsidize men who refuse to carry their part of the war burden. Conscientious objectors will have to get along without my help. I do not even respect them." Another said, "I regret the common habit of pacifists to stretch the meaning of pacifism till it covers all the Christian virtues." One does not have to endorse the sentiments here expressed to have an understanding of the thoughts revolving in the minds of those who have felt a measure of disappointment because of the attitude of the Church toward the struggle for the preservation of all that is precious and valuable in our Christian civilization.

We do not believe that any Christian minister has the right to name the conditions of his service to his fellowmen. Jesus accepted the cross as the way of human redemption, and Paul faced imprisonment and death at Jerusalem, saying: "Neither count I my life dear" as against "the ministry, which I received of the Lord Jesus, to testify the gospel of the grace of God." To be sure, any minister may, like Adonijah and Joab, catch hold upon the horns of the altar and in that way escape the hardships and the dangers of ministering to men on the battlefields; but he will not be able to escape the embarrasment when, as is sure to happen, he is charged with betraying both his country and his Christ. Methodism must not fail her soldier sons unless she is willing to face the consequences of that desertion.

AMERICAN YOUTH—THE FORTUNE SURVEY

In a recent issue we wrote briefly of the first section of the Fortune survey of high-school youth. Since that time we have seen the second half covering other aspects of the attitudes and ambitions of the same group. It is not easy to make an analysis of a poll made by another, especially when one does not know the method of approach and the nature of the coverage. It is, however, possible to draw certain conclusions as to the drift of high-school thinking and feeling which may discourage the ominous prophecies regarding the tendencies of youth whether anything may be determined as to the future or not.

It occurs to us that the general attitude of the high-school student is surprisingly conservative. There is a manifest desire for economic betterment, but that is tempered by the desire for permanence. These high-school students are not all-out gamblers. Nearly half of them indicated a willingness to accept a low income if with it there might be stability, and only a little more than twenty per cent expressed the wish for a great income at whatever cost. Still more surprising was the fact that every bracket indicated that the girls were the more conservative.

It is true that the preferences and ambitions of the various groups reflected to some extent the native background, but every bracket showed a desire to make ready for doing a good job by continuing educational preparation. The occupational preferences left something to be desired, but even that reflects the American attitude as it has been modified by the introduction of new spheres of interest and activity. The money expectations were rather high, the average being about fifty dollars per week, but only one out of five set a figure at twice that much. All this fails to justify any fear of revolutionary tendencies. This fact received even greater emphasis when the number showing interest in the subjects relating to government was nominal. The interest in mathematics and general science reflects the industrial tendencies of American thinking, even when the interest was in executive rather than operative positions.

On the matters of drink and other social laxities, the conservatism was very impressive. The expression against the advisability of drinking habits was overwhelming. It was gratifying to note the very conservative position of the Southern representatives on this item of the poll.

Finally, there was a pronounced soundness of faith and church loyalty. The one regrettable disclosure was that education tends to undermine both faith and the foundations of social morality. That intimation, we think, should pose a problem for the churches of the land. On the whole, the position of high-school youth seems to be fairly conservative both as respects the problems of life and the outlook for the days ahead. Assuming that this survey is a fairly accurate self-portrait of high-school youth, we find no occasion for alarmist feelings concerning the future of our national life.

LESSONS LEARNED THROUGH THIRTY YEARS OF TEACHING

Any normal person will naturally learn a good deal through thirty years of experience in any field. It would take too much time and space to do more than list a few of the things I have learned through the years of my teaching experience. All of them may not seem important to the casual reader, but I have seen them all borne out in the lives of those who were under my care.

B. P. Brooks

1. I have learned that it is better to know a few things well than to have a superficial knowledge of many things. This is an age of specialization and that person who is thoroughly trained in particular fields has a better chance of success than one who has a smattering of information in many fields.

2. I have learned that example is better than precept. What one is speaks so loudly that few people can hear what one says.

3. I have learned that personality is more important than training. I am in the training business and could not afford to disparage its advantages but, after all, teaching (as well as preaching) is a God-given talent and there cannot be much inspiration without the knowledge that one has this gift.

4. I have learned that there are opportunities for both the bright student and the dull. I have known many exceedingly bright boys who have failed, and I have known many so-called dull boys who have succeeded.

5. I have learned that interest in children and others is probably the first requisite for success and satisfaction in teaching. It is inconceivable that anyone could be happy in the classroom unless he is motivated by an abiding interest in children and a deep sympathy for their problems.

6. I have learned that the teacher must commit himself to a life of service, else his success will be limited and his enjoyment greatly reduced.

7. I have learned that a teacher must have a keen sense of humor. One who cannot have the genuine, natural, pleasant smile that expresses good cheer has no place in the classroom.

8. I have learned that a boost is always better than a knock.

9. I have learned that the teacher never ceases to be a learner. He can never know it all. Much must come through enriching experience. A beginning teacher depends largely upon the theory and reason; an older teacher is controlled by experience and his emotions.

10. I have learned not to depend too much on rules and punishments. If a teacher is loved and respected, his control is more compelling than can result from all the rules of conduct and threats in the world.

11. I have learned that any teacher has failed if a boy goes through a year of contact with him and doesn't come out of that association a finer, a cleaner boy with higher ideals and standards.

12. I have learned that character is more important than erudition.

B. P. B.

THE MACEDONIAN VOLCANO

Information from Macedonia, the noted spot for Balkan uprisings and revolts, indicates the extreme tension existing against the Bulgars by the Greek and Yugoslav populations of that area. The hatred among these three nations was hidden when they united in 1911 and 1912 against a common foe and oppressor, but it broke out in 1913 because of disagreement over the partition of the territories wrung from the Turkish Empire.

The demand of the Bulgars for an outlet on the Aegean Sea, which Greece refused in the last war, has now been settled for the Bulgars, at least for the time being, through the instrumentality of the Germans. The Bulgars are systematically eliminating, or annihilating, the Greek and Yugoslav populations from Macedonia in order to claim Macedonia for Bulgaria as being entirely inhabited by Bulgars.

It is believed that the outbreak in Macedonia, when an attempt was made to assassinate the Bulgarian Minister of the Interior, was the result of recent agreements drawn up by General Mihailovitch and patriotic leaders of Poland, Greece, Albania and Rumania. The Bulgarians and the Germans have formed a punitive force to annihilate these patriots and have proclaimed a state of siege in Skoplje (the ancient Turkish town of Uskup), a city of 65,000 on the main rail line between Belgrade and Athens.—Scottish Rite News Bulletin.

WITHOUT CHRIST THERE'S NO "BEST"

By H. H. Smith, Sr.

A psychologist, discussing the much debated subject, "the freedom of the will," made this significant comment: "Each of us has all the freedom that any one can wish —freedom to do the best he can." That is true—embarrassingly true, often. When one fails in moral conduct he often gives as an excuse, "poor heredity," "bad environment," or something of the knd. Ask him if he did his best, notwithstanding these handicaps, and you ask an embarrassing question. Very few persons do their best, day by day, though nothing is more common than to hear one blurt out, "I've done my best." As we grow older we use these words less frequently, realizing what a high claim they make; nevertheless, we all feel under obligation to do our best.

Many years ago the Sunday School Times related this story: In a certain factory there was a breakdown of a part of the machinery, which completely stopped all work. After some delay the foreman was notified, and on learning that work had been stopped for sometime, he severely censured one of the workmen, who was feverishly trying to locate the trouble. The workman defended himself by saying, "I did my best to fix it." The foreman replied, "When there's trouble with the machinery in this factory, no one has done his best until he has first notified the foreman or some one higher up."

Have we not a parable in that incident? The human machine has failed to function properly, with world-wide disastrous results. Is it not the part of wisdom to turn now to One Higher up for help? Several years ago a missionary, just returned from China, was asked by a friend, "How are the people in China getting on, all right?" The missionary replied, "Nobody is getting on all right without Jesus Christ."

The apostle Paul would have agreed with that missionary. No one has done his best to solve the problem of sin and moral weakness in his life until he has sought the grace and help of God through Jesus Christ. Paul faced this problem of moral impotence and voiced his own experience and that of mankind in these words: "For the good that I would, I do not; but the evil, which I would not, that I do. . . . O wretched man that I am! Who shall deliver me from the body of this death?" That was more than a wail of defeat and despair; it was also a prayer for deliverance, and the prayer was answered: "I thank God through our Lord Jesus Christ." No longer does he complain, "When I would do good, evil is present with me," but exultingly exclaims, "We are more than conquerors. I can do all things through Christ who strengthens me." Paul had known God through Moses and the prophets, but God had provided something better—a clearer and fuller revelation of Himself and the true way of life, through His Son, Jesus Christ. The great Apostle was a dynamic personality, destined to be heard from; but when we think of his vast missionary labors, and his writings, which make up thirteen books of the New Testament, can we imagine any such record of achievement had he continued a "Hebrew of the Hebrews" and never embraced Christianity?

It is a hopeful sign that both churchmen and statesmen who are interested in the all-important matter of rebuilding the post-war world, now understand some of the causes of failure in the settlement of world affairs after the last war, and are determined to do a better job this time. But we shall not do our best, and we shall not prevent future wars, unless every nation concerned is treated according to Christian principles. Our attitude toward all men everywhere must be Christian, and to be Christian in the fullest sense of the word we must place emphasis upon the value of human personality as taught by Christ. When Paul became a Christian his attitude toward others was radically changed at once, because he saw his fellow-men through the eyes of Christ his Lord. He now looked upon a slave as one of God's children, and when converted, as a "brother beloved" in whose fellowship he could take delight.

One of the secrets of John Wesleys success as a preacher of righteousness is found in the subject-matter of his sermons. Wesley said, "I am a man sent of God to persuade men to put Christ at the center of their relationships." That is an arresting thought —Christ at the center of all our relationships! "What an acid test, what an impossible ideal for this topsy-turvy, war-torn-sin-cursed world," does someone say? Yes, but it is an interesting and compelling ideal, this testing our conduct by asking ourselves, "What would Jesus do?" or "What would Jesus have me do in this and every other matter?" When that theme was developed by Charles M. Sheldon, in a simple little story, some fifty years ago, it caught the attention of the Christian world and more than twenty million copies of the little book, "In His Steps, or What Would Jesus Do?" were put into circulation. No other book of fiction had such a large circulation during the same length of time. There's a reason. While millions are absorbed with the material side of life only, and turn away from the Christ, there are other millions who "would see Jesus" and learn more of His way of life. And these are the people who will have a large part in eventually making this a warless world.

While it may not be possible for us to know just what Jesus would do under certain circumstances, of this we may be assured: we shall find light upon life's duties if at all times we strive so to conduct ourselves as to have His approval. Bishop Haygood bears testimony to this test of conduct, which, to him, it seems, was a never-failing guide. He says: "Here is a test that has never failed me, to ask in any case, 'What does Jesus teach here? What would He say if He were to speak? What would He do if this were His case? Blunders of judgment, many and grievous; failure in living up to the light the Master gives, more grievous than any blunders of judgment—these things I confess to sorrowfully and with bitter shame; but for the truth's sake, my conscience's sake, and my Lord's sake, this much I must say, and I cannot say less, Never have I asked, 'What would Jesus do?' but that the light shined resplendent and all-revealing, and the right and the wrong stood out clear, sharp, as when electric lights shine about us, and I knew what I ought or ought not to do.'"

Ashland, Va.

CONFERENCE TREASURER'S REPORT—SUSTENTATION FUND

Receipts

Alexandria District	$ 648.15
Baton Rouge District	414.04
Lake Charles District	460.50
Monroe District	651.42
New Orleans District	739.00
Ruston District	987.47
Shreveport District	538.95
Total receipts	$4,439.53

Disbursements

Alexandria District	
B. F. Ragsdale, Belah Charge	$ 65.50
L. R. Nease, Jr., Boyce Charge	196.50
J. R. Strozier, Melder Charge	327.50
Miss Ruth Nuttall, Pollock Charge	327.50
H. C. Kinney, Provencal Charge	576.75
J. A. Jones, White Chapel Charge	294.75
	$1,919.50
Baton Rouge District	
C. M. Morris, Bogalusa Circuit	$170.30
C. J. T. Cotten, Gonzales Charge	361.56
R. V. Fulton, Greensburg Charge	83.84
W. B. Hollingsworth, Jackson	49.12
W. B. VanValkenburg, Pearl River	353.70
	$1,018.52
Lake Charles District	
T. J. Holliday, Lake Arthur Charge	65.50
R. T. Pickett, Kinder Charge	32.75
	$ 98.25
New Orleans District	
W. W. Perry, Donaldsonville Charge	49.12
C. F. Sheppard, Lockport Charge	229.25
	$278.37
Ruston District	
Morris G. Lee, Arcadia Circuit	114.62
B. P. Durbin, Athens	49.12
Mrs. P. C. Cook, Center Point Chg.	16.37
J. T. Garrett, Chatham Charge	131.00
J. D. Huff, Choudrant Charge	196.50
R. H. Hearne, Claiborne Charge	245.62
F. L. Hearne, Eros-Antioch Charge	147.37
L. P. Moreland, Simsboro Charge	196.50
	$1,097.10
Total Disbursements	$4,411.74
Balance on hand	27.79
	$4,439.53

We were able, as you see, to pay 65.50 per cent of the estimated amount as per list furnished.

Respectfully submitted,
ROBERT W. VAUGHAN,
Treasurer, Louisiana Annual Conf.

REV. FRANK A. MATTHEWS TRANSFERS

Dear Dr. Duren: Will you please make the announcement in the Advocate that after nearly ten happy years in the Louisiana Conference I am transferring on December 28th to the New Mexico Conference, due to asthma.

Although I will be in the New Mexico Conference I will be stationed at Sanderson, Texas. Rev. J. A. Bell of Sanderson, will take my place at Vinton. We are exchanging appointments.

I shall want of course to keep taking the Advocate, and ask that after Christmas send it to me at my new appointment.

I appreciate so much the friends I have made and the people I have met. I shall miss them, but will not forget them. May God bless you all.

Sincerely,
FRANK A. MATTHEWS.

To keep the heart unwrinkled, to be hopeful, kindly, cheerful, reverent—that is to triumph over old age.

—Thomas Bailey Aldrich.

CONFERENCE NEWS AND PERSONALS

Rev. M. E. Burnett, who has been living in Jackson, Miss., has now moved to his new charge—Clinton and Ridgeland, and his address is Box 462, Clinton, Miss.

Rev. S. S. Bogan asks that we note his change of address, which is now Route 2, Box 323, Shreveport, La. His appointment is still Summer Grove, Shreveport.

Mrs. K. L. Spurlock, Columbus, Miss., encourages us by the assurance of her interest in the Advocate and its message. We trust that it may be a source of help for many months to come.

Rev. J. G. Galloway, retired member of the Mississippi Conference, living at Crystal Springs, Miss., seems to be in his usual health except that his sight has failed to such an extent that he can scarcely see to read or write.

Rev. J. L. Lay writes us that owing to the Louisiana Conference appointments, people in general have the impression that he has moved from Campti and he is having trouble getting his mail. His post office address is still Campti, La.

Rev. J. H. Felts, Fulton, Ky., writes that they are having a little rough weather but that he has plenty of coal and kerosene, which has not yet been rationed, so he and his good wife are able to keep comfortable most of the time without great effort.

Rev. J. H. Cameron, pastor at Chunky, Miss., reports a cordial welcome by his people, who have helped in every way to make his coming pleasant and his adjustment easy. Under such circumstances it is but natural that he could expect a great year.

Col. J. H. Johnson, of Clarksdale, Miss., says that he is gradually gaining ground and goes down to his office every day, but has to recognize the limitations of his strength. We are glad to have this encouraging word with reference to his progress toward the restoration of his health.

Rev. B. H. Williams, the new pastor at Magee, Miss., is no stranger in that field. He served the church at Mendenhall four years, which is within ten miles of Magee. Bro. Williams says he has received a very cordial welcome to the church in Magee, and he is happy to be back among his old friends.

Dr. Otto Porter, district superintendent, Jackson, Miss., says that the new conference year begins well in that section of Mississippi. The report of the Jackson district for 1942 showed salaries overpaid by $432, and acceptances on Benevolences overpaid $1,293. The new pastors have been graciously received by their people and the outlook is promising in every way.

Mrs. J. V. Bennett, of Corpus Christi, Texas, places the editor in her debt by her warm commendation of his editorial, "Shall America Sell Its Soul to the Gamblers?" Mrs. Bennett, who is well known in all three of the conferences covered by this paper, is continuing her work as church visitor in First Methodist Church, Corpus Christi, Texas, and her friends will be glad to know that she is doing a splendid work in that relation.

Rev. D. F. Anders writes that he has entered upon his fourth year at Rayne, La., with every prospect of it's being the best that he has had in that charge. Last year every item of the church budget was cared for in full. The church was rebuilt at an expense of $5,000, with very little debt remaining, and the notes have been paid without hampering the local program. The church is well organized and is moving forward in every department.

Mrs Fitzgerald S. Parker, whose late husband was long a distinguished member of the Louisiana Conference, writes that she is at present with her sister at 743 Race St., Denver, Colorado, but will make her home with her son, Capt. William T. Parker, at 211 South 29th Street, Muskogee, Okla. Captain Parker is at the head of the Health Department of the town of Muskogee and of the county as well. Mrs. Parker has made her home with this son since her husband's death.

Rev. T. V. Peters pays tribute to the loyalty and generous spirit of the people of Columbia Road church, Bogalusa, La.. On the evening of December 4, they gave a reception and a shower in honor of the new pastor. He says that Bro. Pomeroy and a number of the members of Elizabeth Sullivan Memorial church joined in the reception. We know that the new pastor was in a happy mood, for he invited the editor of the Advocate to visit him and stay for "quite a while." Thank you, Bro. Peters, we wish we could.

MR. THOMAS A. HOLLOMAN—90

On December 9, Mr. Thomas A. Holloman, father of Hon. T. W. Holloman, of Alexandria, La., completed his ninetieth year. The family gave him a birthday party and many of his friends called to see him. He is hale and hearty and mentally alert, and, above all, he belongs to the spiritually elect. Bro. Holloman, who now makes his home in Alexandria, is a native, and was long a resident, of Mississippi. He was a delegate to several General Conferences from the Mississippi Conference, and was treasurer of the Board of Church Extension for a generation. He is one of the most loyal Methodists to be found anywhere.

MRS. FONTAINE DIES

Mrs. Fontaine, wife of Rev. P. H. Fontaine, a retired member of the Louisiana Conference, died on December 9, following an illness of some weeks. Rev. and Mrs. Fontaine had been living in Kentwood, and Mrs. Fontaine was seated as a delegate to the Louisiana Conference at its opening session, but was stricken with a heart attack and had to be taken from the building. She gradually grew worse and death came at the home of her sister, Miss Corinne Doll, in New Orleans. In addition to her husband, she is survived by one sister, Miss Corinne Doll, of New Orleans, and a half-brother, Mr. Louis Abbott, of Dallas, Texas. Funeral services were held on Thursday with interment in New Orleans.

LIEUT. WILSON C. CATER

Lieut. Wilson C. Cater lost his life in an airplane crash in New Guinea, in the South Pacific, October 16, 1942. He joined the Air Corps on October 1 a year ago and got his wings at Augusta, Ga., in May, was transferred to Milwaukee, Wis., and in July married Miss Maxine Ault, from San Antonio, Texas. He was then sent to Mount Clemens, Mich., where he was an instructor until he was sent to California. He flew across the third of October, was transporting troops and supplies, when he crashed, with all his crew. He was the grandson of Mrs. W. O. Hood, who lived near Shreveport for a number of years, and was a great-grandson of John D. Allen, with Allen Bros. & Wadley Lumber Co., at Allentown, La.

MRS. W. O. HOOD.

REV. H. C. NORSWORTHY REPORTS

Dear Dr. Duren: In making my annual report as Adult Director of Sunday School work, Shreveport District, I am not unmindful of a recent notice in the Advocate relative to space. I am sure all readers will concur in the statement often spoken to me: "We have one of the best papers." Personally I want to say that no one appreciates more than I the open, clear-cut stand you take on SIN in every quarter and of every nature. We are making a good start with Rev. A. M. Freeman as our new district superintendent. He is making a favorable impression, and is preaching some forceful, spiritual sermons. We are expecting great things in this district this year. Our educational secretary, Brother Dameron, is doing a dandy job, and a finer man to work with cannot be found in the Conference. I have during the past year preached for Presbyterians, Methodists, Pentecostals and Assembly of God people. I am actually enjoying my work here in this part of the world, where there is plenty to do. I met my twin brother, H. L. Norsworthy, while in Vicksburg, and he, being a Presbyterian Sunday School superintendent, with myself enjoyed

LUZIANNE
COFFEE
100% GOOD

every minute of the Conference. Bishop Decell was in high and did every one who heard him lots of good I am sure. I also saw my old time schoolmates, Revs. Otto Porter, S. C. Moody, J. H. Jolly and Hugh Castles, all of whom are making good. Blessings upon our great and good men of the Mississippi Conference. We were fortunate in getting our pastor, Rev. George Pearce, Jr., back and were glad. He is doing a good work at Broadmoor Methodist Church, and we hope he will be left there to complete his work of building a church which the war-freeze stopped.

Thanking you in advance, and with every good wish, I am,

Yours most cordially,
H. C. NORSWORTHY,
Local Deacon.

IS OUR CHURCH FAILING IN ITS DUTY TO OUR SERVICE MEN?

Dear Dr. Duren: There were several strong appeals for chaplains in our armed forces at our conference this year, and I am wondering if it had any effect on our young ministers. I want to add a few words to them.

Our young son, Ralph, is fighting somewhere in the Pacific. He was taking a music course in one of our colleges, but left to join up with our navy. There is no chaplain on his ship because of the lack of them in our armed forces. The boys on his ship read the Upper Room and huddle in prayer groups on deck at night.

Yesterday as I knelt and took the Holy Sacrament I thought of my boy, and remembered the many times he knelt by my side at the altar. He is deprived of that privilege because so few have answered the call. Wherever our sons are fighting they need the influence of our churches. What attitude will our boys have toward the church when they come back? Will they feel that the church failed them in their most trying experience?

My husband was a chaplain in the last war and was able to help a vast number of boys. He would gladly go now if he were not over the age limit.

Sincerely,
MRS. J. CUDE ROUSSEAUX.

CHAPLAIN'S ASSISTANTS FOR THE MARINES

The Marine Corps is interested in the enlistment of a limited number of Chaplains' Assistants. While enlisting as a private on completion of about two months recruit training, each acceptable candidate will be given a non-commissioned rating. Requirements include college graduation, if possible, ability to play piano for religious meetings and secular gatherings, competence as a choir director and group singing leader. He will assist the Chaplain and should have some clerical experience. If information cannot be obtained at the nearest Marine Corps recruiting station, address Sergeant Donald A. Hallman, Room 1012, 299 Broadway, New York City, for details.

—Methodist Information.

The habit of intemperance by men in office has occasioned more injury to the public, and more trouble to me, than all other causes, and were I to commence my administration again, the first question I would ask respecting a candidate for office, would be, "Does he use ardent spirits?"—Jefferson.

NUMERICAL REPORT OF ARMY AND NAVY CHAPLAINS BY CONFERENCES

Methodist Chaplains on Active Duty December 1, 1942.

Conference	No. Chap.
Alabama Conference	4
Baltimore Conference	17
California Conference	12
Central Kansas Conference	6
Central New York Conference	5
Central Pennsylvania Conference	8
Central Texas Conference	14
Central West Conference	2
Colorado Conference	6
Dakota Conference	3
Delaware Conference (CJ)	2
Detroit Conference	6
East German Conference	1
East Oklahoma Conference	8
Erie Conference	10
Florida Conference	19
Genesee Conference	6
Holston Conference	10
Idaho Conference	2
Illinois Conference	14
Indiana Conference	17
Iowa-DesMoines Conference	8
Kansas Conference	10
Kentucky Conference	5
Lexington Conference (CJ)	4
Little Rock Conference	6
Louisiana Conference (CJ)	3
Louisiana Conference	10
Louisville Conference	5
Maine Conference	1
Memphis Conference	7
Michigan Conference	4
Minnesota Conference	4
Mississippi Conference (CJ)	3
Mississippi Conference	8
Missouri Conference	5
Montana Conference	3
Nebraska Conference	11
Newark Conference	8
New England Conference	10
New England Southern Conference	5
New Hampshire Conference	5
New Jersey Conference	13
New Mexico Conference	1
New York Conference	9
New York East Conference	6
North Alabama Conference	10
North Arkansas Conference	2
North Carolina Conference (CJ)	2
North Carolina Conference	18
North Dakota Conference	4
Northern Minnesota Conference	7
Northern New York Conference	5
North Georgia Conference	9
North Indiana Conference	11
North-East Ohio Conference	21
North Mississippi Conference	5
North Texas Conference	5
Northwest Indiana Conference	2
Northwest Iowa Conference	5
Northwest Texas Conference	11
Ohio Conference	17
Oregon Conference	4
Pacific Northwest Conference	6
Peninsula Conference	6
Philadelphia Conference	12
Pittsburgh Conference	6
Rock River Conference	2
St. Louis Conference	6
Savannah Conference (CJ)	1
South Carolina Conference (CJ)	3
South Carolina Conference	9
Southern California—Arizona Conference	9
South Georgia Conference	9
Southern Illinois Conference	3
Southwest Missouri Conference	4
Southwest Texas Conference	13
Tennessee Conference	6
Texas Conference (CJ)	1
Texas Conference	22
Troy Conference	12
Upper Iowa Conference	2
Upper Mississippi Conference (CJ)	1
Upper South Carolina Conference	9
Virginia Conference	24
Washington Conference (CJ)	1
Western North Carolina Conference	22
West Oklahoma Conference	11
West Virginia Conference	8
West Wisconsin Conference	1
Wisconsin Conference	3
Wyoming Conference	3
Wyoming State Conference	1

A MESSAGE TO THE CHURCH FROM THE COUNCIL OF BISHOPS OF THE METHODIST CHURCH

Adopted at Cleveland, Ohio, December 7, 1942

One year ago today this nation was thrust suddenly into the horror and the peril of a world war. Month by month since that day we have watched the grim shadow of this mighty struggle move across our land. The attack upon all we count dear has united America as she has thrown into the conflict her material wealth, her creative scientific skills, her millions of sons and daughters. Fully mindful of the dangers ahead of us, of the strength of the foes that would conquer us, we have yet seen the spirit of America, that intangible quality of life that is the bulwark of a free people, rise to meet the challenge of this moment and dedicate itself to the service of mankind upon the altar of victory.

Methodism's life has been strangely interwrought with the life of the American nation. We have been near to the heart of our country from the time of her birth and in every crisis of her expending history. The adventurous pioneer did not out-distance the Methodist circuit rider. The soldiers of the Republic found upon every battlefield the comforting ministry of Methodist chaplains. The very philosophy of our democratic way of life was nurtured in the warm heart of an evangelical tradition that sprang out of a gospel that opened wide the doors of salvation to all men and preached the essential worth of every human soul. The Methodist Church is historically and intrinsically a part of that glorious inner life of the nation that is the true "spirit of America." We must not forego our responsibility for the preservation of this continuing spiritual heritage. As Methodists we reaffirm our devotion to the obligations of Christian citizenship and we pray for the guidance of God upon the President of the United States and those who are associated with him in places of authority.

We are under no illusion regarding the un-Christian character of war as a method of settling international disputes. Nor do we forget our own shortcomings and sins relative to the conditions that produced this struggle. But we are in the midst of it now because there has arisen in the world a pagan philosophy driven by un-Christian motives and bent upon establishing its will upon mankind. Against this ideology and its supporters the United Nations have set themselves with grim determination. We pledge ourselves to the destruction of this brutal and unwarranted aggression and to the preservation for all mankind of the sacred liberties of free peoples. In the lurid light of this global conflict we see the outlines of man's selfishness, secularism and pride against the backdrop of history. But we also discern, dimly and prophetically, the emerging vision of a world fashioned after the mind of Christ and worthy of Him who died upon a cross to redeem it and ever lives to furnish the power to make it a reality. The night is never hopeless when God waits in the dawn. That which lends moral significance to the suffering and loss that is involved in the present war effort is the ardent hope which we have for a just and righteous post-war world. There will be a tomorrow. Increasingly men everywhere are realizing that it must be built on a spiritual pattern. Christ was never more contemporary than at this juncture in history. There is enough spiritual vitality in the world to change the structure of society. This power needs to be mobilized. We do now call upon our church in deep humility and high dedication so to bear the Christian witness that His will may be done through us. For most of us this will mean sacrifice; for many of us it will mean a cross. And yet we cannot be His disciples unless we are willing to do His will. Do we dare seek first the Kingdom? Let every Methodist examine his own heart and answer before God if he has given up every known sin; if the love of Christ has cast out the blindness that keeps him from esteeming all men as brothers, regardless of race, color or creed; if the security of his own economic status has made him indifferent to the agony of men and women and little children who "have only a crust of bread and a corner to weep in." Let him answer if he has robbed God by the paltry sum he has given to the church and the larger share he has withheld for self. Let him face with Christ a world in the throes of unspeakable anguish and ask himself what he has done to make this our church a powerful and redemptive agency for bringing in the Kingdom of God upon the earth. These are solemn queries, but these are solemn days. Our boys are dying on battlefields in every continent. Theirs is no light and casual gift to a better world. It is their all, the supreme sacrifice, and falling they ask us if we are willing to live in Christian self-sacrifice for the better day for which they so gallantly die. We shall not build a new world order at any lesser cost.

We would assure the peoples of every land who are in the service of their country that they have the devoted love and earnest prayers of the Methodist Church. We salute in Christ the chaplains on land and sea. We respect those who in good conscience cannot bear arms, but are eager to serve their country with a devotion similar to those who go forth to war. Our hearts go out in sympathetic understanding to fathers and mothers who sacrificially give their sons to their country, and upon them we pray the sustaining grace of the God of all comfort and strength. Let us commit ourselves anew to His will in Christ and trust ourselves to His fatherly goodness. He has never yet forsaken the faithful nor withheld His love from the brokenhearted.

God is not dead. His Kingdom has not been defeated; it has only been delayed. Jesus Christ still lives and is Lord of time and eternity, the same yesterday, today and forever. Not one promise that he has made to men has been withdrawn or invalidated. The moral order of the universe is unshattered. No power of hell can destroy the church of the living God. The darkness cannot conquer the light. The cross still stands amid the wrecks of time. To true believers He has given the keys of the Kingdom. His holy church may open the doors of new life to a war-worn and spiritually hungry generation that deeply yearns for a new world of peace and righteousness. Lift up your eyes and behold: the morning cometh, the shadows will lift and God's tomorrow will be better than today and "all the ends of the earth shall see the salvation of our God."

PERSONAL NOTES AND INCIDENTS

Rev. J. B. Cain reports a series of local celebrations at Columbia, Miss., honoring members of the Conference who came in in 1892. The celebrations are now in progress and a report will be made later.

Mrs. L. S. West, of Sardis, Miss., has our thanks for a word of commendation and assurance regarding her interest in the paper. We are glad to know that it contributes to her spiritual furnishing.

Mrs. C. A. Loesch, who with her late husband was long a resident of New Orleans, has moved to 710 S. E. Third St., Evansville, Ind. These were splendid Methodist people and they will be greatly missed.

The editor and his wife acknowledge the Christmas greeting of Dr. and Mrs. W. B. Slack of Winfield Memorial Church, Little Rock, Ark. Dr. Slack was pastor of First Church, New Orleans, before his transfer to the Arkansas city.

Chap. L. R. Nease, Jr., a member of the Louisiana Conference, who attended the Chaplains' School at Harvard University recently, has been assigned to 55th Station Hospital, Fort Bragg, N. C. Bro. Nease's friends may reach him at that address.

Rev. L. J. Snelgrove, the new pastor of the Methodist church at Taylorsville, Miss., is on the ground and has received a warm welcome from his congregation and the town in general. Bro. Snelgrove succeeds Rev. L. M. Reeves, now on sabbatical leave.

Rev, J. F. Mincey, evangelist on his own account, reported seventy-three sermons preached, twenty-five services held in the homes of people, two Sunday schools organized, and a total of 130 services as his record up to the session of the district conference.

Dr. Joseph A. Smith has taken up his work at Glenn Memorial Church, Atlanta, Georgia, under favorable auspices. The **Wesleyan Christiaan Advocate** of December 4, gave quite a resume of Dr. Smith's career and joined in the welcome to Georgia and his new pastorate.

Dr. Henry T. Carley, pastor at Ponchatoula, La., called at the Advocate office for a short time on Monday. He was in the city for the purpose of visiting several members of his congregation who are in hospitals here. He was accompanied to the city by his wife and daughter.

The death of Mrs. Janie McTyeire Baskerville recently brings to a close one of the great family chapters in the history of Methodism in the South. She was the last surviving member of the family of Bishop Holland N. McTyeire who was one of the stalwart figures in the building of the Southern Methodist Church.

Rev. E. P. Craddock, who filled the appointment of Macon station, following the assignment of Rev. J. M. Bradley as district superintendent, writes us that he did not vacate "Paradise Found," but served the Macon church from his home in Louisville. He was much delighted with the people of Macon, as we know he had every right to be.

Rev. D. T. Williams, who is now pastor of the North Baton Rouge church, reports the purchase of a five-room parsonage and furnishings as the home for the pastor on this new charge. The original owner had lived in it only about six months. Although the charge is only three months old it raised $1,200 in cash for this purpose, the balance being handled through the FHA.

Rev. R. P. Neblett, who designates himself as "on leave" from the North Mississippi Conference, is now living at Shelby, Miss. For the present he and Mrs. Neblett are living in the home with their son's family, the son being in the armed services. He says they expect to get into their own home early in the new year and there to remain indefinitely. We appreciate Bro. Neblett's reference to the forty-four years of friendship between us.

DR. H. F. BROOKS DIES

Press dispatches of Monday mornning carried the news of the death of Dr. Henry F. Brooks, well-known in Mississippi and Louisiana where he had held important pastorates. At the time of his death he was superintendent of the Greenwood district in the North Mississippi Conference. He had been in failing health for several months, and had been in a serious condition since early in November, when he was taken to a Memphis hospital. He had hoped to be able to resume his work on the district, but death brought his career to an end. Funeral services were held in Greenwood, where his home was, with interment at Carlton, Texas. He is survived by his wife and several children. A fuller notice of his passing will be published later.

FIFTIETH ANNNIVERSARY HONORING REV. W. M. WILLIAMS

Rev. W. M. Williams will have served fifty years in active work in the Methodist ministry, Mississippi Conference, on December 16, 1942. Therefore, we, the members of the Magee Methodist church, members of the Mississippi Conference, and friends of Bro. Williams, think it very fitting and appropriate to honor him by celebrating with him the 50th anniversary of his work.

Special honorary services will be held at the local Methodist church on Sunday, December 20, at 11 a.m. We urge and cordially invite everyone to be present.

B. H. Williams, pastor; Rev. J. B. Cain, Rev. Geo. H. Jones, Ministerial Committee; T. J. Burnham, chairman; W. L. Caughman, Mrs. C. C. Mangum, Mrs. May Rowland, Mrs. Carl Horn, Local Committee on Arrangements.

BRO. POWELL AT GOLDEN MEADOWS

Dear Dr. Duren: You might be interested to learn that wife and I are domiciled in our new home for this Conference year; it was a good long move but we had fine weather and made it O. K.

Our people received us seemingly with a good warm welcome, and made us feel near to them in the very beginning. I have already found many fine people who have offered their services in any way that might add comfort to our interest.

We have a splendid Sunday School, and also mid-week service, both being well attended; have preached four times to splendid congregations. Quite a goodly number of men attended these services, and as you know, men at prayer meetings seems a little unusual.

I really feel that we will have a great year, and perhaps be able to accomplish much good. I am looking forward to it any way.

Last, but not least, our people here at Golden Meadows gave us a nice pounding which was highly appreciated and thankfully received.

We request the prayers of the brethren for a successful year in the work.

Cordially yours,
C. B. POWELL.

DEATH CLAIMS MRS. CULVER

Mrs. Ora Morse Culver, of New Orleans, wife of John W. Culver, died on Sunday night, December 13, at the Baptist Hospital, following a rather brief illness. She was the daughter of Mrs. J. M. Morse, Jackson, Miss., and the late Rev. J. M. Morse, of the Mississippi Conference. Mrs. Culver was true to the Methodist and Christian loyalties of her minister-father, was a talented musician, and gave of her time and talent for the enrichment of the services of her church as long as she lived. She is survived by her husband, four sons, four brothers and her mother. Three of her sons are already in the armed services and the fourth is waiting his call. Funeral services were to be held from a local undertaking parlor, but the hour had not been announced at the time this paper went to press.

DEATH OF MRS. J. R. ABELS

Dear Dr. Duren: Mrs. J. R. Abels, widow of the late J. R. Abels, died, after a short illness, in the Baptist Hospital, New Orleans, on Friday, December 11. Funeral services were held at the Methodist church in Ponchatoula at 11 o'clock Sunday morning, December 13, interment following in the Ponchatoula cemetery.

The large assemblage at the church and the cemetery, and the many beautiful flowers, attested the esteem and affection in which she was held in the community in which she spent her life.

She was a devoted member of the Methodist church. She, with her late husband, gave unreservedly of her time, talents, and means to the church she loved. A home for retired ministers, given by her last year, is a monument to her deep interest in Methodism. She was a member of the Board of Stewards of the local church, and its treasurer for more than a quarter of a century.

Truly it may be said of her, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

H. T. CARLEY, Pastor.

"A THING WORTH TELLING"

Mr. Editor: If you please, I crave the privilege of saying a few things concerning our people here at Itta Bena—a sort of resume of the year's work:

In the first place, the membership of our church has been increased 20 per cent, which was a result of a good spiritual state of mind. Second, all acceptances were paid in full and a debt of $1,273 on the parsonage more than ten years old was paid, with enough left in the church treasury to redecorate the interior of the church. Wish you could come and see our church, and while you are here preach for us. Our people like you and your paper and they have given evidence of that, as your records will show, in subscriptions 10 per cent in excess of our quota.

In the third place, our people bought 100 new Methodist Hymnals, and are using them to the glory of God in the advancement of musical talent under the leadership of the best musicians anywhere to be found. The leading service of our church is the midweek prayer meeting, which is exceedingly well attended, in numbers equal 40 per cent of the active membership.

Our people are good to the pastor and his family in measures that far exceed their merit. Among the things recently done was a tremendous pounding in proportions sufficient to set the heart aglow and to exact a sense of deep humility.

We are looking soon to have Bishop W. W. Peele to come our way for a dedication service, at which time we hope also to have you, Mr. Editor. We like you, Sir, and we believe you are giving us the best paper in its history. You are a Christian gentleman and a scholar, and we hope that the Christmas time will bring much spiritual joy to you and to all of your clients, and to all others who are concerned for the good of the church and this, the best church organ in the whole of Methodism.

Cordially yours,
R. T. HOLLINGSWORTH.

THEY, TOO, NEED A SHEPHERD!

Methodist theology students should be proud of their heritage. We sometimes boast about being ministers of one of the greatest denominations of our day without realizing what made our church such.

We hear so much today about our world of tomorrow. We ministers need to concern ourselves also about the church of tomorrow. With our unified church we should make more progress than ever. However, it will not be an easy task. The work has not all been done.

As we study, think, and plan for the future, there are many things we should keep in mind. One of the vital things for us to keep in our thinking, it seems to me, is the church of the common man.

"When I get out of Seminary, I hope I can get a church which will pay me a good salary." This is a modern prayer and desire of some of us theologues. We need to have a more sincere concern for the rural church. We must remember that a great percentage of Methodism is rural. These churches need the gospel today as never before. We should not consider the circuit a place to coast along until we can get a steeple church. God have pity on us for such an attitude!

Let us go forth in the name of Christ to build his church! Let us hear him as he speaks to us to "Feed his sheep." Let us catch a burning passion for service. Let us proclaim the gospel to people as never before. Let us remember that people are still valuable creatures; that God considers them so even amidst all the present bloodshed.

Let us pray again: God, when I heeded Thy call to the ministry I gave Thee my life. Give me anew Thy humility of spirit that will enable me to know all men are my brothers.

Help me, O Lord, to consider all work Thy work. Send me forth into Thy rural vineyard with a burning passion to tell Thy story of love to a sinful world.

Let us again hear the words of the great hymn:

> "Rise up, O men of God!
> The church for you doth wait,
> Her strength unequal to her task;
> Rise up, and make her great."

LEO BAILEY.

HAMMOND METHODISM MAKES PROGRESS

Dear Dr. Duren: I think I should make a report on some of the work that has been done on the Hammond church property since I came here. The day we arrived, there were seven or eight men and women at work on the parsonage. That was Thursday, and they had been working since Monday morning. The yard and house had been cleaned, much of the inside of the house painted, four new mattresses put on the beds, new rugs on the floors, new drapes at the windows. In addition to this, since we came, there has been built in the bathroom a cabinet for towels and linens; in the kitchen, a full upper and lower cabinet at the sink, eight feet long and six feet wide; also, a cabinet for dishes four feet wide and six and one-half feet high, with glass doors, shelves and drawers for silverware. All these cabinets have been finished in white enamel, as well as the woodwork in the kitchen, and all the floors have been stained and varnished or painted.

In the yard there has been a complete overhaul. Thirty rose plants and more than 300 flower plants have been set out. Grass has been both set out and seed sown, and fertilizer spread over the bald places. We have never had better cooperation from any congregation than we are having in Hammond. The folks who attend our services even think their pastor can preach. Truly, our lines have fallen in pleasant places. Come up sometime and see us. You might even preach for us some Sunday morning and pick up a couple dozen subscriptions for the New Orleans Advocate.

Fraternally,
H. D. MARLIN.

VETERANS OF THE CROSS FELLOWSHIP

To the Editor:

Having given my life to the ministry in the Methodist Church without any care or thought of what the morrow had in store, and suddenly, by the law of my Church, coming into the fellowship of a company of men—as fine a body of men as ever lived—in this same relation, my mind cogitated the place and usefulness of this, our new relation to the church. Naturally, I asked myself if I had through the years by labors and service made a suitable place for myself in this fellowship. To mention only one piece of work that redounds to the credit of the Louisiana Conference, I might say that in Iowa, La., we have a splendid congregation and a fine people; the first and only church building in that village was erected and the charter members organized into a church during my first pastorate in the Gulf Mission Conference, Methodist Episcopal Church,

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Christmas is a tie that binds,
Christmas is a story,
Christmas is a road that winds
To an age-old glory!

—Francis Kirkland.

* * *

A Suggested Program Outline for 1943

Following we give a suggested program outline for 1943 based on four meetings each month. It may be adapted to fewer meetings. This outline meets the Efficiency Aims for 1942, but may require changes to meet the Efficiency Aims for 1943 which have not yet been released:

January

4th.—Installation and Pledge Service: "A New Earth Wherein Dwelleth Righteousness." (See Yearbook).

11th.—Study: "The Work of the W. S. C. S." Lesson I, "The Relationship of the Woman's Division of Christian Service to Other Administrative Agencies of the Church."

18th.—Study: "The Work of the W. S. C. S." Lesson II, "The Set-up of the W. S. C. S."

25th.—Business Meeting.

February

(Brotherhood Month)

1st.—Study: "The Work of the W. S. C. S." Lesson III, "The Ways in Which the Woman's Division Functions Through its Missionary Activities at Home and in the Foreign Fields."

8th.—Study: "The Work of the W. S. C. S." Lesson 1V, "The Relationship of the Individual Woman to Christian Service."

15th.—"Brotherhood": Program to be planned by Secretary C. S. R.

22nd.—"The Church's Responsibility for a Just and Enduring Peace." (See Yearbook).

Business.

March

(Lenten Season)

1st.—"The Meaning of Lent." Program to be planned by secretary of Spiritual Life.

8th.—Study: "Will a Man Rob God?" Lesson I.

15th.—Study: "Will a Man Rob God?" Lesson II.

22nd.—"Uprooted Peoples." (See Yearbook).

Business.

29th.—Social Meeting.

April

(Easter Season)

5th.—Study: "Will a Man Rob God?" Lesson III.

12th.—Study: "Will a Man Rob God?" Lesson IV.

19th.—Stewardship Ceremony. See "Methodist Woman," September, 1942, page 18.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

26th.—"The Discovery and Training of Native Leadership in Latin America." (See Yearbook).

Business.

May

(Christian Family Month)

3rd.—"The Family and Christian Attitudes."

10th.—"Fathers, Too, Are Parents."

17th.—"Education for Family Life."

(The three programs above may be found in the pamphlet, "The Christian Family," price 15 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio).

24th.—"Child Labor Safeguards in Wartime." (See Yearbook).

Business.

31st.—Social Meeting.

June

(Leadership Training Month)

7th.—"The Training of Our Children." Program to be planned by secretary of Children's Work.

14th.—"Girl's Interest Groups." Program to be planned by secretary of Young Women and Girls.

21st.—"Student Work." Program to be planned by secretary of Student Work.

28th.—"Across the Nation With Our Rural Workers." (See Yearbook).

Business.

July

(Christian Citizenship Month)

5th.—No meeting.

12th.—"Christian Citizenship." Program to be planned by secretary C. S. R.

19th.—No meeting.

26th.—"The Discovery and Training of Christian Leaders in the Orient." (See Yearbook).

Business.

August

(Local Church Month)

2nd.—No meeting.

9th.—"Local Church Activities." Program to be planned by Secretary C. S. R.

16th.—No meeting.

23rd.—"The Volunteer Woman and Her Church." (See Yearbook).

Business.

30th.—Social Meeting.

September

(Labor Month)

6th.—No meeting. (Labor Day).

13th.—Study: C. S. R. text, Lesson I.

20th—Study: C. S. R. text. Lesson II.

27th.—"The Christian Task in Cuba and Puerto Rico." (See Yearbook).

Business.

October

(World-Wide Communion Month)

4th.—Study: C. S. R. text, Lesson III.

11th.—Study C. S R text, Lesson IV.

18th.—"The Dollars Speak.' (See text).

Business.

25th.—First program of Week of Prayer and Self-Denial.

November

(World Government Month)

1st.—Study: Fall text, Lesson I.

(7th is World Temperance Sunday).

8th.—Study: Fall text, Lesson II.

15th.—Study: Fall text, Lesson III.

22nd.—Study: Fall text, Lesson IV.

29th.—"Congo Women in a New Life." (See Yearbook).

Business.

December

(World Peace Month)

6th.—"Christian Literature." Program to be planned by secretary of Literature and Publications.

13th.—"Need for Christian Literature in Other Lands." (See Yearbook).

Business. Close year's work.

20th.—No meeting.

27th.—Social Meeting.

* * *

1943 Study Suggestions

Mrs. E. V. Perry, conference secretary of Missionary Education and Service, gives the following suggestions for the study program for 1943:

First Quarter

Topic: "The Work of the Woman's Society of Christian Service."

Text: A Packet, "The Woman's Work," price 60 cents.

Supplementary Material: "Methodism's World Mission," Van Dusen, price 25 cents; the World Parish Series and the Homeland Series, free; officers' leaflets free; the Discipline, part VII, chapters II and III, etc.

A poster might be built around the official emblem of the W. S. C. S. (See front of the "Methodist Woman," May, 1942, also Assembly Bulletin, 1942).

Invitations and booklets might be decorated with gummed seals of the emblem. 100 small size seals, 20 cents.

Suggested outline may be found on page 26, the "Methodist Woman," February, 1942.

Recognition will be granted for this study if requirements are met. Watch "Advocate" page for meaning of emblem and further study helps.

Second Quarter

Topic: "Studies Based on the Bible."

Text: "Will a Man Rob God?" Bishop Ralph Cushman, price 35 cents.

Suggested outline and supplementary material may be found in the "Methodist Woman," September, 1942, page 28; December, 1942, page 21.

Recognition: This is an approved study and will, of course, be counted on the Efficiency Aim, but special Jurisdiction Recognition will not be offered.

Pastors' School: To be held this year at Millsaps College, in Jackson, the week of May 31-June 5. Begin planning now to attend.

Third Quarter

Christian Social Relations Study: Topic and text to be announced later. A Seminar on this course will be conducted at Pastors' School.

Fourth Quarter

Topic and text for approved study to be announced later. This course will be taught at Pastors' School. By all means be there.

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

December Program of Work

1. Business meeting.
2. Send name of Life Member to conference treasurer.
3. Check Efficiency Aim and send to district secretary.
4. Monthly meeting, with items from the Methodist Woman.
5. Executive committee meeting; reports mailed; pledge paid in full.
6. Executive meeting of new officers to plan work for 1943.

* * *

An Acceptable Christmas Gift—The Methodist Woman—Try It

An acceptable gift to any young friend who is studying Spanish—Gente Nueva—send it to high school and college libraries. (page thirty of November Methodist Woman). In Brazil, a missionary magazine, O Vos Missionaria, has reached a goal of twenty thousand subscriptions. The membership of the Woman's Societies is only five thousand.

Miss Lee tells of a woman who brought ten women to Christ, not one of whom had ever heard of the gospel nor seen a Bible. "My first contact in all cases was through our missionary magazine." Would that our members in this country were as zealous in the promotion of our magazines.

—The Methodist Woman.

* * *

Bible Study for 1943

Our papers are full of descriptions and details for the study of "Will a Man Rob God?" The September "Methodist Woman," in the department edited by Mrs. Bourne, has an outline for presenting this most timely and delightful study. Then the November Methodist Woman has a service for both the Wesley and Service Guild and the Adult Group, that will introduce the study to the whole church and furnish the opportunity for an invitation to the church to study "Will a Man Rob God?" Look over these suggestions before selecting your study for 1943.

* * *

Bennett College, Rio de Janeiro, Brazil

Do you remember when our Week of Prayer money went to Bennett College? Then, you will enjoy reading these lines from the "Methodist Woman"—"It was inauguration day for our two new college buildings, Erasmo Braga Hall and Clara Perry Dormitory; also for our splendid new assembly hall, Tucker Sanitorium.

"The 'Sallie Lou MacKinnon Prayer Room" was not yet finished, but it will be before long now. The room will have an altar with a movable cross on it, a low table with an open Bible, and twelve high-backed chairs. Behind the altar there will be a blue velvet curtain and draperies at the windows."

The Clara Perry Dormitory is really beautiful. Th large parlor is especially attractive. Mrs. Perry's framed picture occupies a place of honor. Most of the water colors —landscapes and flower studies—which decorate the other walls were painted by Miss Eva Billingsly. The students' lounge on the second floor was a labor of love on the part of the Alumnae association and is a charming room. We teachers think our bedrooms lovely, and the students have the same opinion of theirs.

We like to hear that those who receive appreciate and add to the gifts we send. So, I give you this quotation from the same article:

"The auditorium chairs were nearly all given by pupils, parents, teachers, alumnae, and friends in a campaign initiated by the college students. Over a thousand dollars was raised."

* * *

Ask Yourself

1. The task of Methodist women.
2. What must mothers of the world today do?
3. What took place at the first Continental Congress of Methodist Women?
4. Describe the health work of North China Conference.
5. Repeat the pledge for the Woman's Society of Christian Service.
6. Tell of the activities of three sisters.
7. All religions and communities represented among our students.
8. No society can do an effective piece of work without using all seven keys. Explain—
9. Subjects to be studied in monthly programs in 1943.
10. Matters that should be in our thinking about Christmas.

* * *

Suggestions for Prayer for December

Pray for new leaders of the Woman's Society of Christian Service soon to take office. (See page 28 of December Methodist Woman).

Pray for the new leaders installed at the Continental Congress held at Buenos Aires. (See pages 3 and 5 of this issue).

* * *

Zone Meeting, North Carrollton

The last meeting of the year for zone 6 of the Woman's Society of Christian Service was held at the North Carrollton Methodist church on Friday, November 21. There were 21 members present.

Mrs. Liddell Scriggs sang a special song, with Mrs. Ralph Taylor at the piano. Mrs. C. G. Boyett gave the meditation, using as her subpect, "Thanks." Rev. C. L. Oakes led the prayer.

Mrs. C. Jaco, Mrs. J. H. Holder, and Mrs. G. T. Lee, of Winona, led the discussions and explanations of the value of publicity and advertising, Wesleyan Guild and report blanks. Mrs. Jaco read the Aims.

Mrs. A. L. Davenport, president, and Mrs. J. B. Haman, secretary, were re-elected for the new year. Vaiden society asked that the next meeting be held with them. Rev. A. L. Davenport closed the meeting with prayer.

* * *

Last Call for Emergency Fund

The women of Britain in 1942 increased their giving $30,000 over 1941. Why should not we, the most favored nation of women in the world, do far better than our British sisters? We urge each member to make an "Emergency Gift" as "over and above" love offering for the missionary work and turn it in to the local treasurer at once. Please!

MISSISSIPPI W. S. C. S.

(Continued from page 10)

News from the DeKalb W. S. C. S.

The societies of Streetfield, Pleasant Ridge, New Hope and DeKalb studied together the Course, "Latin American Missions," and held the opening session in the DeKalb church, which was appropriately decorated with Mexican pottery in which grew cactus plants, charm strings, peppers, soy beans, sugar cane, maps and pictures of the Latin American Countries.

The Junior society opened the program with a pantomine of the song, "Mexico," and also presented several other numbers, those taking part wearing characteristic costumes.

Mr. A. D. Bassett spoke on "The History of the Latin American Countries." and Mrs. Della Field rendered a number of Brazilian and Mexican musical selections. Miss Catherine Ezell led the devotional.

Coffee was served Brazilian style.

A very lovely surprise came to Mrs. E. D. Simpson when Mrs. J. M. McWilliams presented to her a Life Membership and Mrs. Mary Honnicutt placed the pin on her in appreciation of her work during the pastorate of her husband on this charge.

Following the announcement of the transfer of Bro. Simpson from DeKalb to Bucatunna, the Junior society entertained for Mrs. Simpson at the home of their leader, Mrs. L. V. Calvert, which was lovely with its decorations of autumn leaves and fruits.

Each child presented Mrs. Simpson with a gift and Mrs. Calvert's gift was a beautiful Bible.

Fruit punch, fancy cookies and candies were served.

ALASKAN MISSIONARY REPORTS TO U.S.O.

Church attendance by men in the armed services, despite difficulties of distance and infrequency of off-duty Sundays, is on the increase, the Rev. William Archie Matson, pastor of the Community Methodist Church of Ketchikan, Alaska, reports in a letter received recently at U.S.O. headquarters in the Empire State Building. Most of the men in the choir are in uniform, he wrote. He reported that the resident church members are particularly active because of their desire to provide hospitality for these youth so far from home. Mr. Matson is a member of the Southern California-Arizona Conference.—Methodist Information.

Try to be happy in this very present moment: and put not off being so to a time to come: as though that time should be of another make from this, which is already come and is ours.—Fuller.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

A Message to Wesleyan Service Guilds From Mrs. Ayers, Secretary of South Central Jurisdiction

Wesleyan Service Guilds Mobilizing for Christ

Mobilization is not necessary until there is need for united effort to accomplish a definite piece of work. To mobilize is "to call into active service," and so it is that our Guilds are called into active service for the Kingdom of God in times like these.

Purpose of Mobilization—"To unite all the women of the church in Christian living and service; to help develop and support Christian work among the women and children around the world; to develop the spiritual life; to study the needs of the world; to take part in such services as will strengthen the local church, improve civic, community and world conditions."

Enlistment orders for us are cited in Ephesians, chapter 6, verses 10-17, "Take unto you the whole armour of God, shield of faith, the helmet of salvation, and the sword of the spirit."

Call to Service.—The whole call is on a voluntary basis, "Who will go and work today?"

The Woman's Division of Christian Service has given to the Guild special projects, within the appropriations, which are particularly appealing to employed women. In these special projects our work and our workers touch women and girls who, like the Guild members, are engaged in diverse fields of employment.

Response to Call—The Guilds in our Jurisdiction have helped all of these projects, as well as of supplies and local church activities. The West Oklahoma Conference Guilds are supporting a deaconess for rural work among the Indians in Oklahoma.

Mobilization Opportunities of this Hour.—More than one-third of all women in the United States are occupied in gainful employment outside the home.

We need to bring into our Guilds the women who are newly-employed because their husbands have been called into armed services, as well as the mature women, who have never been challenged by the woman's program of the church. Workers in the defense program offer a challenging opportunity for service.

Response to Mobilization to Date.—Our Chief Wardens: Miss Marion Lela Norris, our executive secretary, and Mrs. George S. Sexton, Jr., president of our Jurisdiction, are our inspiration for the mobilization of employed women in our conferences, and your secretary of the Wesleyan Guilds is her sector warden. With the help of the conference wardens and the presidents of the units we are able to make our semi-annual report as follows:

Meetings.—1. National Assembly, a representative from every conference. 2. Annual meeting, one in every conference. 3. School Missions, Mt. Sequoyah, seven conferences represented. 4. District Meetings, many held.

Units.—Number, 548 (65 new); Membership, 9,274; Gifts for Missions, $8,194.89; Total Gifts, $11,574.76.

Promotion.—A National Assembly Bulletin mailed to every Guild member.

Rank.—The Guilds of our Jurisdiction are not at the top, yet we are by no means last, and report an increase along all lines.

Marching Orders.—The marching order of the Korean Woman's Society is "Know-Grow-Glow-Go." We realize that we have this responsibility and we accept it for our Guilds. To perform this comprehensive task adequately, we must **grow** and **enlist** every employed Methodist woman in the conquest.

We have heard the **order**, but have we **stepped forward?**

One Guild has doubled in size, and is now strong enough to help a neighboring church to organize a Guild. What progress! Oh, that we all might duplicate this "holding and gaining of new grounds." Then truly the **glow** will come, which impels us to follow, to **go** and help answer the **call** of this troubled world, as it hesitates now at the crossroad.

Challenge.—In these times, when new groups of women are taking their places in the front ranks of secular life and of government service, we know that our Wesleyan Guilds will keep "on their toes" for Christian action whenever and wherever it presents itself.

As the urgent calls come in today
Let's all enlist (as well we may),
Nurses and "WAACS" and "WAVES" galore,
And Civilian Workers by many a score.
'Tis not for fancy, but for true
That we offer the name of"**WAKES** to you—
Let "W" stand for women, for worship and
  for work,
And "A" for always ready, and never, never
  shirk;
Then "K" may kindle fires for Christ's own
  victory,
And "E" should place each one of us upon
  the bended knee.
"S" is for services that we each day may do
To help promote God's will on earth,
And bring His peace anew.

* * *

Miss Martha Bayly Shannon Sends a News Letter to Chairman of the Spiritual Life Committee

Miss Shannon is chairman of Spiritual Life Committee, Wesleyan Service Guild, Standing Committee.

"A revival of spiritual power is necessary to the preservation of Christian civilization."

We who bear the name of Jesus Christ are experiencing a deep feeling of responsibility during these days of spiritual turmoil and unrest. We feel that first emphasis should be placed on a reverent worship service at each Guild meeting.

The work of the Spiritual Life Committee, however, entails much more than planning and conducting worship services. It should strive for the deepening enrichment of the spirit in the life of each Guild member, and through group fellowship try to solve common problems and plan definite service in Christ's way of life.

We must endeavor to serve the stranger in our midst. Many hundreds of girls and women have left home to take defense and other jobs. There is a vast difference between the beauty of solitude and the tragedy of their enforced loneliness. Each unit has a definite responsibility for inviting these "strangers" into the congenial atmosphere of Guild meetings which provide inspiration for four-fold Christian living.

In the temples of God, beside many altars, stand two flags—the flag of our country, and the Christian flag. While thousands of men defend the principles for which the former stands, we at home have a sacred duty: we must dedicate our all to uphold and support the divine principles for which the Christian flag is symbol.

A Spiritual Enlistment Card.—(The idea came from the Marble Collegiate Church Bulletin, New York: "This is a spiritual enlistment card. Take it; read it carefully; sign it, if God so moves you. Or take it home, and pray about it.") . . .Your unit may wish to fill in objectives before handing out the cards, or prefer to let each one, personally, decide how she can best serve her God and her church. Cards might be returned to the Spiritual Life chairman, or to the minister, or some may prefer to keep the cards in their purses or mirrors as personal reminders of their growing relationship to the Heavenly Father.

Surely we must put great emphasis on the Christian stewardship of possessions. The government is asking for a tenth of our money. **Shall the church do less?** If the church fails, democracy fails. The fact that the government allows 15 per cent for religious and charitable organizations is an evidence that it knows the church must continue. "The Hebrew of the Old Testament was trained to pay one-tenth, according to the law, and then to give of his substance for the work of the Lord."

In these critical days we need to renew and strengthen, through private prayer, devotional reading, Bible study, and corporate worship, faith in God, that his purpose for the world may be realized. We need to seek the resources for ideal living which are found only in the life and example of our Lord and Saviour, Jesus Christ.

May God help us to do so!

* * *

What About Your Christmas Cards?

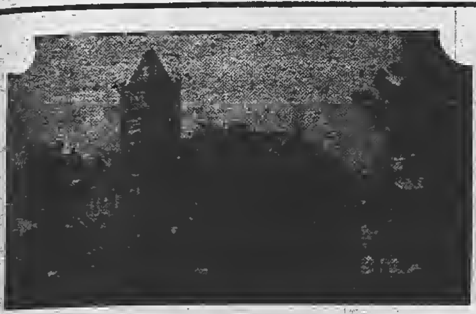
This year it is necessary to be cautious in the choice of Christmas cards, lest we become nationalistic rather than Christian in our sentiments. Why not do as one unit suggests: "Buy your Christmas cards from the American Bible Society. The Society uses all net receipts for scripture distribution. Fifteen cards and envelopes in box for $1. No commission to us, but it will give Bibles to men in the armed forces." . . . Proceeds from Home Missions Council Christmas cards go to help the migrants in North America. . . . If you wish to relieve suffering in China, order your cards from United China Relief. . . . The Methodist Publishing House handles a fine assortment of Christmas cards, with or without Scripture texts.

* * *

Emergency Gift Fund

In a recent issue of the Advocate, the names of the societies in the conference who were 100 per cent in Emergency Gift offerings were published. The Shreveport list was delayed in reaching the editor and is, therefore, being published at this time. The following societies are to be congrat-

(Continued on page 16)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 20, 1942

By Rev. W. C. Newman

IF JESUS HAD NOT BEEN BORN

Lesson Text: Luke 2:8-20.

Golden Text: Thou shalt call his name Jesus; for it is he that shall save his people from their sins.—Matthew 1:21.

Perhaps there is no other way to come to a full appreciation of the value of anything than to imagine one's self entirely bereft of that thing. If one wishes to know what music contributes to the world's pleasure, let him think what the world would be if every song, every musical instrument, every harmonious sound were to be suddenly extinguished by some black power. Or if anyone has underestimated the value of love in a practical society like ours, he has only to picture to himself a society in which the love of family, friends, country, honor, beauty, goodness, truth, and God has been completely eradicated to know that such a society would be unbearable.

So the title of our church school lesson today is calculated to lift us to some measure of appreciation of what the coming of Jesus has meant to us and to our world. What if he had not come?

The "By-Products" of Christianity

First let us think of some of the things that are incident to the Christian religion, but which would never have occurred if Jesus had not come.

Music! How greatly he has enriched that! The song of the angels announced his birth, and all music from that time to this has felt the impact of his life. Charles Wesley would never have written "Hark! The Herald Angels Sing;" Phillips Brooks could not have written, "O Little Town of Bethlehem;" Handel could not have written his "Messiah" if Jesus had not been born.

And as with music, so with art, and literature, and folk lore, and poetry, and architecture, each of which would be poor indeed if it were stripped of everything that has been produced in that field by the Christian influence. The fact is that all the world, whether Christian or unchristian, is under a heavy obligation to Jesus and his followers. Every lover of literature, every person whose soul is stirred by music or poetry, even though he be a professed pagan, must certify to this enrichment of human life through the "by-products" of Christianity.

Democracy

Dr. Clovis Chappell is fond of saying that words, like men, sometimes fall among thieves who beat them, and strip them, and leave them half-dead. Democracy is a word that is often on the tongue of demagogues, but there is very little real democracy, even in this country which boasts that it is the "land of the free." Democracy is still just a dream, but a very beautiful dream that men cannot ever escape. And the realization of that dream is dependent upon Christianity.

The spellbinders, trying to whip up the church to become an agency of hatred during this war, keep telling us that Christianity cannot live without democracy. But just the converse is the truth. Christianity has lived under every kind of government and tyranny that evil minds could devise, but democracy cannot live without Christianity. Democracy is not a by-product of Christianity, but the inevitable result of the Christian teaching of the worth of every individual person of whatever race, color, or condition.

If Jesus had not been born the dream of democracy would have been impossible.

God

This enumeration of the priceless things which have come to us either directly or indirectly from the birth of Jesus could go on forever, for it is surely true that he has touched and beautified every range of human thought, every gift of human genius, every work of human hands. Home, childhood, personal morals, social ethics, international relations, the dream of a better world for better men—all these, and more, have felt his radiant influence for good and for happiness.

But the chiefest of all things that Jesus brought into the world was, and is, the knowledge of God, the Father. "The glory of God in the face of Jesus Christ," Paul said, and the light of that glory has shined down through the corridors of the years.

We could not have known our God if Jesus had not been born.

A BIRD'S-EYE VIEW STUDY IN STATISTICS, MISSISSIPPI CONFERENCE

A study of the pastors reports at the recent session of the Missisippi Conference gives an interesting picture.

The churches of the conference have an active membership of 72,380, which is a net gain for the year of 761, or a little over one per cent. Not taking into consideration the loss by death or by placing members on the non-resident list, in round numbers it took 90 active members last year to make a net gain of one active member. The total received on profession of faith was 2,338, of which 1,460 were already in the church schools.

There were 500 churches, grouped in 166 charges, averaging three churches to a pastor. These churches own buildings estimated to be worth $3,582,655, for an average value of $7,165. However, 7 of these churches were valued well over $100,000 each. The indebtedness on these churches decreased $49,154 during the year to the present figure of $156,634, for an average indebtedness of $313. However, most of this debt is on a few of the largest church buildings, and fully ninety per cent of the churches have no indebtedness. Interest paid on indebtedness totaled $8,793, for an average of $54 per charge and $18 per church, which is the smallest in years.

There are 162 parsonages valued at $580,450, averaging $3,583. Very few have any indebtedness on them, and the total indebtedness is $17,537, or an average of $108 per parsonage.

The total church and parsonage property of $4,163,450 is covered by insurance amounting to $1,635,453, which is only about 40 per cent of the property value. Insurance premiums paid amounted to $12,620 for the conference, averaging about $75 for each charge and $25 for each church. For buildings and improvements a total of $92,906 was expended, averaging about $558 per charge and $186 per church.

The average church in the conference is rural and had 145 active members and 24 non-resident members, totaling 169. The average charge has three times this number. Six churches have over 1,000 members each two of which have about 2,500 each on the active list.

The number of church schools is not given, but a fairly large number of the rural churches do not have church schools. The church school membership for the conference totals 40,371, with an average attendance of 19,762, or less than 50 per cent. The church schools raised a total of $55,540 for all purposes, averaging $101 per church (not per church school), or $1.35 per church school member, which is less than three cents per Sunday the year round and about six cents per Sunday when present.

The Woman's Societies of Christian Service total 270, have 8,004 members, and contributed $28,331 to the conference treasurer, and $40,571 for local purposes, totaling $68,902. The average society has 30 members. and contributed $105 to the conference treasurer and $150 to local work for a total of $255. The average society member contributed $3.50 to the conference treasury and $5 for local work, totaling $8.50.

The 168 pastors, two of whom were associates, received $276,959, for an average of nearly $1,700 per pastor, probably the highest average the conference has ever had. However, more than twenty pastors received less than $1,000 each, while 13 received as much as $3,000 each. The conference has adopted a minimum salary schedule for this year.

The six district superintendents received $28,088, averaging $4,661 each, while $6,054 was paid into the Episcopal Fund, and $25,108 was paid to the Conference Claimants' Fund.

For ministerial support the average church (not charge) paid $555 for pastor, $56 for district superintendent, $12 for Bishops, and $50 for Conference Claimants. This totals $673 for an average of $4.65 per active member for all items included in ministerial support.

For regular benevolences (General and Conference Work) the conference paid a

(Continued on Page 16.)

THE CHRISTIAN FIRESIDE

THE INCORRIGIBLES

I was in their company no more than a few minutes, but they did me good. They were a tonic. They had assumed such a refreshing attitude towards the war.

Richard, I may say, lives in a beautiful house standing in its own spacious grounds. For years he has been a man of consequence in city affairs, and Doris, his wife, has opened more bazaars than she can remember.

"Well," I said when Richard opened the door, "how are you and Doris today?"

"Haven't felt better for twenty years," declared Richard.

(It shocked me at first. Most folk of today are, "Fairly well, thank you," or "Not too bad," or "Tired out.")

"Good," I commented.

"It's the war," Richard explained. "The bread has a lot to do with it, I think."

"And work," Doris added, appearing at that moment. "You know," she went on, "I'm so fortunate!"

"You've got a maid at last?" I interrupted. "I'm delighted."

Doris laughed. "I was going to say," she murmured, "that fortunately I haven't one at present, and it's such a relief not to be running one or more round the house . . . so much easier and jollier, you know, doing your own work."

Richard chimed in. "And of course, she always has me to blame if anything goes wrong!"

He was smiling broadly. "And I'm lucky, too," he added. "No car! Cycling's doing me a world of good . . . "

And I came away thinking how gallant they were, these two who have only one son, and he a prisoner of war.

—The Methodist Recorder.

HOLLOW TREES

I once went through a great timber tract with a United States forester. He was thinning the timber and was marking the ripe, mature trees to be cut. Over his shoulder he carried a heavy axe. When he would come upon an apparently splendid tree that looked as if it ought to be good for timber, he would give the big axe a swing and strike the tree a heavy blow close to its base. He would then listen for the resulting sound.

Many times I have heard him say in disappointed fashion, "No account, hollow inside."

"Why, it looks all right," I would reply, unable to believe his statement.

"Oh, yes, there's lots of 'em look all right, but that isn't what counts. If a tree is hollow—well, it just naturally isn't worth anything. A tree has to be sound. The minute a tree stops growing it has a tendency to get hollow in the middle."—The Target.

STANDS
BETWEEN
COLD MISERY
and YOU

When colds start—spread cooling Mentholatum inside nostrils. Instantly it releases vapor "Mentholations" that start **4 vital actions:** 1) They thin out thick mucus; 2) Soothe irritated membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. *Every breath brings quick relief!* Jars 30¢.

MENTHOLATUM

BIBLE TREES

By Stalney Stotz

Although there are only a few different flowers mentioned in the Bible, there are a great many different kinds of trees referred to in many passages. Foremost among these are the cedars of Lebanon used for houses, tabernacles, temples, and shipbuilding. The tall, sturdy Lebanon cedars made excellent masts for ships, and were eagerly sought by the neighboring sea-faring Phoenicians of Tyre and Sidon. Beautiful indeed must have been the ships of Tyre described by the prophet Ezekiel (27:5) with Lebanon cedar masts, benches of the wild oaks of Bashan, land of giants and the huge wild oxen, and inlay work of boxwood.

The sweet-smelling bark of several species of laurel trees was used not only by the ancient Israelites, but by neighboring friends and enemies. Notable among these were the frankincense, myrrh, and cinnamon. The Hebrew name for cinnamon was quinamon, from whence our word for it is derived. Cinnamon was used in the oldest recipe in the world to be found in the twenty-third verse of the thirtieth chapter of Exodus, wherein God tells Moses how to mix incense for the altar in the tabernacle sheltering the Ark of Covenant.

The Ark and the furniture were made of the finely-grained, beautiful golden-brown wood of the shittah-tree, according to instructions and measurements dictated by God to Moses and Aaron.

Just as modern women use cedar chests to prevent moths from destroying things made of cloth, so the children of Israel used chests and boxes made of the algum or almug tree. This tree has been identified with the sandalwood which has an odor that repels insects, including termites or flying ants.

Most of our modern fruit trees such as the apple, peach and pear originated in or near the Holy Land. From the neighboring country of Persia the Israelites could get fruit trees which the Persians had developed from the famous rose-trees of that country. The rose bush and tree are the parents of many fruits enjoyed today in many lands.—Youth.

Pray and work for fulness of life above everything; full red blood in the body; full honesty and truth in the mind; and fulness of grateful love for the Savior in your heart.

—Phillips Brooks.

THE ACCEPTED TIME

There trudged along a Scotch highway years ago a little, old-fashioned mother. By her side was her boy. The boy was going out into the world. At last the mother stopped. She could go no farther. "Robert," she said, "promise me something?" "What?" asked the boy. "Promise me something?" said the mother again. The boy was as Scotch as his mother, and he said: "You will have to tell me before I will promise." She said: "Robert, it is something you can easily do. Promise your mother?" He looked into her face and said: "Very well, mother, I will do anything you wish." She clasped her hands behind his head, pulled his face down close to hers, and said: "Robert, you are going into a wicked world. Begin every day with God." Then she kissed him, and Robert Moffat says that that kiss made him a missionary. And Joseph Parker says that when Robert Moffat was added to the kingdom of God, a whole continent was added with him. There are critical times in the history of souls. "Now is the accepted time; now is the day of salvation."—J. W. Chapman.

ASSUMING OUR RESPONSIBILITIES

By Mrs. Irvin Rowland

"For every man shall bear his own burden."

Is not a burden something hard to bear, a cross that is heavy, a responsibility that we assume? Can a Christian walk the way of Christ and not have some kind of burden? This way is full of crosses or responsibilities, waiting for those who travel it to pick them up. There are one's own personal problems or temptations to strive against, the love and concern he should have for his brother, the suffering and needs of the world, the untried tasks in the kingdom, and the persecution and misunderstanding of men.

Must a Christian be forced to take upon himself these crosses or must he willingly do so? Christ never shirked duty—some things were unpleasant and heart-breaking, but He nevertheless fulfilled His purpose. As His true followers, we will heed the words spoken by St. Paul, "Bear ye one another's burdens, and so fulfill the law of Christ."

He may be comforted and encouraged by others, but each man's burden or cross cannot be taken away from him. He has a definite responsibility to assume and fulfill to the best of his ability. Christian understanding and prayer make it easier for him, but he is responsible to God for it. Why shirk that which may be the means of making you a stronger Christian? Let it prove a blessing to you and those about you. Make it a challenging opportunity for the enlarging of your faith and understanding of life.

Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

MRS. EVELYN TURNER BINGHAM

Mrs. Evelyn Turner Bingham, daughter of David Turner and Mrs. Rachel English Turner, was born at Winona, Miss., on August 10, 1863. She lived at Winona until her marriage to Mr. J. R. Bingham, of Carrollton, Miss., on March 8, 1882, which was her home for practically half a century. There her six children were born and grew to manhood and womanhood.

Mrs. Bingham was in the truest sense a wife and mother and she supported loyally and effectively the varied activities, social, civic, and religious, of her splendid husband. A woman less conscious of her own mission might have been content to lose herself in the activities of her worthy husband, but such was not true of Mrs. Bingham. Without the slightest evidence of obtrusion or boldness, she maintained her own circle of activity. It was always related to that of her husband and her home, but through it her own personality found expression. Inside this individual sphere, beautifully coinciding and harmonizing with her other duties, she made distinct distribution of her own.

Many young men and young women who grew up in the Methodist church of the little town of Carrollton will treasure to the end of their days the precious contacts with her in the Sunday school class which she taught. Included in that privileged company were her own children and grandchildren. In the missionary program of her Church she worked with both the Adult and Young People's Missionary Societies, and she shared the enthusiasm and devotion which helped to carry the missionary message of Methodism to the ends of the earth, and no less pronounced was her interest in Christian education. A beautiful but unsung romance of her Christian life was the Sunday school maintained in her kitchen for the servants in her home.

Truly might it have been said, Her soul knew no East and no West, no color, creed, or caste. Her home was a model of domestic orderliness and Christian devotion, and she so demeaned herself toward men and women of all classes and denominations as to make them remember the "Bingham home" as a place of true Christian hospitality and unfeigned catholicity. No woman was ever more a part of life on its purer and nobler side, nor shared more unselfishly in every worthy enterprise in the little town where she lived. It is small wonder, therefore, that as the shadows gathered in her path at the sunset hour, the romance of the days of service for her Lord found expression in the singing of the great hymns of Christian faith and consecration. Her toils were over, but her pilgrim soul was still on the march when on October 19, 1942, she swept through the gates eternal and joined the immortal chorus of the blood-washed throng in the Father's house.

W. L. DUREN.

Many of us spend half our time wishing for things which we could have if we didn't spend half our time wishing.—Earl Riney.

Helps You Overcome
FALSE TEETH
Looseness and Worry

No longer be annoyed or feel ill at ease because of loose, wabbly false teeth. FASTEETH, an improved alkaline (non-acid) powder sprinkled on your plates holds them firmer so they feel more comfortable. Soothing and cooling to gums made sore by excessive acid mouth. Avoid embarrassment caused by loose plates. Get FASTEETH today at any drug store.

BISHOP TUCKER NEW PRESIDENT, FEDERAL COUNCIL OF CHURCHES

The Right Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church, is the new President of the Federal Council of Churches of Christ in America. Bishop Tucker succeeds Dr. Luther A. Weigle of Yale University and will hold office for two years.

This is the first time a President of the Council has come from the Episcopal communion. By action of its General Convention in 1940 the Episcopal Church became a full-fledged member of the Council. It is of interest to note that in England, the British Council of Churches is also headed by the top-ranking official of the Episcopal Church, the Archbishop of Canterbury.

Bishop Tucker began his career in the church as a missionary in Japan. In 1912, following six years as President of St. Paul's University, Tokyo, he was elected to the office of missionary bishop, and was consecrated in Kyoto. When the United States entered the first world war Bishop Tucker immediately volunteered for service and served with the rank of Major in charge of civilian refugee work in Siberia under the American Red Cross. After the war he resumed his episcopal duties in Japan.

In 1923 Bishop Tucker resigned on account of ill health and returned to America. Shortly thereafter he became professor of Pastoral Theology in the Theological Seminary at Alexandria, Virginia. He was elected Bishop Coadjutor of the Diocese of Virginia in May, 1926, and a year later became bishop of that Diocese. He was named Presiding Bishop at the General Convention of the Episcopal Church in 1937 and will continue in that post until October, 1943.

The Tucker family has long been active in the work of the Episcopal Church, the clergy list showing at present twelve of the name serving as rectors of parishes in eight dioceses of the United States. Three brothers entered the ministry of the Church—Beverley D. Tucker, Jr., Rhodes Scholar and Master of Arts of Oxford University, who is Bishop of Ohio; Herbert Tucker, who is rector of St. Paul's Church, Suffolk, Va., and Francis Bland Tucker, who is rector of St. John's Church, Washington, D. C. Two other brothers are in the missionary service of the Church—Dr. Augustine W. Tucker, as head of St. Luke's Hospital, Shanghai, China, and Ellis N. Tucker, as professor of mathematics in St. John's University, Shanghai.

The first American ancestor of the Presiding Bishop, St. George Tucker, came to Virginia before the American Revolution, was educated at William and Mary College, became a Colonel of Virginia militia, and was wounded at the siege of Yorktown. He rose to distinction and was appointed a Justice of the Supreme Court of Appeals of Virginia. The Judge's grandson, Nathaniel Beverly Tucker, rendered distinguished service to the State of Virginia and to the Southern Confederacy during the War Between the States, and escaped at the end to Canada with a price on his head of $100,000, offered by the Federal Government.

The Presiding Bishop's father married Maria Washington, daughter of Lieut. Colonel John Augustine Washington, an officer of General Robert E. Lee's staff, who was killed at the battle of Cheat Mountain. Col. Washington was a great-nephew of the first President of the United States, and was the last private owner of Mount Vernon.

Bishop Tucker is in charge of all international relations of the Episcopal Church as well as of its domestic program. His broad experience and his wide travels peculiarly qualify him to serve the Federal Council as President during the next two years, during which time relations with the churches of other lands may become a major concern of the Council.

RESOLUTIONS ON DRINK BY FEDERAL COUNCIL

Emphasizing the control of drunkenness in wartime as being of primary importance, the Executive Committee of the Federal Council of Churches of Christ in America, in a resolution approved at its meeting on November 27, called for "federal legislation enabling the President and the Secretaries of War and of the Navy, to use the Federal law enforcement agencies to deal with the problem of drunkenness and to control the distribution of beverage alcohol, whenever the local law enforcement agencies have failed in effectiveness in any community, area or premises, near military establishments or establishments engaged in war production."

Declaring that "there are certain tendencies toward increased consumption of beverage alcohol," the Committee took note of the "numerous expressions of concern by many churches and other responsible civic groups."

Another measure recommended was reducing the volume of beverage alcohol allowed to be available for sale in line with the reductions made in reference to other consumers' goods.

Federal and state governments were urged to adopt tax programs which would encourage producers to dilute proof spirits and fortified wines. The states were asked to regulate and decrease the hours when beverage alcohol might be sold, "as has proved effective in British experience."

The Federal Council's Executive Committee called upon the churches to undertake "a renewed educational program of their own with reference to the nature of beverage alcohol and its effects on human life," and urged the federal and state governments, through their public health agencies, to extend or begin similar educational programs for the general public.

The text of the resolution follows:

In wartime there are certain tendencies toward increased consumption of beverage alcohol, and also an aggravation of the problem of drunkenness. These tendencies have been reported in numerous expressions of concern by many churches and other responsible civic groups. Drunkenness presents us with important physical, social and psychological problems. Medical opinion has emphasized the importance of these prob-

100,000
YEARLY
USE IT
PELOUBET'S
SELECT NOTES
FOR
1943
INTERNATIONAL UNIFORM
SUNDAY SCHOOL LESSONS
W. A. WILDE COMPANY BOSTON MASS

lems. The church, above and beyond these factors, recognizes moral issues in connection with the use of beverage alcohol, and its own obligations to consider and recommend proper educational, legislative and other social measures. Therefore, be it

Resolved, (1) That there should be federal legislation enabling the President, and the Secretaries of War and the Navy, to use the Federal law enforcement agencies to deal with the problem of drunkenness and to control the distribution of beverage alcohol, whenever the local law enforcement agencies have failed in effectiveness in any community, area or premises, near military establishments or establishments engaged in war production.

(2) That there should be further governmental action reducing the volume of beverage alcohol available for consumption, along with many other consumer's goods, by diverting raw materials and supplies, and thus freeing labor and productive and distributive capacity.

(3) That legislatures of the states permitting the sale of beverage alcohol should strictly regulate, and decrease, the hours when it may be sold, both by package and for consumption on the premises, the hours and intervals to be chosen in the light of British experience with this effective method of reducing consumption and increasing industrial efficiency.

(4) That the federal and state governments should generally adopt tax programs that encourage the dilution of proof spirits and fortified wines, thus presenting an incentive of reduced taxation to distributors, and thereby reducing the total volume of alcohol consumption.

(5) That the federal and state governments should extend, or begin programs of education for the general public as to the nature of beverage alcohol and its effects on human life, through their public health and allied agencies.

(6) That the churches should undertake a renewed educational program of their own with reference to the nature of beverage alcohol and its effects on human life.

LOUISIANA W. S. C. S.

(Continued from page 12)

ulated on their enthusiastic response to this appeal:

Belcher—Mrs. W. A. Sawyer, president; Benton—Mrs. W. G. Stinson, president; Bossier City—Mrs. J. T. Little, president; Broadmoor (Shreveport)—Mrs. L. O. Wheeler, president; Coushatta—Mrs. Fred Wilson, president; East Point—Mrs. A. W. Weems, president; First Church, Shreveport—Mrs. A. W. Baird, president; Cedar Grove—Mrs. Wm. McDaniel, president; Grand Cane—Mrs. C. C. Payne, president; Greenwood—Mrs. B. J. Johnson, president; Gilliam—Mrs. R. J. Stinson, president; Hall Summitt—Mrs. E. M. Mouser, president; Haughton—Mrs. T. H. Lawrence, president; Ida—Mrs. Joe Petty, president; Keithville—Mrs. P. P. Keith, president; Logansport—Mrs. C. H. Lucas, president; Mansfield—Mrs. J. S. Segura, president; Noel Memorial, Shreveport—Mrs. L. B. Kilpatrick, president; Park Avenue, Shreveport—Mrs. Harry Lowrey, president; Pelican—Mrs. F. N. Breazeale, president; Plain Dealing—Mrs. W. N. Martin, president; Rodessa—Mrs. M. F. Smith, president; Stonewall—Mrs. W. L. Gilmer, president; Vivian—Mrs. C. H. Pardue, Sr., president; Wynn Memorial, Shreveport—Mrs. H. M. Sneed, president; Zwolle—Mrs. J. C. Ferguson, president.

Alexandria District

The White's Chapel W. S. C. S. was omitted from the list of 100 per cent societies in the Alexandria district. Mrs. Sidney Campbell is president.

A BIRD'S-EYE VIEW STUDY IN STATISTICS, MISSISSIPPI CONFERENCE

(Continued from page 13)

total of $57,943 for an average of $350 per charge, $116 per church, and $0.80 per active member. This is an increase over the last few previous years.

For current expenses and incidentals the churches totaled $98,610, for an average of $591 per charge and $197 per church.

The grand total expended for all purposes for the Conference was $780,215, for an average of about $4,680 per charge and $1,560 per church.

The average contribution per member for all purposes was $10.78.

GEORGE H. JONES.

VETERANS OF THE CROSS FELLOWSHIP

(Continued from page 9)

Now in a new relationship, I have written to Miss Hattie Cooper, whose lamented father organized the first organization (that I know of) of retired ministers into the Veterans of the Cross Fellowship, as to what such an organization accomplished and how it functioned. I received the following reply:

"Letter received. I gladly reply. Father organized the first chapter of the Veterans of the Cross, Fellowship, in our Conference (New England). It was recognized by the next General Conference of our Church, and a general organization for it effected. Chapters were organized in a number of conferences. I think wherever they have been organized they have been much prized by the retired ministers.

"Our conference chapter has had a very happy history. They have two meetings annually—one at the conference sessions in the spring, the other in the fall. They do certainly enjoy them. The fall meeting is always where some church invites them and provides a dinner. There is always a good program by their own members with sometimes an invited speaker. Their wives and the widows of retired ministers are always invited guests. Nearly every grave of former members of this conference has been located by them and a marker placed at their grave."

The lamented Dr. Cooper has said: "When we think of the intense activities of an itinerant's life, the multiplied functions he fills, and organizations he is responsible for, and that he is recharged by his annual conference each year, to do his utmost, and by one vote of hands is suddenly stopped, what a shock it must be. He drops suddenly out of all official responsibility. From thirty to forty years, all the time, he has been the magnetic center of a church and congregation, the dynamo of all its activities, and suddenly he is separated from it all and set down alone, wherever his stipend will best serve him. To meet in some measure the felt wants of these men, to open a door of usefulness among themselves, afford the means of expressing their gratitude to the church and, if need be, their opinions and views to the church, and protect their recognized claims and rights, believing they had earned the right to be heard, on the 7th March, 1910, the Veterans of the Cross Fellowship was organized in the historic Bromfield Street church in Boston, Mass. We were cordially received into our conference as chapter one."

WM. B. VAN VALKENBURGH.

A retired member of the Louisiana

N. B.—Referring to our Confer Journal, I find there recorded the nam forty-nine noble men who have served their allotted time for the church, and ing some new names recently to be recorded we have a godly company of some 58 names. What a fellowship such a company could afford!

WISE OR OTHERWISE

By Rev. James H. Felts

The Church interprets the mind of Christ with theoretical accuracy, yet lives so far from His mind that it is difficult to tell whether she is coming or going.

If God is "no more a respecter of peoples than He is of persons" wherein have we occasion to boast?

When a book is "salted with humor and seasoned with experience" it should be very readable.

From the jarring earthquake that is now shaking the world the teachings of Jesus Christ may find a new place in the heart-life of men.

I honestly believe the missionary activities of the Church are approaching the greatest opportunity in history.

"The democracy of the Roman Catholic Church is more apparent than real. In many Protestant churches it is not even apparent." E. F. T.

When a woman makes a call that is not even expected to be returned it is called church work.

True or false? God was "first of all a tribal deity."

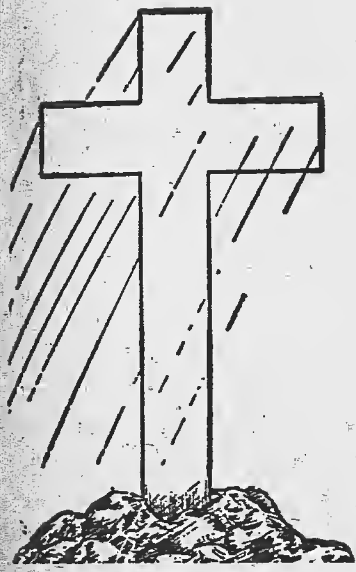
MISSISSIPPI CONFERENCE

Jackson District—First Round

Jackson, Capitol Street, Dec. 6, 11 a.m.
Jackson, Galloway Memorial, Dec. 6, 7:30 p.m.
Mendenhall, at Mendenhall, Dec. 13, 11 a.m. and 1:30 p.m.
Jackson, Millsaps Memorial, Dec. 13, 7:30 p.m.
Pelahatchie-Shiloh, at Pelahatchie, Dec. 16, 7:30 p.m.
Benton, at Benton, Dec. 20, 11 a.m. and 1:30 p.m.
Flora and Bentonia, at Bentonia, Dec. 20, 7:30 p.m.; Q. C. 4 p.m.
Jackson, Bessie Shands, Dec. 23, 7:30 p.m.
Homewood, at Homewood, Dec. 27, 11 a.m. and 1 p.m.
Lake, at Lake, Dec. 27, 7:30 p.m.; Q. C. 4 p.m.
Raleigh, at Raleigh, Jan. 2, 11 a.m. and 1:30 p.m.
Lena, at Good Hope, Jan. 3, 11 a.m. and 1 p.m.
Morton, at Morton, Jan. 3, 7:30 p.m.
Forest, Jan. 6, 7:30 p.m.
Camden, at Forest Grove, Jan. 10, 11 a.m. and 1 p.m.
Clinton and Ridgeland, at Ridgeland, Jan. 10, 7:30 p.m.
Harperville, at Harperville, Jan. 15, 11 a.m. and 1:30 p.m.
Walnut Grove, at Walnut Grove, Jan. 16, 11 a.m. and 1:30 p.m.
Carthage, Jan. 17, 11 a.m.
Carthage Circuit, at Bethel, Jan. 17, 2 p.m.
Canton, North Side, Jan. 17, 7:30 p.m.
Brandon, at Brandon, Jan. 24, 11 a.m. and 1 p.m.
Greenfield and Richland, at Richland, Jan. 24, 7:30 p.m.
Jackson, Grace, Jan. 31, 11 a.m.
Jackson, Glendale, Jan. 31, 7:30 p.m.
Bolton and Raymond, at Bolton, Feb. 7, 11 a.m. and 1:30 p.m.
Florence, at Florence, Feb. 7, 7:30 p.m.
Canton, First Church, Feb. 14, 11 a.m.
Vaughan, at Vaughan, Feb. 14, 7:30 p.m.
Fannin, at Fannin, Feb. 21, 11 a.m. and 1 p.m.
Terry, at Terry, Feb. 21, 7:30 p.m.
Sharon, at Sharon, Feb. 28, 11 a.m. and 1 p.m.
Madison and Pocahontas, at Madison, Feb. 28, 7:30 p.m.
District Missionary-Education and Evangelism Institutes will be held at Galloway Memorial Church, Jackson, Feb. 3, at 9:30 a.m.

OTTO PORTER, D. S.

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

The earth has grown cold with the burden
of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and
fair,
And its soul, full of music, breaks forth
on the air
When the song of the angels is sung.
—Phillips Brooks.

THE PRAYER-ROOM TODAY

My Father, I thank Thee that when I have come to Thy door Thou hast never turned me away. Even if Thou hast kept me waiting there it has been only that I should more deeply feel my need of Thee. I thank Thee for all the grace and generosity of Thy giving, so far beyond my deserving. But most of all I thank Thee for the mercy of Thy forgiveness, the love that takes me back into fellowship, opens to me again the freedom of Thy house. Let me dwell there as Thy child, never presuming upon Thy mercy, and never for a moment doubting Thy love.

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NEW ORLEANS, LA.
THURSDAY, DECEMBER 24, 1942.

The Magic Season

By Marshall Wingfield

It is Christmas again—the festival of home and childhood. Within the hearts of grown-ups revives the child that used to be, the happy little ghost of dead youth, who laughs at Time's relentless strife and forgets grim mortality.

A strange wistfulness haunts our hearts at this Magic Season. The wistfulness comes partly because we are looking through the lens of memory. It comes chiefly because the sense of wonder is dulled and the sound of the little feet that once pattered through the house of life seems faint and far away.

At Christmas there rises, like a star, the will to believe. We try to recapture our dear, lost illusions. Our hearts join in a song of faith and declare that nothing is too good to be true.

If on Christmas Eve some man of zeal
Should say "Come, see the oxen kneel,"
Through the night with him we'd go,
Hoping, praying, it might be so.

Somehow the Magic Season brings back for a brief hour what once we had and failed to appreciate. It relights minds that have come to know the market value of so much and the spiritual value of so little. Ears that have been dulled by the din of things are made sensitive to the rustle of wings. Eyes that have been blinded by the dust of things are opened to the vision of a star.

The Magic Season is the great restorer. It brings back for a little while the tender grace of a day that is dead. It banishes hardness and cynicism by a strange tenderness. It puts angel-song on the air again. That which time has bent and broken becomes strangely straight. A magic hand wipes something from our brows and much from our spirits. The years which the locusts have eaten are restored. The captive heart comes home from Babylon.

The Magic Season blesses our tomorrows. For whether we be near the farther shore or in the midst of the years, days will come when we shall plod on leaden feet and sigh for wings. Nights will come when the star will not shine and when angel-song will be hushed. When such tomorrows come, those who have walked for a little while in the Christmas light, may be able to reach through the encircling gloom and grasp the hand of God.

When we grow weary of life's sound and fury and tired of striving for place and power; when we are bruised by the rough edges of the world and saddened by what we've made of life, then Christmas comes and takes away our cruel scars and makes us children again. At the Magic Season our hearts come home from the far country, where so much of life's substance has been wasted, and we receive the robe and the ring and the welcome of the Father's House. The Magic Season is pledge and token of the final home-coming of our souls from long exile.

To an open house in the evening,
Home shall all men come,
To an older place than Eden,
And a taller town than Rome.
To the end of the way of the wandering star,
To the things that cannot be and that are,
To the place where God was homeless,
And all men are at home.

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WALLET OF THE WEEK

BINGO IS GAMBLING, said Mayor Fiorello H. LaGuardia recently, and immediately the Catholic archdiocesan officials came forward with the announcement that they would cooperate with the mayor. The parish priests thereupon cancelled bingo in their churches, pending a definite ruling on its legality. The sponsors of bingo seem to be more interested in the punitive threat than in the prostitution of moral standards for the benefit of the Church. Is it that the "take" is the major consideration?

* * *

THE BARRING OF PROTESTANT MISSIONARIES by South American governments and at the instance of Roman Catholicism should at least serve to convince some religious propagandists that the millennium has not yet arrived if an exhibition of Christian brotherhood is to be regarded as a test of its reality. The missionaries withdrawn from Oriental fields have been denied entrance as "undesirable aliens," and the United States Department of State has declined to protest any country's interpretation of its own laws.

* * *

TUBELESS AUTOMOBILE TIRES seem to be on the way to practical realization. It is said that the general use of this new type of tire would release one hundred and eighty-five million inner tubes for meeting the much discussed rubber shortage. Where tires and rims are in good condition the expense of transferring to the rimless tire seems likely to be made at an almost nominal expense. The new tire is being tested out at Tulsa, Oklahoma. The B. F. Goodrich Company is said to have worked out a tubeless truck tire which is now undergoing Army tests.

* * *

THE ENTERTAINMENT FOR SERVICE MEN in Detroit became so acute a problem as to cause the organizations responsible for their care to wonder which way to turn. Three local churches have led the way in offering relief by making parts of their parish houses and gymnasiums into dormitories. There soldiers and service men of all Allied nations find a place to sleep with showers and writing rooms available—all a free service on the part of the churches. Reports indicate that this hospitality is having a wholesome effect upon those who share it.

* * *

THE SHEPPARD BILL S-860 may be brought forward on January 16, the dry anniversary, according to reports from Washington by Captain Edward Caston, national commander of the Patriotic Guard of America. It is believed that dry sentiment in the new Congress will be much stronger than for many years past. The regular temperance bloc of approximately one hundred was substantially increased by the defeat of a number of persons of colorless views, and the elimination of certain notorious wets. The way things are going at the present another election should erase the larger part of those who surrendered the country to the liquor business.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION quotes "Beer and Brewing in America" to the effect that two and three-quarter billion pounds of food products are used annually in making beer in the United States. The President of the organization says that this is equal to the products of three million acres of land annually, and that it also takes the work of thousands of sorely needed farm hands for the manufacture of beer. She calls upon Mr. Wickard to halt this waste at a time when all the world is on short rations.

* * *

GERMAN ANTI-SEMITISM does not hesitate to resort to the most heretical religious teachers in order to bolster the Nazi ideology. According to "The Spiritual Issues Of The War," a pamphlet published in 1940, entitled "Early Christianity as an Anti-Semitic Movement" seeks to create the impression that the early Christian writers were strongly anti-Semitic. It quotes Marcion's treatment of the Old Testament without any admission that his views have generally been regarded as heretical and were rejected by the Nicene Creed.

* * *

RADIO THERAPY reinforced by avadin, a mysterious subtsance obtained from the whites of eggs, is believed by investigators in that field to hold new possibilities for the control and the ultimate conquering of that deadly malady cancer. It is believed that cancer may be aggravated if not caused by a bacterial infection associated with biotin and that avadin combines with biotin in such a manner as to neutralize the contribution to cancerous growths. Just how much of this hopefulness may be due to wishful thinking time will have to prove.

* * *

ANOTHER MECHANICAL COTTON PICKER has been produced, but is not available for marketing in quantities because of materials restrictions. It is said to do the work of from fifty to eighty human pickers. A disadvantage is said to be its rather excessive cost which will make it too expensive for small farm operations. A mechanical cotton picker was produced in 1935 by John and Mack Rust of Memphis, Tennessee. The new picker cannot be used except where there are gins equipped for cleaning and drying the cotton after it is picked.

* * *

SLEEPING SICKNESS in the regions about Libya, Dakar, and Liberia, is one of the perils which must be faced in the invasion of Africa. It is said that the infection, which begins with the tsetse fly's bite, steals silently upon its victim until after months and years of working through the blood stream it gets into the spinal cord and brain to be followed by death. According to Dr. T. L. Lawson, practically all cases of sleeping sickness in the early stages respond favorably to injections of pentamidine, and the freeing from the parasite requires but ten days of treatment as compared with seventy days required by older methods.

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CHRISTIAN ADVOCATE

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EDITORIAL

CHRISTMAS COMES AGAIN

After nearly two thousand years of Christian faith and progress, we find ourselves engaged in the most desperate war of all history. The very atmosphere is in strange contrast with the message which the angels brought to the shepherds on the Judean hills so long ago. The gospel of peace and good will seems to be in the course of being liquidated in fratricidal strife, and the Christian civilization, which we had assumed to be triumphant, seems to be nearing a state of utter collapse. The turbulence of the times makes it necessary for us to remind ourselves that it is really Christmas again, that His star, which appeared over Bethlehem long ago, is still ascendant, and His Church is still on the march for translating the song of the angels into a glorious reality for all the sons and daughters of earth.

Christ came to Bethlehem at the end of an era which might properly be likened to an eddy in the course of human progress and a dead-end in human hope. The announcement of the angels was such a contradiction of the realities of that day as to arouse little interest or enthusiasm in the breasts of men who were unconscious of the Star at that moment hovering upon the horizon of human destiny. A few convinced souls, however, took up the march to Bethlehem and, despite the hopelessness and the doubt of the world, the note of triumphant certainty in the angel song became a regnant factor in shaping the history of mankind. The message heard by the startled shepherds, on the hills outside Bethlehem, has grown in volume until it has been heard around the world and has become the hope and inspiration of all races of men. Yes, it was an unpropitious hour in the history of mankind; but through the power of that strange song and the mystery of that divine event, the world was lifted to sun-crowned summits and a new day in its life. Christmas became a reality.

Christmas comes again. This time to a world agog with strife and to lands drenched with human blood. The shriek of shrapnel, the roar of mighty siege guns, and the droning of great armadas of the air on missions of destruction bent seem about to hurl the world into the oblivion of lost hopes and vanished dreams. The terrors of war bring us face to face with our own moral and spiritual lapses which have made possible the disasters of our age. We must adapt our ears to the dissonance and the discordant note which rend the air of a world at war; but still there come across the weary years and we hear again above the unseemly strife, the notes of the angel song of that first Christmas night: "Peace on earth and good will to men." The Christian cannot forget that the imponderable and eternal reality of that night in Bethlehem is still regnant in our destiny. Responding to the notes of the angel promise, we gird our loins and begin our march anew. We start, not from the desolate wastes and the pagan darkness of two thousand years ago, but from eminences made radiant by centuries of Christian experience. We join in the militant spirit of that hymn with which the "Atlantic Charter" was christened, "Onward, Christian Soldiers," and with new inspiration and courage we press on for the full fruition of the heavenly message, "Peace on earth and good will to men." Yes, Christmas comes again.

DR. HENRY FELGAR BROOKS

In the death of Dr. Henry F. Brooks of the North Mississippi Conference, the Church has lost a tireless worker and a great spirit. He was probably not so much an executive as a man of evangelistic gifts and fervor. In his preaching he was true to the Methodist interpretation of the Gospel message. He was for thirty-four years a minister, having been admitted on trial in the Central Texas Conference in November 1908. He served pastorates in the following order: Talpa; Santa Anna; Anglin Street, Cleburne; Mulkey Memorial, Fort Worth; Mineral Wells; Vernon; Polk Street, Amarillo, all in Texas; First Church, Shreveport, La.; Capitol Street, Jackson, Miss.; Clarksdale; Starkville; Tupelo; and his career came to a close at the end of a four-year service as superintendent of the Greenwood District. He is survived by his wife, five children and three grandchildren.

WAR AND THE SMALL COLLEGES

The latest turn in the course of the war lays another restriction upon our American way of life. We are becoming accustomed to restraints upon our economic and social freedom. It is possible that some may wonder whether the liberties tossed into the cauldron of war may ever be fully recovered after the necessity for the voluntary surrender of them no longer exists. The bureaucratic setup necessary to the prosecution of a great war is not easy to dissolve, and there can always be found plausible reasons for continuing temporary powers for the needs of rehabilitation—implementing peace through a period of reconstruction.

We have in mind here the threat to the small college by the proposed allocation of a chosen fraction of the young men to be educated and their assignment to specifically designated institutions. In doing this the Government is thinking of keeping civilian life up to a constructive standard of attainment so that when peace shall come captains may be available for guiding the destinies of the people in the ways of efficiency and productiveness. It will, however, result in serious consequences to popular education if the great number of small institutions shall be eliminated, destroyed. It will not be easy for those colleges to recover their status after they have ceased to be a factor in the educational interest of the people. The contribution of the small college to American culture should not be lost sight of in a reckless venture in educational regimentation and restriction.

1942—CLOSING THE FORMS

With the issue of next week, we "close the forms" for the Advocate volume of 1942. The confusion of events and the rising tide of feeling since Pearl Harbor have made the sledding difficult at times, but we have tried to look straight ahead and to do and say without fear, or regard for personal consequences what seemed to us to be demanded by any and every situation. In this effort the loyalty of a host of friends has been abundant compensation for the difficult experiences. We have tried to be conservative and to respect the views of those who have differed from us. In the year ahead we shall try to carry on without trimming a sail and without abating in the least our interest in the work of every minister and layman in the three Conferences served by this paper. We wish to be counted the friend of all, from the least to the greatest, and that all shall think of us as a true and faithful servant.

SAINT OR SWAMI?

In the Christmas number of the Saturday Review of Literature there is a review by Louis Fischer of the book, "What Does Gandhi Want?" written by the Indian journalist, T. A. Raman.

Dr. A. P. Hamilton

In the review, Mr. Fischer quotes John Gunther's, "Inside Asia," as saying "Gandhi is an incredible combination of Jesus Christ, Tammany Hall, and your grandfather," and then says on his own authority: "He is certainly an incredible combination of saint, shrewd political leader, and human being."

I think it would have been more accurate if Mr. Fischer had prefaced his remark with "seems to be," because Mr. Gandhi seems to be a rare combination of saint and political leader, but is he, or rather can he be, both?

For Gunther to say that he is a "combination of Jesus Christ and Tammany Hall" is absurd on the face of it.

Can you imagine Jesus plotting or pulling wires in any way whatsoever to bring about the overthrow of the Roman Empire? The only time He was ever faced with the dilemma of giving a categorical answer to this question of Rome's authority He said: "Render unto Caesar that which is Caesar's and unto God that which is God's." Here we find not the remotest similarity in the political views or methods of the two men. In fact, if Jesus had any political views He never expressed them. The only direct action He ever employed was against entrenched ecclesiastical special privilege, when He cleansed the temple.

Further on Mr. Fischer adds: "As a matter of fact, the Christ in Gandhi is in constant conflict with the nationalist leader in him, and the leader often wins." Can anyone imagine any such "split personality" in Jesus? To ask the question is to answer it.

Fischer later calls Gandhi a "Wise man from the East, among the illiterate statesmen of the West." I will admit that statement as largely true. But it must be remembered that the "Wise men of the East" paid homage to Jesus as a King. Gandhi has so far refused to do this.

Jesus said very plainly: "My kingdom is not of this world." Until Mr. Gandhi is willing to accept this as his philosophy, his halo seems to me a bit tarnished, and I am afraid his canonization will have to wait longer than the customary five hundred years.

This is not to say that he is not a very great man. I think he is, but that is all he is.

A. P. H.

Editorial Miscellany

By Dr. Henry T. Carley

A KINGFISHER AND A QUESTIONNAIRE

Dr. Scott called my attention the other day to a kingfisher that can be frequently seen perched on an electric light wire out on the Madisonville highway.

For the benefit of those who are rusty on their ornithology, I will state in the beginning that a kingfisher is an alcedinoid bird having a straight, deeply cleft bill with smooth edges. Of the many species, the belted is common in North America. He is slate-blue above and white below, with a slaty-blue band on the breast. A jaunty topknot adorns his head. He lives mostly upon fish, which he obtains by diving.

It is not unusual to see a kingfisher in these parts, and not at all strange to see him perched on the dead limb of a tree or some other suitable support, usually in the neighborhood of a lake, river, bayou, creek, pond, or some other body of water in which his food supply may be found. It is strange, though, to see him, at almost any time of the day, seated on an electric light wire that runs along a much-traveled highway. I have been trying to figure out what he is up to.

I have considerable admiration for the kingfisher, for he likes to fish. I therefore assume that he is a decent, sociable, inoffensive kind of bird, optimistically inclined, with a fair sense of humor—I have never known any other kind of bird that liked to fish. He may be wicked—but he's not mean. Since he fishes for a living, I hope he has better luck than I do sometimes. With him, it's no fish, no dinner; with me, it's just eat more of what I can get at supper. His work is harder, too—he has to dive into the water and catch his fish, while I just throw a line out and let the fish hook himself. Sometimes I do fall in the creek, though.

But to get back to the kingfisher on the light wire—what is he doing there?

I'll hazard two guesses: He's just received a questionnaire from the fisheries department and is trying to think it through, or he's trying to think of a good place to go fishing. Good luck to him in either case—or in solving whatever other problem may be on his mind.

Just because you don't understand what a man is doing is no sign that he is not working hard.

EMMANUEL, GOD WITH US

By Charles O. Ransford

Before man had a habitation and a home, while dwelling in tents in the wilderness, or ever the pillars of civilization were laid, man was seeking God. He knew not why nor whom he sought, but within his heart were strange intimations and strong desires that made him seek a support and comfort other than himself. He had a discontent with himself. He knew he was not self-contained.

Job, the patriarch in the wilderness, cried, "Oh, that I knew where I might find him, that I might come even to his seat!"

The revelation of God is by faith in response to spirit and desires and aspirations for knowledge of the divine way. Man's natural thirst is "for God, for the living God." He waits for the revelation that shall bid him "come and appear before God."

There is no argument in the Bible for proof of the existence of God. God is here and everywhere; he is in all hearts, but only men who know their need and confess their sins receive him. Unpraying souls never know God. In their extremity, when they cry out in their despair, they know not to whom they pray nor on whom they call. Even for His daily mercies the unpraying have no mind to praise.

God has made himself known unto men in his Son. It is conceivable he might in many different ways have manifested himself unto the world. He chose a very natural way through the birth of a child in a home. A child, a home, and Christian fathers and mothers are the best interpreters of God this world knows. Christ came not as a full-grown man, but as the "Babe born in a manger in Bethlehem of Judea."

When the simple shepherds heard the angel choir singing in the heavens, announcing his birth, they came to his manger cradle and worshipped him. When the wise men in the east saw his star they followed that light and came and presented him gifts. When Simeon in the temple took the babe in his arms, he said, "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all Thy people Israel."

The Bible story is not merely a beautiful story or tradition. It is a record of facts in a divine revelation. Never a child was born in a proper home that the parents did not believe in angels, wise men, and patriarchs as sharing in their joys and blessing them and their child. To such parents the birth of a child is the prophecy and assurance of a holier love that shall bind their hearts in the blessed experience of a sanctified and happy Christian home. The home in miniature is what the whole world has become through the birth of God's Son, Jesus, Emmanuel.

Through the thirty and three years of Christ's ministry, all that God, the Father, has been through the ages Christ made known unto men. God is love. God is life. God is light. God is goodness. God is healing. God is comfort. God is food and drink.

God is the father who grieves over a wayward son, yet still loves and has compassion and takes the wanderer home again.

God is the healer who stands by the sufferer and heals broken and diseased and suffering bodies.

God is the strong tower of strength who stands by the tempted, and says, "I have prayed for thee, that thy faith fail not."

God himself suffers as the world's burdens come upon his heart. Christ was "in all points tempted like as we are," and is "touched with the feeling of our infirmities."

God knows our sin and in his own body bears our sins upon the cruel cross of Calvary and we are reconciled to the Father by the death of his Son.

God knows how our human nature fears death and wants to know, "If a man die, shall he live again?" His own disciples doubted the resurrection, and said, "Except I shall see . . . I will not believe." His dearest friends, Mary and Martha, said, "If thou hast been here, my brother had not died."

To each of them Christ gave a clear word of testimony, saying, "I myself am the Resurrection and the Life. Those who believe in me, though they die, will live; and all who are alive and believe in me will never die at all." (Twentieth Century Translation). Thomas exclaimed, "My Lord and My God," and fell at his feet and worshipped him.

Human hearts seek a God, not that may be feared, but an approachable deity. A God before whom they may open their hearts and make known all their needs. Such a God is revealed to us in God's Son, Jesus, the Son of God, the son of Mary.

The story of Jesus of Bethlehem and Galilee and Calvary and Olivet is as new to human hearts today as when Jesus was here and walked among men. With an increasing power and blessedness he walks again the ways of Judea and in all country sides and the streets, "Where cross the crowded ways of life."

He is Emmanuel, God with us. His voice is heard in all the counsels of state. He is on every battle field giving courage to daring youth and his healing hand is on their wounded bodies as they lie and suffer. He is the children's joy in waking and sleeping hours. He is with our young men and women in public life. He is in every home, "The Unseen Guest at every meal" and the guardian of their firesides.

He comes to us, abides with us, Our Lord Emmanuel!

THE TASK BEFORE METHODIST SCHOOLS

By John O. Gross

The Methodist church believes in education. During the years of the nation's life it has operated no less than 300 different institutions. At present there are 127 educational institutions related to the Board of Education of the Methodist church and nearly 300 with the Board of Missions in home and foreign territory. The 9 universities, 67 colleges, 10 schools of theology, 25 junior colleges, 11 secondary schools, and 5 schools of miscellaneous classification related to the Board of Education represent an investment of more than $400,000,000.

All of this nullifies the view sometimes heard that the Methodist church is neither sympathetic nor interested in education. It is not only interested in education, but wants the best that may be had in education. The present system of higher education owes a great debt to Methodist educators for the qualitative standards that have lifted all of them. Before there were any regional accrediting bodies early Methodist educators carefully laid plans for helping our colleges and universities to be worthy of the names they carried. The first steps in this direction was the organization of the University Senate. This ante-dated any of the regional accrediting agencies and is now in its fiftieth year. It was founded by Methodist educators of the former M. E. Church to give Methodist schools norms and standards by which they could measure their work. In the former M. E. Church, South, Methodist educators led in founding and developing the influential Southern Association of Colleges and Secondary Schools. Such Methodist schools in the South as Randolph-Macon, Trinity (now Duke), Vanderbilt (until 1915), Wofford, and Emory were in the vanguard that gave the Southern States its many noteworthy schools. Jason Lee, young graduate of Wesleyan University, who was one of the first pioneers to cross the continent and open up the Oregon territory for settlement, started Williamette University one hundred years ago, in 1842. This institution has been among the most influential educational factors on the west coast.

Any study of the educational record of the Methodist church will show that its genius has been in its patterns and goals. The one threat that always hangs over its work is whether it will be able to make transitions as they appear. When public education in America was hardly worthy of the name the church maintained across the country, in every conference, institutions of learning. Sometimes the enthusiasm for schools made some want to have every presiding elder's district to be the unit instead of the conference. Gradually, with the opening of public institutions of learning, the church's lines had to be drawn in. Then, later there came a day, immediately following the development of public education, when the church's institutions, as has been noted, had to pioneer for qualitative standards and contend for dependable educational ideals. That need on the part of the church's schools has been to a large degree met. Now they face another imminent educational need and must pioneer to bring to the fore, for educational institutions, the spiritual emphasis associated with our educational philosophy. In fact, the high service of our educational institutions to the nation will be determined by their ability to shape their patterns and goals to meet the world's spiritual needs.

Our Christian tradition has been greatly contaminated during the past seventy-five years with materialism and its corollary secularism. At present all of our energies are devoted to the war against totalitarianism, but so deep is the hold of materialism and secularism upon our life that there are evidences that at one time before the war began some of our people would have sacrificed their birth-right of freedom for them and accepted a totalitarian government. Materialism accepted science as its high priest and supported learning because it increased wealth and all that went with it. All through our life there was developed an irresponsibility toward spiritual values. The attitude of the materialistic scientist was paraphrased by Hugh S. Tigner, "We give you knowledge and power; use it to produce good things for the human race and so to glorify God, or use it to poison the human heart and to blow the bodies of little children into something that resembles a jumble of old rags and cat meat. We cannot afford to care—we are scientists." When Noble viewed the destructive power vested in his discovery of dynamite he recognized that there must be another force operative in the world to channel its use into constructive work and accordingly established the Noble prize for conspicuous service in helping to build for lasting peace.

Now the present imperative before our

(Continued on page 8)

CONFERENCE NEWS AND PERSONALS

Rev. J. Noel Hinson, doing work jointly for the Board of Education and the Board of Missions, writes that he is pleasantly located in Tupelo, Miss., and is enjoying his new field of work.

Chaplain H. W. F. Vaughan, of the Mississippi Conference, writes that he has been moved from Colorado Springs, Colorado, and that he is now Chaplain of 59th Station Hospital, Camp Gruber, Okla.

Rev. Robert B. Crichlow, new pastor of the church at Aldersgate, New Orleans, has found plenty to do in his new field but is not discouraged by the outlook and has gotten off to a good start on his year's work.

Bishop W. W. Peele, Richmond, Va., who has charge of the North Mississippi Conference, was elected president of the Council of Bishops at its recent meeting. Bishop H. Lester Smith was elected vice president.

Rev. A. P. Stephens, evangelist of the North Mississippi Conference, living at Kosciusko, Miss., preached for Rev. J. B. Cain, First Church, Columbia, on the night of December 13. Bro Stephens has a daughter who lives in Columbia.

Rev. Lastie N. Hoffpauir is off to a good start on the Indian Bayou charge. He began the new year by putting a new roof on the parsonage. Last year the debt on the church pews was fully liquidated and gas was installed in the parsonage.

Rev. and Mrs. Addison L. Smith, of Rochelle, La., announce the arrival of Addison Linfield Smith at the parsonage on Thanksgiving Day. He has been dedicated to the Methodist ministry and the district superintendent of 1967 is asked to take note.

Rev. I. T. Reames, of Vivian, La., writes that he has passed the 80th milestone in his life. He has been a minister for more than fifty years and has to his credit thirty-eight years of active service. He has been upon the retired list for a number of years.

Rev. L. T. Nelson has received a cordial welcome from the people of Madison, Miss., charge upon his return for the second year. On December 13, at the Go-To-Church-Day service, Bro. Nelson reports an attendance greater than any other service of his pastorate there.

A note from an outside source expresses the feeling that the sending of Dr. A. M. Serex to First Church, Monroe, was one of the finest moves of the recent conference. Dr. Serex is said to be taking aggressive strides toward a successful pastorate in that great church.

Rev. C. M. Morris, pastor at Lottie, La., has already sent the entire amount of his Benevolent collections for the year to the Conference treasurer, and he hopes to have the collection for retired ministers in full by Christmas. Bro. Morris said that he received a 25 per cent increase on Benevolences which was taken care of by a surplus in the treasury of the church.

Dr. John H. Crowe received into the membership of First Church, Baton Rouge, 338 new members during the past conference year, a total of $46,498 was raised for all purposes, and $8,488 was paid on the church debt. He is issuing a new publication, The **First Methodist News**, which carries items of interest to the congregation, and the attendance upon all services and in all departments is in every way encouraging.

Rev. C. Karlos Smith reports that he is off to a good start for the sixth year of his pastorate at West Monroe, La., and with the promise of its being the most successful year of his pastorate there. He reports the amazing fact that the church has $2,000 in the treasury with which to begin the new year. He has received eleven into the membership of the church since the conference and naturally everything is going well.

Copies of the calendar for Crowley Methodist church, which have reached us, indicate that Rev. J. B. Grambling is beginning his new year's work with a vigor and painstaking organization which have been characteristic of his ministry. On December 6 he held an installation service for the officers of the new year, and on the evening of December 8 a fellowship dinner for the officers and committeemen of the church was held. He reports that things are coming along in a satisfactory way.

NOTICE, NORTH MISSISSIPPI CONFERENCE

Rev. J. Noel Hinson, Box 182, Tupelo, Miss., asks all pastors to furnish him at once the names and addresses of their Church School superintendents. He desires this information so that he may send the bulletin to them.

SMALL COLLEGE ELIMINATED IN ARMY AND NAVY ASSIGNMENTS

The smaller colleges of the nation are in danger of being crowded out of consideration by the army and navy in the assignment of men to the higher schools of learning for special training courses.

Dr. Harry Wright McPherson, executive secretary of the Methodist Board of Education in Nashville, said that under the proposed plan the government would not be availing itself of the excellent facilities of the smaller institutions as could be done by reducing the size of the units assigned to colleges.

"In arranging the schedule of special training at universities, only those colleges capable of handling contingents of 500 or more are being considered by the Army and Navy departments," Dr. McPherson said.

"There are hundreds of small colleges throughout the country with adequate training facilities for groups of 100 to 250 men," he added. "These schools would be ignored if only units of 500 or more were assigned, and thus the government would be deprived of services which such schools are able and anxious to render."

—Board of Education Release.

"NO ROOM IN THE INN"

A woman carrying a baby came to a door on South Hill Street, and said, "I was told that you have an apartment for rent; do you take children? I have been walking for half the day hunting rooms, but they all tell me. 'No children wanted.'"

This is food for thought.

Jesus said, "And whoso shall receive one such little child in my name receiveth me."

The woman said, "My husband has a job; we can pay the rent in advance. But we can't stay here unless we can find a place for the children."

When the woman uncovered the child's face, it smiled; the owner of the house said to himself, "That baby will be a bright spot in this home." They will move in tomorrow.

Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

Nathaniel Hawthorne said, "Generosity is the flower of justice."

Signed:

A CHILD LOVER.

GOD IS HERE

Again and again we hear the age-old question, Where is God? He is here. We need to recognize Him. We Christians of today have become so self-supporting and self-satisfied that we are prone to believe that we can do mighty things in our own strength. Are our hands stronger than our faith and belief in God?

Our churches should be full every Sunday. We need to pray for those who despitefully use us. We need to pray that the leaders of the nations of the world seek an understanding of God's love. His presence will be realized through us. What are we doing to make Him known? I believe that if we as Christians would put as much pressure on spiritual values as we do on material things we would have a victory that would overcome the world.

Children today observe more closely. They need to know and experience the love and presence of God. Much of their understanding is obtained through contact with us. Are we as older people, through our everyday living, helping them to become strong spiritually, or are we making them doubt-

LUZIANNE
COFFEE
100% GOOD

ful? If we become restless, it makes them so; if we hold a firm grip on God they sense His presence. Children look to us for strength and guidance; we look to God. If we lose faith it causes them to weaken. They are the men and women of tomorrow. God is here! Let's make Him known.

(Miss) RUBYE SIGMAN.

SERVICE FLAG PROGRAM

The Holly Springs Methodist church dedicated the Service Flag, Sunday, December 13, in honor of the boys from this church who are in the armed forces of our country. The material for this flag was donated by the Susanna Wesley Class. Mrs. Emma Jones, a member of this class and mother of one of the boys in service, made the flag and presented it for dedication.

After the invocation given by the pastor, Rev. Seamon Rhea, Miss Elizabeth Wallace rendered a beautiful vocal solo. Following the litany of dedication, Hon. Lester G. Fant gave a most impressive talk emphasizing the meaning of the flag and the sacrifice that our boys are making.

An honor roll has been placed in the vestibule of the church with the name of each boy from this church placed on it. They are: Andrew (Mack) Cochran, army; Carlisle Moore, Marines; Lester Glenn Fant, Naval Reserve; Claude Smith, Jr., Army Air Corps; Kenneth L. Huggins, Army; William Wright Newsom, Naval Air Corps; Cyrus H. Curd, Jr., Army; Byron Deberry, Army; Edward Woods, Signal Corps; William Walker, Navy; James Walker, Navy; Dudley Walker, Army; Dr. Edward Thorne, Medical Corps; Frank McClatchey, Army; Robert McClatchey, Navy; Andrew Johnson, Army; Raymond Cruse, Army; Ira Seale Boyde, Army; Barnett Boyde, Naval Academy; Henry Gatewood, Army Air Corps; John Forrester, Army; Grady White, Military Academy; Billie Jones, Navy; Lewis Woods, Army; Price Curd, Army Air Corps; J. W. Keel, Army; John McAlexander, Army Air Corps; A. B. Woods, Jr., Army Air Corps.

REPORTER.

ANNOUNCEMENT

After twenty-one years of distinguished service Dr. T. D. Ellis has presented his resignation as Executive Secretary of the Board of Church Extension, Louisville, Ky., effective December 31, 1942.

The Board of Missions and Church Extension, meeting in Cleveland, Ohio, December 2-6, elected Dr. Walter V. Cropper to succeed Dr. Ellis as executive secretary.

Dr. Cropper is a member of the Kentucky Conference, where he has served with distinction as pastor, district superintendent, and as president of Kentucky Wesleyan College. For twenty years he was treasurer of his conference, and during the first two years of the Centenary served as Conference Missionary Secretary. For the last eight years Dr. Cropper has been on the board of managers of the Kentucky Corporation and has held official positions in the board.

Dr. B. P. Murphy, of the Texas Conference, was named assistant secretary. Dr. Murphy has been a member of the staff in the Louisville office for nearly two years and brings to his work exceptional training and fine enthusiasm. He did his undergraduate work at Southern Methodist University and took his doctorate from Yale University, where he enjoyed opportunities for work as supply pastor. He did constructive work in Houston, Texas, in developing a strong progressive congregation at University Place church.

The Board of Church Extension, Louisville, Kentucky, is a constituent corporation in the section of Church Extension of the Division of Home Missions and Church Extension of the Methodist Church and does its work under the direction of the General Board of Missions and Church Extension. To it has been allocated as its field of service and responsibility the Southeastern and South Central Jurisdictions.

The full Board also elected Dr. Cropper and Dr. Murphy secretary and associate secretary in the General Section of Church Extension.

MRS. W. W. CAMMACK

Miss Mary Josephine Hays was born in Copiah county, Mississippi, on October 3, 1860. She joined the Methodist Episcopal Church, South, when she was fourteen years old, probably at old Providence church and campground, near the family home. Her mother having married the Rev. W. W. Simmons after her father's death, she became a member of an itinerant household, and on December 21, 1881, she was married to Rev. W. W. Cammack at the parsonage home at Rocky Springs. After his retirement in 1911, they made their home first at Gloster and then at Fayette, where they celebrated their golden wedding anniversary on December 21, 1931. After more than sixty years of happy married life, Mrs. Cammack passed away at the family home on December 9, 1942, and was buried in the Fayette cemetery on the following day, after services at the Fayette church, conducted by Rev. M. H. Wells, the pastor, assisted by Rev. M. L. McCormick, of Brookhaven, and Rev. J. B. Cain, of Columbia.

Mrs. Cammack was a faithful and active member of the Methodist church throughout her life, and was loyal and effective as long as health and strength permitted. She was for twenty-one years agent in the local Woman's Society for the Missionary Voice and the World Outlook.

At the time of her death, Mrs. Cammack was survived by her husband and one half-sister, Mrs. Ollie Conerly, of Gloster, and a great many nieces and nephews, among the former being Mrs. E. C. Gunn, of New Orleans. Rev. W. W. Cammack is in age and feebleness at his home in Fayette, waiting for the summons that will call him to join his beloved companion of sixty-one years. He will be ninety years old on the 18th of February. Any message from his brethren will be appreciated.

MORE MISSIONARIES LISTED FOR REPATRIATION

By W. W. Reid

Bishop Ralph A. Ward, Methodist bishop of the Shanghai Area, China, and five missionaries of the Methodist Church are listed by the Department of State among forty-four American missionaries who will probably be repatriated in the next exchange of nationals between the United States and Japan occupied China. The list has been compiled by Swiss government officials representing American interests in occupied China.

The Methodist missionaries listed are the Rev. James H. Berckman, of Shanghai; the Rev. Walter W. Davis, of Yenching University, Peking; the Rev. Richard E. Hanson, of Peking; the Rev. Dwight L. Sheretz, of Shanghai, and Prof. Albert N. Steward, of the University of Nanking. This is only a partial list, it is understood. No names of women missionaries appear on the list, though there are many in occupied China, and a supplemental list may be expected later.

"While no assurance can be given at this time that any specific person, even though listed for inclusion, will definitely proceed in the next American-Japanese exchange," the Department informs the Board, "the Department is continuing its efforts in behalf of the Americans remaining in enemy areas in the Far East and as soon as confirmation is received of the names of those actually returning to this country in the next exchange operation the interested persons in the United States will be promptly informed."

The diplomatic ship, "Gripsholm," which is to take Japanese nationals from America and then return with American citizens from the Orient, has not yet left the United States for this round trip.

UNASSAILABLE, CONVINCING TESTIMONY

By Bishop James Cannon, Jr.

On November 2, 1942, Hon. Josephus Daniels, Secretary of the Navy through the entire Wilson administration, under whom President Roosevelt served as Assistant Secretary, wrote an Open Letter to Senator Reynolds, Chairman of the Senate Military Affairs Committee. This letter, which was carried in very condensed form in the papers which the writer read, emphasized the importance of prompt action by the Senate upon protective legislation for our armed forces from the liquor and vice traffics. It is exceedingly important, for it quotes statements made by Secretary Baker and Secretary Daniels in 1917. The protectve Legislation of 1917 was enacted with the active support of President Wilson and Secretaries Baker and Daniels. Ex-Secretary Daniels not only quotes statements made by Secretary Baker and himself in 1917, but he declares: "The same laws and regulations should be put into effect in this greater war. My experience of 1917-18 justifies me in urging that Congress act favorably upon a like measure which worked well in that war." (Italics mine). He also quotes a letter he sent to Senator Lee, emphasizing "now that 18-year-old-boys are to be drafted it is imperative that they be surrounded by wholesome environment, and not be subjected to temptations which many of them could not resist."

This is official, unassailable testimony which should be convincing to every fair-minded man. President Roosevelt, replying to the writer on June 5, 1942, stated: "The War Department thinks such legislation would not only be hurtful, but is unnecessary." Is the President prepared to dispute this testimony of Ex-Secretary Daniels? Which should be decisive, the voice of experience, buttressed by official Army records, that alcoholism in the Army from 1900 to 1940 was at the lowest point in the years 1917-19, namely, only 1.30 per thousand enlisted men, or the voice of Secretary Stimson, and the statements by medical officers of the War Department (Sept., 1942, to the writer), that "Alcoholism is not a problem in this present war?" Such statements are not only unsupported by facts, but are

(Continued on page 10)

PERSONAL NOTES AND INCIDENTS

Rev. S. S. Bogan asks us to make a correction in the address which he gave us last week. His address is Route 2, Box 322, Shreveport, La.

Rev. W. S. Cameron, the newly assigned pastor to Wesson-Beauregard churches, has been well received by his people and the indications are that he will do a splendid work in his new field.

A card from Mrs. A. B. Barry says that Bro. Barry still remains very ill at Kings Daughters Hospital, in Gulfport, Miss. Mrs. Barry says that she has received so many inquiries that she is not able to answer them individually.

Rev. Virgil D. Morris, new pastor at Homer, La., has adopted Bethlehem Church and he has told his district superintendent that if he has other churches in that vicinity without pastors he is willing to expand the borders of his work still farther.

Lieut. Dr. Samstone Holmes, of the U. S. S. San Francisco, is spending Christmas in New Orleans with home folk. He is on leave from his vessel while it is undergoing repair of damage suffered in the battle of the Solomons.

Rev. R. E. Walton, pastor at Lisbon, La., appeared before the Commission on Chaplains in Washington, D. C., recently. We have not heard whether he was accepted or not. His friends will be interested in his having made application for chaplaincy service.

Rev. J. P. Bonnecarrere, pastor of Blackwater charge, Baton Rouge District, was in New Orleans for a short time last week and remembered the Advocate office in the course of his stay. He is one of our best friends and he is always welcome when he comes.

Rev. W. M. Williams, the veteran chaplain of the Mississippi State Sanatorium, says that he has been busy doing nothing since he retired from that position. He is trying to find an opportunity to help some one and thus to carry on the work of twenty-eight years of helping the orphans and the sick.

Rev. and Mrs. W. J. Ferguson have moved to Wesson, Miss., and are in process of fitting up their own home in which to spend the remaining years which a good providence may allot to them. Four of their children, with two grandsons and four granddaughters, paid them a short visit recently much to their delight. Bro. Ferguson reports that he feels a little out of place without a parsonage and a good Board back of him.

THE KINGDOM WITHIN

By Ruth Franks Whitton

The Kingdom of God must flourish within—
  Not there, nor here, nor with my neighbor.
If Christ will reign, He must begin
  In my heart and yours, and we must labor.
With word and deed the light pass on
  From brother to brother, till darkness vanish;
And love, its deathless victory won,
  Shall dry all tears, and all hates banish.
What templed mecca or holy city
  Shall house the soul or frame the mind?
The Kingdom within, by God's great pity,
  Is boundless, is deathless, is surely divine.

A WORD FROM TYRO CHARGE

We had a good year last year and made much improvement in the way of rebuilding and repairing churches. There are not so many people in the bounds of the charge and they are scattered over so large an area that it makes it hard for one to contact all the people. But the people love the church and it was not hard to get a response when we asked for help to repair the churches. We found one subscriber to the Advocate when we came on the work. Now we have twenty. The paper goes into most of the homes that support the different churches. The people asked for our return, so we were read out for Tyro for a second year. They gave us a welcome (wife and me) on our return not only in words but with a big shower any preacher and his wife would enjoy. And now as it is hog-killing time, they keep us supplied with fresh meat and good old sausage.

Last year is history. We have a New Year before us. I don't see why we shouldn't do more this year, for we have a fine spirit to start in the New Year and we pray this spirit will continue to grow. If there ever was a time when the whole strength of the church should be given over to the Lord, it is now. So let us keep humbly and persistently at the task.

L. H. FLOYD, P. C.

AS A LAYMAN SEES THINGS

The article in the December 17th issue of the Advocate by George Jones reveals some facts that should startle the entire membership of the churches comprising the Mississippi Conference.

I wish to state in the beginning that I was born of a Methodist mother and reared in a Methodist home, and was taught to believe that a Methodist preacher was more divine than human. As a child, I always wanted to see a preacher with his shirt off, because I was certain that he had angel's wings concealed underneath.

This confidence and belief in the divinity of our preachers has received, and is receiving, some severe jolts as I grow older. The facts revealed in Bro. Jones' article, "A Bird's-Eye View Study in Statistics, Mississippi Conference," does not add any to this childhood confidence and belief of mine.

I find the six leaders of the church drawing $28,088 a year; at the same time approximately 100 old worn-out preachers, and as many wives of worn-out preachers, drawing $25,108. Or, bringing the figures down to an individual basis, a worn-out preacher and his wife are expected to live on $250 a year on an average, while some of the active preachers receive about $400 per month.

The leaders of our church cannot escape the responsibility for these conditions, because they are the ones who formulate the policies of the church. The preachers, either directly or indirectly, say to the church membership what they should do and the membership usually feels that when they have paid "everything in full" they have done a good job for the church and all concerned.

We laymen have looked to our preachers for leadership and guidance, expecting them to be led of the Spirit in carrying on the work of the kingdom. How long we shall look to our preachers for leadership and guidance depends upon the kind of leadership and guidance they give.

The method of supporting our superannuates should be changed. The amount given should be based upon the need of the old preachers. As it is now, two old preachers may come to the age of retirement at the same conference. One after having served 40 years in churches which paid him well. He may have laid by in store enough to build him a home and may be in good health. While the other may have served in churches where he barely could meet his obligations, and he comes to the end in need. There should be some method worked out whereby these needs could be met and the money paid to our Conference Claimants used in the most Christian way.

MACK WEEMS,
Forest Methodist Church.

SCARRITT COLLEGE HELPS BUILD MORALE

Millions of workers in hundreds of new war-industry plants are obliged to live in trailer camps, tourist cabins, tent villages, or other temporary shelters. Even during summer weather this crowding creates problems of health, morals, recreation and education. Imagine what it means in winter! Scarritt College is helping train a number of young women volunteers who will serve under the Board of Education as the **Church School Extension Corps**, to extend the services of Christian Education to these needy people. In nursery schools, mothers' clubs, girls clubs, scout groups, Bible classes, discussion groups and study clubs, these Christian workers will seek to lift standards of living for children and adults, and will help to fill the need of spiritual leadership where local church facilities and personnel have been overwhelmed.

Leaders in strategy say this war can be won or lost on the **Industrial Front**. We base our claim to ultimate victory over totalitarian nations on our enormous productive capacity plus our system of free opportunity for industrial workers. Essentially this is a basis for good **Morale**. War strategists admit that **Morale** both on the fighting line and on the assembly line is of vital importance for victory. Our propagandists are seeking to undermine industrial morale in Germany and German-occupied Europe, hoping to shorten the time it takes to win a victory, since modern warfare depends upon mechanized equipment.

We are also giving generously and planning inclusively to maintain high morale among our armed forces. Some fifty million dollars have been invested in USO and other millions have gone into Red Cross and other agencies supplying morale building services. Furthermore, the Army and Navy have assigned a small army of chaplains to look after the moral and spiritual welfare of the men in uniform.

THE TASK BEFORE METHODIST SCHOOLS

(Continued from page 5)

educational institutions is for them to help tie up education to a worthy and dependable spiritual center. The tendency in educational circles has been toward treating all things as though they are relative and to forget that there is something final. This is shown by remarks of the Jewish rabbi, one of three teachers of religion in a great state institution, who said he was criticized by the department of Social Sciences for showing in a course on marriage a definite prejudice in favor of monogamy! Dorothy Thompson, in one of her syndicated articles, reports a lad as saying, "When I went to college I was full of enthusiasm, particularly interested in history and philosophy. I wanted to find out what made wheels go round in this world. I wanted to prepare myself to do something—not just make money—not just be a 'success,' but achieve something for myself, for my country, for my times. I wanted to love something, something bigger than I am. I wanted to be a part of something. But my junior year I had become convinced that there wasn't anything that could be believed. Everything was relative. And I was swimming around in space. I was like the guy in the rhyme of Gillett Burgess's:

"'I wish that my room had a floor.
I don't so much care for a door.
But the floating around,
Without touching the ground,
Is getting to be quite a bore!'"

The hope of a program of education that has some central dominant spiritual philosophy is in the church schools. The Methodist church has moved in that direction. At the annual meeting of the Board of Education in May, 1942, the church challenged its institutions to stand for something in the field of religion and the practices that religion demands. It holds that "there is a Christian world view, a Christian way of life, a Christian commitment to the Christian leader. The educational institutions related to the church, in addition to their evangelistic service, must be evangelistic in the proper sense of that term. Without apology the Methodist institution must seek to win its students to the Christ. Our students must be Christian without apology and Methodist with pride. Our faculties must be Christian in fact. Our efforts must be to make students Christians just as truly as we try to teach them to think. We must seek to graduate Christians as certainly as we do graduate doctors, lawyers, musicians."

This is not an unreasonable expectation. An institution is most effective as it stays near the purpose of its origin. This was the reason the church entered education. There is no reflection upon an educational system that purposely lays down its goals and tries to reach them. The glory of an agricultural school is in its agriculturists, a medical school in its physicians, and a mechanical school in its engineers. The glory of a Christian college is in producing Christian educators, Christian publishers, Christian philanthropists, etc., in order to have these persons approach their work as spiritually-minded individuals.

The failure of a secular-centered educational system now places the church institutions in a position to re-affirm with the church a spiritual-centered program of liberal education. With this type of an educational program they can aid in re-interpreting to the nation the spiritual values of education and can encourage a standard other than economic for determining the worth of education. They can set for their aim the graduating of persons with a spiritual view of life who do not accept the materialistic part of the college curriculum as the ultimate of life. Our country must have its culture deeply rooted in its Christian tradition if it is not to be sentimental in its morality, greedy in commerce and anarchistic in politics.

Virtue is that which is to be possessed, both by you and every other person who would have direction and care, not only for himself and things dear to himself, but for the State and things dear to the State.

—Socrates.

OUR HERITAGE OF RELIGIOUS FREEDOM

(Editor's Note: This statement was adopted jointly by the Federal Council of Churches, the Foreign Missions Conference of North America, and the Home Missions Council at their recent annual meetings in Cleveland, Ohio. It is their answer to statements of the Roman Catholic hierarchy in the United States implying that the carrying out of "good neighbor policy" to Latin America makes necessary the stoppage of Protestant missionary efforts in South American countries.)

The struggle for freedom, now raging throughout the world, turns our thoughts to our American heritage. The men who founded the United States sought freedom under God in the Western World and bequeathed freedom to their heirs as their most precious possession. At a very early time in the country's history liberty was granted to all religious groups to enter the national territory and to practice and propagate their faith within and outside the nation. In keeping with this doctrine of religious freedom, which is inherent in Christianity and associated historically with the Protestant expression of the Christian religion, the rights of religious minorities, both Christian and non-Christian, have been sedulously respected. Our national experience has been that the free inter-action of religious faiths, and the endeavor of each to express the truth and goodness for which it stands, have been an important factor in the cultural development of the United States. For in the things of the spirit, as in things material, the principle of monopoly has had, and will continue to have, most unhappy results. We rejoice, therefore, that a country, predominantly Protestant, in which the great majority of those who make religious profession are members of denominations born of the Protestant Reformation, is committed by tradition and experience, to favoring complete religious liberty in all parts of the world.

In the exercise of this freedom, and under the sole impulse of their religious faith, Protestant Christians from the United States have been emissaries of goodwill in every region of the globe. Through the circulation of the Bible in a thousand languages and the proclamation of the truths contained therein, by the establishment of schools and hospitals, by industrial and agricultural effort in rural areas, representatives of American Protestantism have given practical expression to the implications of the Christian Gospel. They have also cooperated with national groups in many lands to promote human welfare in all its phases. By such activities they created, as an undesigned but happy consequence, a reservoir of goodwill towards this country.

This may be equally affirmed of the work of Protestant Christians in the lands of Asia and Africa and in the Hispanic American lands which are our neighbors. Among the citizens of the United States who have contributed to spiritual and cultural advancement in the sister republics of Hispanic America are names of men and women of Christ-like spirit who, unashamed of the name of missionary, devoted their lives and talents to those lands. The memory of many of these is today revered in the countries which they served, while institutions which they founded continue to be popular centers of cultural influence and patterns of humanitarian endeavor. Through the work of these men and women and their successors, elements of supreme worth in the religious and cultural heritage of our country have been shared with Hispanic America, while innumerable links of understanding and mutual confidence have been forged between the Americas.

It is with deep concern, therefore, that we have witnessed an effort now publicly endorsed in the United States by the Archbishops and Bishops of a sister Christian communion which constitutes a religious minority in this country, to set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and contemporary fact. We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain. We, accordingly, feel it incumbent upon us to make the following simple and plain affirmations:

First: The Federal Council of Churches of Christ in America (also adopted by the Foreign Missions Conference of North America, and the Home Missions Council of North America) stands, and will continue to stand, for the principle of religious liberty and for the rights of religious minorities in the United States and throughout the world.

Second: The churches represented in this Council will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their controlling aim in the discharge of their ministry will be, as it has always been, to have a part, however humble, in interpreting the significance of our Lord Jesus Christ for life and thought in those great and growing nations.

Third: We affirm, with full and first-hand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with extreme favor by governments and peoples in the countries where they are located.

Fourth: While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this Council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world.

The entire object of true education is to make people not merely do the right things, but enjoy the right things; not merely be industrious, but to love industry; not merely be learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.

—John Ruskin.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Upon a night of stars a new star rose,
And to lone shepherds on a silent hill
An angel spoke.
And these were prelude to a miracle—
For in His mother's arms a young Child woke.

Our heavens and the earth are clamorous with sound.
Yet this is a prelude that must pass,
When we shall bend
Before a Babe new born, and know at last
That of Thy miracles there is no end.

God, make us understand, though we are blind,
How empty is the faith that cannot see
The Christ Child still.
In each new life Thy spirit lives again;
Thy kingdom for the building, if we will!

—Annie L. New.

* * *

A Letter from Our President

To the members of the Woman's Society of Christian Service, Mississippi Conference:

The year 1942 has brought many unusual opportunities of service to you, to the church and to our country. You have rendered a noble patriotism in these days of war and you have also been faithful in the work of God's kingdom.

We appreciate each sacrificial effort made and we urge each member to continue this same devotion as you help your local society meet every obligation on time.

Make a liberal contribution to the Emergency Fund, if you have not already done so. What about the cultivation fund? Did you send an offering to Mrs. L. J. Power, 842 Camp Street, Gulfport, for the boys' work shop at Moore Community House?

Reports indicate a splendid Week of Prayer observance, with a good offering. Did you feature this program in your society?

We must meet every obligation, and we are depending upon you to see that your group does its part.

Be sure to send a list of officers for 1943 to the respective conference officers for correct mailing list.

We hope to hold an Executive Committee meeting early in January. You will receive definite suggestions concerning the conference work for 1943 immediately following this business session.

I appreciate your friendship and cooperation and send best of wishes for Christmas and the New Year.

MRS. W. F. MAHAFFEY,
Pres., Miss. Conf. W. S. C. S.

Prentiss, Miss.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

Sympathy to Mrs. Hamrick

The women of our conference extend their deepest sympathy to our Secretary of Literature and Publications, Mrs. H. E. Hamrick, of Collinsville, in the passing away of her father, who died suddenly on December 1.

* * *

Student Recognition Day

The secretary of Student Work in each society should assist in arranging the program for Student Recognition Day, which is usually given at the evening service on the last Sunday in December—the 27th this year. (See page 13, December, 1942, "Adult Student").

* * *

New Secretary for Vicksburg District

Because of the shifting of Rev. Van R. Landrum from the Vicksburg to the Brookhaven district, it has been necessary to secure a new secretary to take the place of Mrs. Landrum in the district. Mrs. P. E. Cunningham, of the Crawford Street church, Vicksburg, has accepted this place and will prove as efficient as she has in her local society.

We regret the break in the splendid work begun this year by Mrs. Landrum, who made a careful study of each society in her district.

* * *

To Wesleyan Service Guilds

Mrs. J. B. Pearson, conference secretary of Wesleyan Service Guilds, 1601 17th Ave., Meridian, Mississippi, reminds the Guilds that reports are due now. She would like to have a complete report of the year's work and a list of the officers who are to serve during 1943.

UNASSAILABLE, CONVINCING TESTIMONY

(Continued from page 7)

actually contrary to facts, as they are manifest on trains, street cars, omnibuses, on streets of towns and cities at week-ends. Mrs. Roosevelt, recently calling attention to the large increase in illegitimate births, advised the substitution of soda and soft drinks for beer and wine. Gene Tunney, in the Reader's Digest, discussing alarming venereal diseases, declares: "Usually alcohol is to blame." The "Slaughter of the Innocents" is apparent to every careful observer.

The letter of Secretary Daniels, with omissions of unimportant words, follows:

Hon. Robert R. Reynolds, Chairman,
Senate Military Affairs Committee,
Washington, D. C.

Dear Mr. Chairman: I note that the Lee Amendment to prevent the sale of alcoholic liquors at or near military camps, which was offered to the 18-19 year old act, was referred to your Committee with instructions "to hold hearings on the subject matter of the Amendment, and to report back to the Senate its recommendations as soon as practicable." I also note, that in opposing this action, Hon. George W. Norris made the following prediction: "To send this Amendment to the Military Affairs Committee would be sending it to a pigeon-hole, where it would never again see daylight."

I am sure no such motive actuated Senator Barkley, on whose motion the bill was referred, or you or other senators who supported the motion. Therefore, I wish to express the earnest hope that your Committee consider this matter at the earliest possible time, and make a prompt report to the Senate. I realize that some senators were reluctant to consider any extraneous matters in connection with the Draft Bill, but the subject matter of the Lee Amendment is so important as to demand early consideration on its merits. In 1917 Secretary of War Baker stated: "Our responsibility in this matter is not open to question. We cannot allow these young men, most of whom would have been drafted in service, to be surrounded by a vicious and demoralizing environment, nor can we leave anything undone which will protect them from unhealthy influences and crude forms of temptation." At the same time the then Secretary of the Navy made the following statement: "There lies upon us morally, to a degree far outreaching any technical responsibility, the duty of leaving nothing undone to protect these young men from that contamination of their bodies which will not only impair their military efficiency, but will blast their lives for the future and return them to their homes a source of danger to their families and to the community at large."

There was general approval of these utterances of the Secretaries of War and the Navy in World War I. Their recommendations were approved, and the best environment was provided around camps, posts, and depots, where young men of both arms of the service were being trained for war. **The same laws and regulations should be put into effect in this greater war. My experience in 1917-18 justifies me in urging that Congress act favorably upon a like measure which worked well in that war.** (Italics mine).

My strong view of the present situation, enforced by knowledge of the conditions, was recently expressed in the following letter to Hon. Josh Lee, of Oklahoma: "I am glad to see you are fighting for a provision to give adequate protection to youths who are in the military service. It should have been done sooner, but now that 18-year-old boys are to be drafted it is imperative that they be surrounded by wholesome environment, and not be subjected to temptations which many of them could not resist. It is going to be hard for mothers to see their 18-year-old boys go off from home to be trained and sent abroad to fight; but if in training days, evil institutions are around the camps, it will be tenfold harder for them."

I feel certain that millions of American mothers and other patriots are gravely concerned at the lack of proper environment, and I am voicing the earnest hope that the **same protection may be afforded in this war as in World War I.** (Italics mine).

Faithfully yours,
JOSEPHUS DANIELS.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

In June, 1941 issue of The Methodist Woman, there appeared an article emphasizing the regular monthly program meetings as the base line, the fundamental means for the educational work. Every available resource of a society should be called upon to make these meetings informing, interesting, stimulating, and productive of definite results in terms of deepened personal and corporate spiritual experience, in more generous sacrificial giving, and in practical Christian service in every relationship of life.

Excellent material has been prepared in a program booklet, **A New Earth, and Worship Services** for 1943. The topic for each program bears directly on the theme. They are as follows:

January, "A New Earth Wherein Dwelleth Righteousness."

February, "The Church's Responsibility for a Just and Enduring Peace."

March, "Uprooted Peoples."

April, "The Discovery and Training of Native Leadership in Latin America."

May, "Child Labor Safeguards in Wartime."

June, "Across the Nation with Our Rural Workers."

July, "The Discovery and Training of Christian Leaders in the Church."

August, "The Volunteer Woman and Her Church."

September, "The Christian Task in Cuba and Puerto Rico."

October, "The Dollars Speak."

November, "The Congo Women in a New Life."

December, "Needs for Christian Literature."

Each worship service is based on the program topic and is developed so as to make worship an uplifting and integral element in every program.

The January program includes an installation service which precedes a moment of meditation leading into the pledge service.

The February program should be an incentive for further study of peace education.

The March program deals with a very pertinent problem which the Woman's Division is facing.

Without enlarging on every monthly topic it is of interest to note that each is abreast of current thinking, and no church woman can afford to miss a convincing presentation at her society each month.

Offer your services to the program committee, help make the printed page live through your own deep conviction of the truth, then apply the living truth to every area of life across the whole earth so that righteousness may prevail.

Every society should order its own program booklets and worship material now. Each member should have program booklet. There should be enough worship booklets to enable members to participate in the worship services. Prices on page 32 of December Methodist Woman.

Copied from December Methodist Woman.

* * *

Suggestions for Prayer for December

Pray for new leaders of the Woman's Society of Christian Service soon to take office. Pray for the new leaders installed at the Continental Congress held at Buenos Aires.

* * *

Program of Work—December

1. Business meeting.
2. Send name of Life Member to conference treasurer.
3. Check Efficiency Aim and send to district secretary.
4. Monthly meeting, with items from Methodist Woman.
5. Executive committee meeting; reports mailed; pledges paid in full.
6. Executive meeting of new officers to plan work for 1043.

* * *

Reports for 1942 Now Due

Reports for the fourth and last quarter of 1942 are due January 1. There has been consideraable lack of reporting in some districts. This fourth quarter's report should be the best. The following extract from a recent Honolulu magazine should make all of us take notice:

"Amount of money used on local church and community activities, $228. Informal studies and discussions on local affairs, but because of mail difficulties the approved study courses not received. Cooperative projects: Reception for new pastor's family with Oriental churches as guests; entertained W. C. T. U.; sponsored W. C. T. U. cookie jar; W. S. C. S. was leader for Honolulu Council of Church Women; working with group of Japanese, Koreans, and others to form new W. S. C. S.;. Red Cross unit in church. Most outstanding project was service men's luncheons. In six months the group served 705 people in the Parish House."

Be sure to send your fourth quarter's report! All twelve of them, if you are working in that many departments.

My prayer for all of us at this Christmas season is that we may work more effectively through the Christian church to remove causes for hate and war, and strengthen our faith in constructive good will and reconciliation as a way of life. Let us go forward into the new year with courage and hope.

THELMA STEVENS.

* * *

Prayer Calendar

December—Pray for the successful closing of the year's work.

Participate in watch night services.

World Peace—Christmas day.

"CHRIST ABOVE ALL"

By Rev. W. F. Henderson

"If Jesus goes with me, I'll go anywhere." Helen Gray had been singing these lines over to herself all of Sunday afternoon.

Her Sunday school class had been asked to take an active part in the Christmas entertainment for the soldiers at the Community Center.

The Christian life was a new experience to her and, being the only one of her family who was a member of the church, Helen had to go elsewhere for advice along these lines.

The Methodist Fellowship declared as one of its purposes, "In simple trust, to follow Jesus as Saviour and Lord," and its motto, "Christ Above All."

Did this mean anything? Could she indulge in some of the revelry and some such things frequently engaged in there, on some occasions? Each girl was supposed to dance with the soldiers. Could she, and maintain her Christian experience? These were some of the questions she came over to the parsonage, next door, to confer with Rev. and Mrs. Anderson about.

"Would it be right, at any time, for me putting 'Christ above all,' and mere especially on the birthday of my Saviour, to put revelry first?" asked Helen in all earnestness. Her pastor answered her question by asking one of her. "Would it honor and glorify God, should you take part in such things as you believe to be harmful, and that you cannot say or do in His name?"

"Considering all that His birth, life, and death, and resurrection have meant to the world, and the fact that He is born again in you, what is your answer?" continued Mr. Anderson. "I shall not undertake to be your conscience for you, and now after a season of prayer together, go to your own room, remain there until you have made a final decision."

After a short, but very serious, season of prayer, Helen bade her friends good night, went quickly to her room to be alone with Him, whose she was and whom she desired to serve.

Early next morning the Andersons heard Helen as she came quietly into the living room, and as she seated herself at the piano, she played and sang softly, lines from an old song, and the pastor knew that she had won a victory!

"It may be in the valley, where countless dangers hide,
It may be in the sunshine, that I in peace abide;
But this one thing I know, if it be dark or fair,
If Jesus is with me, I'll go anywhere.

"If Jesus goes with me, I'll go anywhere;
'Tis heaven to me, where'er I may be, if He is there.
I count it a privilege here, His cross to bear;
Since He won't go with me, I can't go everywhere."

A tremendous responsibility rests on the citizens of America in preparing youth to be leaders of the future. The Church, and in it, the Sunday school, is one of the institutions that must shoulder these duties, and it has and is continuing to inculcate in the young people of our country the fundamental principles of morality, honesty, and integrity. —John Edgar Hoover, Director F.B.I., U. S. Dept. of Justice, Washington, D. C.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Leisure

I shall attend to my little errands of love
Early this year,
So that the brief days before Christmas
  may be
Unhampered and clear
Of the fever of hurry. The breathless rushing that I
Have known in the past
Shall not possess me. I shall be calm in my
  soul,
And ready at last
For Christmas, "The Mass of the Christ."
  I shall kneel
And call out His name;
I shall take time to watch the beautiful
  light
Of candles aflame;
I shall have leisure—I shall go out alone
From my roof and my door;
I shall not miss the silver silence of stars
As I have before;
And, oh, perhaps, if I stand there very still,
And very long,
I shall hear what the clamor of living has
  kept from me:
The angels' song!

—Grace Noll Crowell.

* * *

Student Recognition Day

Student Recognition Day will be observed throughout the Methodist church, Sunday, December 27, 1942. It is the last Sunday of the year, when a maximum number of Methodist students will be home from college attending the church service of their own communities. This service offers a superb opportunity for the college student to make a contribution to his own church and for his local Methodist church to become better acquainted with the college student.

It is strongly urged that all Methodist students plan to help observe this service in their home churches. A special service has been prepared for such use. It is published in the Highroad for December and in the Christian Education Magazine for November-December. A limited number of copies of the service may be secured free by writing to the Department of Student Work, 810 Broadway, Nashville, Tenn.

The following suggestions are offered for observance of the day:

1. A committee should be appointed by the pastor of the local Methodist church to make plans for the observance of the day. If possible, the committee should be composed of alumni of the nearest Methodist college and of the nearest Wesley Foundation.

2. The committee should prepare a complete list of all members of the church who are away at college. In addition, the list should include such young people as have enjoyed the fellowship of the young people's department or agencies of the church and are now away at school. The total list should be printed in the church bulletin or on a separate mimeographed sheet, giving the names of the students and the colleges they attend.

3. The committee should also have available a list of the high school seniors who will probably be going away to college. The list should have the names of those who are members of the church and of others who are active in the life of the church.

4. As the time for Student Recognition Day draws near, certain student leaders should be selected for the talks that will be made at the service. Suggestions for the topics that may be used are made in the prepared services of worship. The committee will naturally think of other subjects, such as "The Program of Religion as it is Conducted at our Colleges," "The College Student and the Church," "What Religion Means to the College Student."

5. The committee should call the attention of the congregation to the fact that Student Recognition Day is being observed throughout Methodism.

6. In the service, a collegiate atmosphere should be observed. Young people should be used for ushers, collectors, special music, talk or addresses, and for other features of the program. If possible, all students appearing in assigned parts in the service should wear academic caps and gowns.

7. The chief emphasis throughout the service should be the church in the life of the student.

8. After the service is held, a report of its observance should be mailed to the Department of Student Work, 810 Broadway, Nashville, Tenn.

* * *

What Can be Done for Men in the Armed Forces

1. Keep the faith of men clear, strong and pure.

2. Help men to keep individually clean, especially with helpful social-recreational activities.

3. Make available to the men usable aids to faith in the form of printed material.

4. Keep in touch with all students in service by individual correspondence.

5. Discover and develop volunteer forms of Christian service.

6. Interpret to men the church and what it is now doing to keep faith with God.

7. Give men the facts, information and materials of the missionary enterprise.

8. Constantly work on reconstructive and post-war plans.

9. Help hold intact the World Christian Community.

10. Help men to have the constant living presence of God.

* * *

Steps Essential to Successful Group Living

By Dr. E. Stanley Jones

1. You must not try to dominate the group even for its own good.

2. You must not try to use the group for your own ends.

3. Cultivate the ability to put yourself in the other fellow's place.

4. Determine to hold no secret criticism of each other. Learn the joys of complete frankness.

5. Do not look for perfection in people; they are just like yourself, imperfect.

6. Look on others not for what they are, but for what they can be.

7. Determine to settle differences as they arise.

8. Refuse to look for slights.

9. Do not allow yourself to become petty. Keep big.

10. Look for the privilege of service instead of your "rights."

11. Don't try to "do people good;" love them.

12. Have the grace to say, "I was wrong and you are right."

13. If there is any basic injustice in the group, right the injustice. Don't expect to have fellowship around injustice.

14. Don't try to have fellowship. Work together for great ends and fellowship will follow.

15. Remember, we are "organs, one of another." That is, we ought to be proud rather than jealous of accomplishments in each other.

16. Expect the best of each other.

17. Help others to help themselves. Do not smother them by overdesire to help. Beware of becoming a benevolent tyrant.

18. Keep alive the power of laughter.

19. Keep the thought before you of group discipline for the sake of the Kingdom of God.

THE MAN IN THE PEW

John Strong is a fine name, and John is a fine man—a farmer who has made farming pay.

He was my host not long ago, for I spent a week-end under his roof, and an inspiration it was.

We walked and talked. We leaned over a gate and thought of the things of God. We sat by the fire after supper and exchanged confidences. We knelt in prayer together. Together we went to church and sat in the same pew.

Afterwards, coming home in the sunshine, I said to John: "How is it that you are not on the plan? You'd make a fine local preacher."

He shook his head. "No," said he, "the pew is where I'm meant to be. I've tried preaching more than once. But I can't say anything worth saying."

"Yet all yesterday, and today, you've been saying things worth saying," I reminded him.

Again he shook his head. "No," he told me bluntly, "I'm no good in the pulpit. I can't think when I think about thinking! I'm meant for the pew."

Thus we came to the stackyard.

"And you know," went on John simply and earnestly, "the pew's important. Don't forget that. You see, when we've a man in the pulpit on fire with the word I ask God to open my heart that the message may reach it and blaze up inside. And when in the pulpit we've a man who isn't aflame as well, I offer a prayer that God will kindle his spirit."

He paused, glanced smilingly at me, and concluded: "I reckon there's been a few good sermons preached in our pulpit because of a man in his pew."

—Methodist Recorder.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 27, 1942

By Rev. W. C. Newman

DYNAMIC CHRISTIAN LIVING

Lesson Text: Romans 12:1-3; 9-21.

Golden Text: Be not overcome of evil, but overcome evil with good.—Romans 12:21.

A recent critic of the church turns loose a mighty blast that rocked me back on my heels when I read it. Speaking of the decline of church attendance he said: "It is held that men have grown jaded and insensitive to the finer things of life. I disagree. Not men so much, but the ministry has turned smug, satisfied, and worldly minded. It isn't that the community turns a somewhat inattentive ear toward the preacher because he advances a scheme of life too difficult. The thing he asks for isn't enough. He has succeeded in reducing a daring and revolutionary philosophy to a series of petty compromises. Mystics and saints have never failed to capture the ear of the world."

In short, we preachers of today are not living dynamic lives, according to this critic. And there is so much truth in what he says that I haven't had a moment's peace since I read it.

Life's Three Alternatives

It seems to me that Paul has set before us the three philosophies of life which present themselves to every man, and from which each of us must choose his own way.

The first of these three alternatives is **conformation**—fitting ourselves to the pattern of the world, doing as others do, following the fashion of the times, refusing to be different.

The second is **reformation**—taking ourselves in hand to achieve morality by sheer will power, keeping our impulses under rigid control, battering down every temptation, waging a mighty conflict within our own souls. And that is better than conformation.

But the thing to which Paul challenges us is **transformation**—the complete revolution of our way of living so that we become something that we were not before, and could not become by mere reformation. For reformation is something that is done by our own strength, but transformation is something that is done by forces outside ourselves; and reformation is a mere destruction of evil, while transformation is the achievement of positive good.

No transformed person is ever dull, tepid, and undynamic.

But How Be Transformed?

We must not be deceived, however, about the matter of transformation being something that is done for us by forces outside ourselves. This does not mean that we have no responsibility in the matter, or that we can do nothing about it. For Paul goes on to make it clear how transformation takes place.

"By the renewing of your mind," he says, and the very imperative phraseology that he uses indicates that we not only can, but must take the initiative.

Now the renewing of one's mind is not a light and easy thing to be accomplished in a pleasant afternoon's reading. And knowing something about Paul's thinking we may be sure that he is speaking of the renewing of our minds toward God, until we know as much of his mind as our own small brains can hold.

And all this is in thorough accord with the newest psychology, if that is any recommendation, which I think it is. We become what we think, therefore it behooves us to be continually thinking, and to be renewing our thoughts, correcting and enlarging our minds. Only so, says Paul, may we be transformed. Only so do we achieve dynamic Christian lives.

Dynamic Living Brings Explosive Results

It is significant here that the word dynamic is related to our word dynamite. For such living as Paul describes in the latter portion of our lesson is sure to bring about terrific detonations, besides which the bursting of a heavy bomb would be comparatively unnoticed.

Love without hypocrisy, holding on to good even if it proves costly, blessing people who curse you, condescending to humble things rather than coveting great things, feeding your enemies, and withal being really fervent about religion—these are things that are calculated to upset the even tenor of our complacent lives.

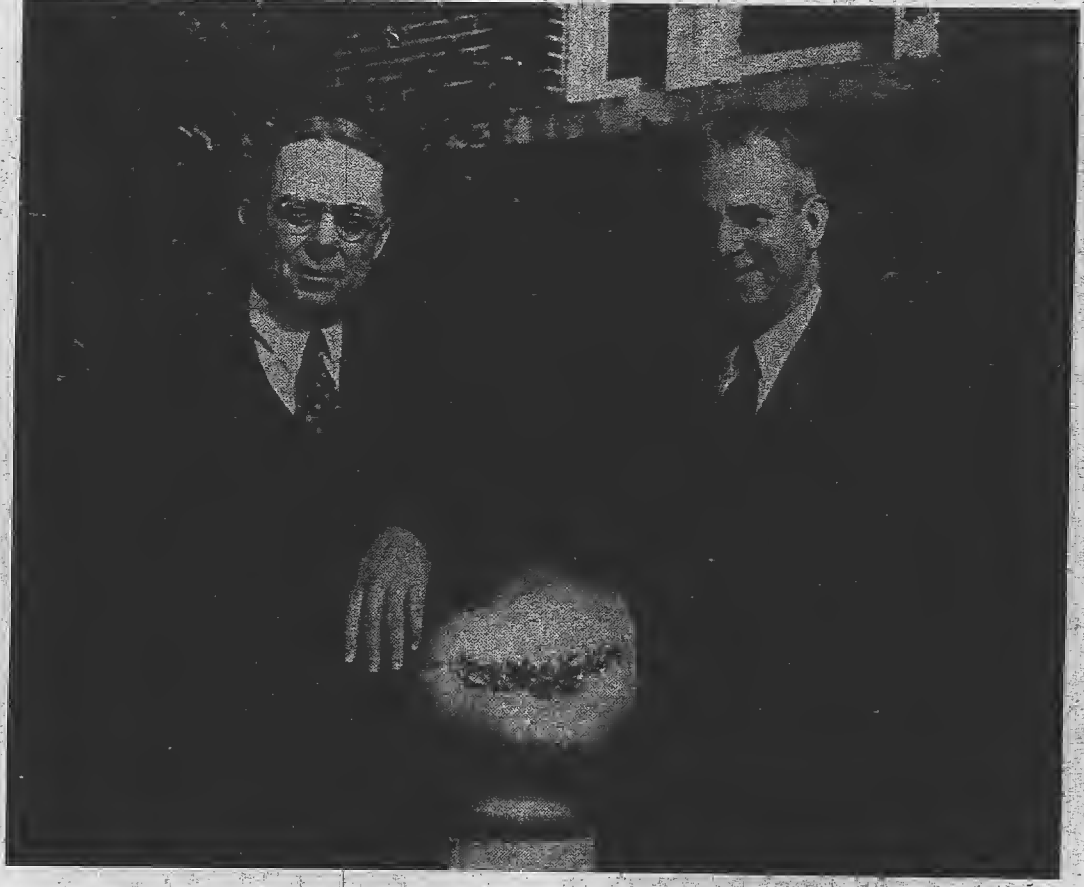
Try living just one day by these principles and you will find that day will not have a dull minute.

But, tragically, we go on hating our enemies, seeking vengeance upon those whom we dislike, coveting as the world covets, and being perfectly satisfied with a smattering of religion that may make us respectable but never dynamic.

Christianity taken seriously is a dynamic in itself. The man who stands for racial justice, economic honesty, personal righteousness, international brotherliness, and unselfish sharing of opportunities among all men will soon get himself into trouble. But he will be dynamic. He will not reduce the daring and revolutionary philosophy of Christ to a series of petty compromises.

As a rule, the more thoroughly disciplined and fit a man may be for any really great work, the more conscious will he be of his own unfitness for it, the more distrustful of himself, the more anxious not to thrust himself forward.—Thomas Hughes.

EDITOR AND COLLEGE PRESIDENT



Dr. Roy L. Smith, nationally known lecturer and journalist, and editor of the **Chicago Christian Advocate**, who led the Millsaps College Religious Emphasis Week recently, is pictured with Dr. M. L. Smith, right, president of Millsaps. Dr. M. L. Smith left Jackson, December 7 to attend the Nobel Anniversary Dinner in New York City. This occasion honors Nobel prize winners who are in the United States today.

THE CHRISTIAN FIRESIDE

A CHRISTIAN HOME

A Christian home—why is it such a fine and precious thing? Because it is a garden of the Lord, a nursery for human lives to grow in. Its rich, fertile soil furnishes the very best field for the development of the virtues which we need most. Its seclusion, its shelter, its wise and careful culture, are invaluable to growing souls, and nothing can make up for the lack of them.

The home is the God-appointed educator of mankind. We have a multitude of institutions which we call schools, but the real schools, where the lessons of life are learned, are the homes of America. We still hear a good deal about the higher education, the highest that can be had. It is found in the lofty lessons of self-control and self-sacrifice and sublime faith and splendid trust which home life has such marvelous power to teach. There is no training to be had in school, or college, or anywhere in the world which can take the place of the discipline of home. Every true Christian home is a university, fully equipped, amply endowed, and able to give the highest education which can be gotten in this world.—Selected.

CHRISTMAS GIVING

By W. B. Millard

The Christmas spirit finds its expression in the giving of gifts, for it was on the first Christmas day that God gave to the world His Son. But if we wish to follow the Divine example in the matter of giving we should aim, as far as possible, to give as He gave.

The first great Christmas Gift was given to those in need. The world was suffering and perishing. The Father gave the Son to be the Savior. If our giving is to be similar in kind, we will search out the sorrowing, the destitute, and those whom the heel of adversity has trodden into the mire of misery. To give to those who are not in need may be like the heathen Santa Claus but it is not God-like.

The first Christmas Gift was made with no expectation of any return. It was utterly unselfish. There was no return which man could possibly make. Our gifts should go to those who cannot make recompense, and our sufficient reward should be the consciousness that we have made someone happy. The exchange of gifts between people who are socially and financially equal may be a very delightful form of barter, but it is not Christmas giving in the original sense.

The first Christmas Gift represented supreme sacrifice. God gave His only Son. This year, of all years, when a warring world is in the throes of suffering beyond all power of description, our giving should not be the pinched-off, carefully measured, safe, prudent and conservative type, but should be open-handed, unstinted, free-for-all, until we pass through a Gethsemane of privation and emerge into an Easter morning of triumphant happiness.

—Advance.

BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING
WINDSTORM - HAIL
INSURANCE

"IF IT'S DOUBTFUL, IT'S DIRTY"

A boy was dressing to go out for the evening. He queried his mother, who was in an adjoining room: "Mother, is this shirt dirty?"

Without so much as looking, she replied: "Yes, it's dirty; put on a clean one."

When he had dressed, he entered his mother's room and inquired of her how she knew the shirt was not clean when she had not looked at it.

"If it had been clean," she replied, "you would have known it and not asked me. Remember, son, if it's doubtful, it's dirty."

In this little incident there is a sermon, though not delivered from the pulpit or the pen of a preacher. It applies to all of us who would flirt with temptation and seek of others approval of our desire to do the doubtful things.

—Allison Lee, in The South Carolina State.

THE LITTLE GENTLEMAN

He was nursing a cabbage.

As soon as I boarded the bus, however, he rose. "There's a seat here," he murmured, politely.

I shook my head. "No, no," I said. "I'm all right. Not going far. Sit down, thanks."

But he would not.

So I took his seat and he stood by me, swaying slightly, with the cabbage in his arms. "That's a big cabbage you've got there," I remarked.

The grave laddie of eight or nine permitted himself to smile. "Yes," he agreed; adding shyly, "I grew it myself."

"Well done," I exclaimed. "And now you are taking it home for dinner?"

"Yes. My allotment is a good way from home, but I usually come and go on my bicycle. It is being mended just now."

"I see. Well, anyhow, your mother will be glad to have a home-grown cabbage."

"Yes." He was looking dreamily out of the window. "I expect so."

"You're not sure?"

"Oh, she'll be glad, of course. But she won't eat much. She never eats much now. I try to coax her. I have to do my best, you know."

"Of course."

He sighed. "But I don't seem able to take care of her just as Daddy used to do."

"He's away?"

The polite little gentleman nodded. "Yes. I promised him before he went that I would take care of Mum. I'm trying to."

"I'm sure you are. And when your Daddy comes back . . ."

He winced. "He won't," he sighed simply. "But God will take care of us."

"Amen," I whispered, though I scarcely think he heard.—The Methodist Recorder.

PITH AND POINT

Idle talk is a tragic waste of time.

Act well your part; there all honor lies. —Pope.

'Tis but to know how little can be known. —Pope.

We ought to blame the culture, not the soil.—Pope.

Gay ideas crowd the vacant brain.—Alexander Pope.

Let God be found true, but every man a liar.—Paul.

Avoid extremes; forbear resenting injuries.—Franklin.

Human wisdom is worth little or nothing at all.—Socrates.

Rightly viewed, no meanest object is insignificant.—Carlyle.

You can judge a pilot in a storm, a soldier in a battle.—Seneca.

What you see, yet cannot see over, is as good as infinite.—Carlyle.

O, the depth of the riches both of the wisdom and the knowledge of God!—Paul.

Resolve to perform what you ought; perform without fail what you resolve.—Benjamin Franklin.

How can I know with how great a spirit you could endure poverty, if you overflow with riches?—Seneca.

—Gospel Advocate.

BUBONIC PLAGUE RAGES IN CENTRAL CHINA

By W. W. Reid

The Rev. Charles E. Winter, of Hinghwa, and the Rev. E. Pearce Hayes, of Futsing, China, missionaries of the Methodist Church, report that recent months have seen one of the worst epidemics of bubonic plague they have experienced in twenty years in central China. Some cases have been found within the mission compound at Futsing. "It may be that the resistance of the people has been weakened by the years of privation," says Mr. Winter, "or that the home-made vaccine is not as effective as the pre-war variety . . . Recently I attended the graduation exercises of our primary school at Kio Sauh. A few days later one of the little girls who took part in the program died from bubonic. Some boys in the Guthrie High School, and girls in the Hamilton Girls School have been struck down with it." One of the great difficulties is in securing serum, but the mission hospitals are making good use of all they can purchase.

A RIPE EGG

Slips of the tongue are common, as also are slips of the pen. If we feel a bit humiliated as the result of such a slip we can get a grain or two of comfort out of somebody else's fumbling with the English language. For instance, here is an example from a local newspaper which was announcing the opening of a theater in the town. The paper said: "The opening of this theater is the fruit of a golden egg that has been ripening in the brain of the proprietor for thirty-five years."—Religious Telescope.

MRS. SAMUEL WIRT HINES
1867—1942

Mrs. Cora Lee Palmer Hines was born near Sallis, Miss., on January 21, 1867. At an early age she consecrated her life to her Master and joined the Methodist church. On December 11, 1889, she was married to S. W. Hines. To this union were born five children—Mrs. W. C. Croft, Kosciusko; Mrs. J. J. Adler, Marks, Miss.; Dr. Houston J. Hines, Kosciusko; Dr. Wirt Hines, Jr., U. S. Naval Reserve, Parris Island, South Carolina. Her husband and eldest son, Hubert, passed on several years ago.

Miss Cora, as she was affectionately known, was a lovely character, always living in the sunshine of her Christian hope. She was an optimist, born of faith in God and her fellowman. There was nothing she would not do for a friend, regardless of color. She made it her business and took delight in administering to the sick, poor and needy. I have rarely known one in whom the beauty of character was so fully reflected in conversation, in tone of voice and expression of face.

Her greatest success was that of homemaker and builder. She gave much thought to the making of a Christian home for her husband and children, so when they thought of home they would think of it with delight. Her hospitality, artistic appreciation and her spiritual powers made her home of rest and refreshment to all who entered there. All were welcome, for there was no class with her.

Another splendid virtue which stood out in her life was loyalty. She was eminently loyal to her church, was never absent from her church services unless illness prevented or was unavoidably detained. She was a faithful steward, Sunday school teacher, and there was no office in her church which she did not fill during her active life. No task was too difficult for her Master's work. She gave liberally of her time, thought and means. Her faith was simple, deep and firm. Religion saturated her whole life. Her deep consecration made her a leader of unusual influence.

The funeral service was held in Pierce's Chapel Methodist church on July 17, at 4 o'clock, conducted by her former pastor, Rev. A. L. Davenport, assisted by her pastor, Rev. McGee and Rev. T. B. Thrower, of the Kosciusko Methodist church. The throng of friends who filled the church to overflow, as well as the beautiful floral offering, bore eloquent testimony of the love and high esteem in which she was held. Her body was laid to rest in the Pierce's Chapel cemetery, by the side of her husband and son.

No words of eulogy can bespeak the noble characteristic of this life or tell the beautiful story of the contribution that this lovely life made to our world during its sojourn here. To know her was to love her. The world is better because she passed through it; heaven is brighter because she entered it. She was so close to those who knew and loved her that to them, "She cannot be dead; she's just across the way, and we'll find her smiling there some day."

"While others reached out for world gain,
She reached out into depths for human need.
She touched a heart as it went by,
And found a soul, by a kindly deed.
With her Christian smile her helping hand.
Her life to her is so well spent
By her years of love, of service given,
Humanity's filled with a richer content."

ONE WHO LOVED HER.

WISE OR OTHERWISE

By Rev. James H. Felts.

War cuts all lines, including race and social lines.

It takes a good war report to cheer a fellow after wading through soap, patent medicine, and beer advertisements.

To date I have heard no protest from superannuates about the $2,500 salary limitation.

Boston is running true to American form by making painstaking investigation after serious disaster.

When a man thinks more highly of himself than his ability and accomplishments justify he is "asking for it."

One of our bishops recently said, speaking of a certain preacher, "He is the only man I have ever known who can strut sitting down."

It was "old Judge Cook," former Confederate soldier, gentleman, scholar, human being, who said to a young attorney who had disturbed his nap in "his co't of justice," "Young man, I know more law when I'm asleep than you know when you are awake."

I get no comfort from knowing that others suffer like myself. I do get comfort out of my sympathy for other, and my effort to help.

They refuse to speak to each other. They do not understand each other. Or do they?

"All-wool loafer coats" now on sale may indicate that loafers are becoming "high-hat."

Blank preaching, like blank cartridges, has more sound than substance.

True or false? Our pastors imitate Jesus by seeking the hardest places to serve.

The sermon is Truth expressed through a man. It is bringing the personal Christ to men.—Phillips Brooks.

CHEERS for OUR RIDERS!

To Mrs. Heddy

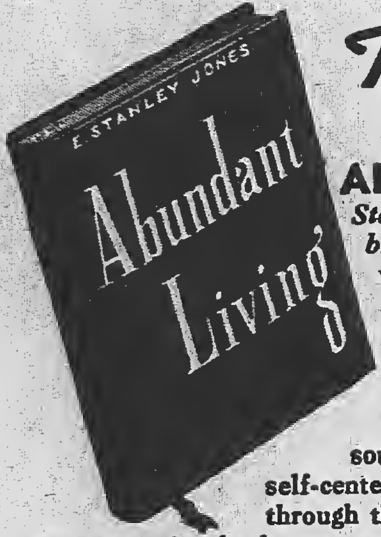
FOR HAVING EXACT FARE READY!

We'd like to say "thank you" to Mrs. Heddy, for always having her exact fare ready. When she boards one of our vehicles, she never has to turn her purse inside out to find the proper change. And when she uses a transfer, she presents it to the operator face up and unfolded.

She helps us save seconds in these busy days when time is our most precious commodity. And we are grateful.

To bring you INNER PEACE AND POWER

in a World at Wa



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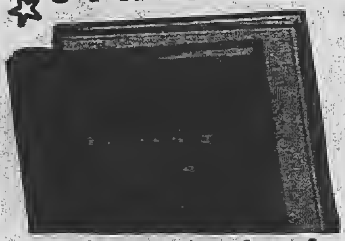

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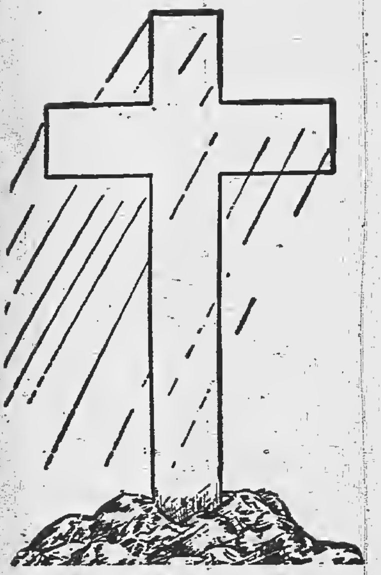

THE LIVING CHURCH

Only those who keep faith intact can plan the new creative movements after the war. God is at work; shall we not work with Him?

DR. T. Z. Koo.

THE PRAYER-ROOM TODAY

Lord, I thank Thee that Thou canst make much of even so small a life as mine. I thank Thee that all my brightest dreams of what life might have been for me are not so bright or beautiful as Thy purposes in the life which now I live. I thank Thee that Thou hast Thine own designs for me, and that Thou hast so fashioned my soul and so ordered my lot as best to serve Thine own great ends. Lord, I adore Thy wisdom; I accept Thy gracious and loving will for me; I myself will only that which Thou willest for me. I would but ask that I may be Thy faithful servant, using aright what Thou hast given, till at last without shame I stand before Thy presence. Amen.

Vol. 89. No. 52.

NEW ORLEANS, LA.
THURSDAY, DECEMBER 31, 1942.

The Unwritten Page

A. D. 1942 will soon be history. It has made history. A.D. 1943 is just around the corner. Only God knows what history it will make. Christians will pray that it will bring more gladness to our hapless humanity.

A.D. 1943 lies before us. Men speak of a new year as an unwritten page. It is an apt comparison which may be applied in various ways. We might think of what we shall write on that blank page. Opportunities that we seize or let slip. Temptations over which we triumph or to which we succumb. People that we make happier or sadder. Services rendered. Sins committed. Happiness enjoyed. Burdens borne. Patience displayed. There are so many possibilities. Our thoughts, our words, our deeds, will indelibly write something on that unwritten page.

Then again, God may write something on that page. That ties in with what we ourselves write, but gives it a different slant. Two possible divine verdicts might be considered. One is the mysterious word, "Tekel," which appeared on the wall of Belshazzar's banquet hall and which Daniel interpreted as meaning, "Thou art weighed in the balance, and art found wanting." The other is the gracious pronouncement in one of our Lord's parables: "Well done, thou good and faithful servant."

By our faith and life we decide what God will write. Day by day we do something to that blank page. When God surveys the record will He give it the stamp of His approval, "Well done?" We may be conscious of many failures. But our confidence is in the divine Advocate who is the propitiation for our sins. And God knows that. He sees our faithful, though feeble, endeavors. He is aware both of our penitence and of our faith. In view of all that He cancels every mark against us. Across the page which we have scribbled full He writes: "Well done."

Or will His all-seeing eye detect that our professed faith is nothing but a sham, that we are not living for the Saviour, but only for ourselves? We may think of ourselves as Christians, but we are self-deceived. We may draw nigh unto the Lord with our mouth, but our heart is far from Him. And God writes large across the page the damning word, "Tekel."

We do well prayerfully to consider what God will write on the still unwritten page.

—American Lutheran.

WALLET OF THE WEEK

THE VITAL STATISTICS of continental United States show that there were 2,728,000 births during 1941 as compared with an annual average of 2,319,000 between 1930 and 1940. This means that the 1946 enrollment in the First Grade will be increased by 400,000 above the average for the past few years. The annual birth rate per 1,000 of the population are: 1920—23.7; 1925—21.3; 1930—18.9; 1935—16.9; 1940—17.9; 1941—19.0. It will be seen that our annual birth rate is still impressively below the average of twenty years ago.

* * *

A GALLUP POLL suggested by the American Bible Society is reported to have brought out the fact that forty-one out of every hundred people interviewed frankly admitted that they had not opened a Bible in at least a year, and only a tenth of the adult population read it daily. Half the number of regular readers admit that the war has increased the frequency of their Bible reading. In the case of a relatively small number, increased work has so monopolized their time as to cut down their reading of the Scriptures.

* * *

THE DUKE UNIVERSITY ENROLLMENT for 1942 shows the present trend of American education and American thinking. In a total enrollment of three thousand four hundred one students, twenty-one hundred fifty-three are men and twelve hundred forty-eight women. Enrolled in the various schools are: Engineering, three hundred twenty-one; Medicine, two hundred sixty-five; Nursing, two hundred thirty-five; Law, thirty-one; and Divinity, one hundred twenty-seven. The total enrollment is one hundred fifty-seven less than that of 1941.

* * *

THE ARCHBISHOP OF CANTERBURY, in his Christmas letter, emphasizes the need for coming to the Christmas season with reference to making the birth of Christ a personal experience in our own souls. He said also that Christmas should not be an occasion for withdrawing from the stress and sorrow of life into a realm of unreal beauty, but to give us the peace, His peace, to make us strong and courageous and able to face the raging conflict with calm steadfastness. That way alone lies the grace and strength for healing the wounds of our war-ravaged world.

* * *

NON-COMMISSIONED CHAPLAINS is a suggestion brought forward by Pvt. Carl E. Peterson, of Fort Sill, Oklahoma. The suggestion was published in a recent issue of **The Churchman**, New York. The sponsor of the idea thinks that commissioned chaplains represent one of the incongruities of Christian living. He says that the chaplain deals with common soldiers mostly, and he thinks that the "Sam Brown" belt and officers' clothes tend to erect a barrier between him and the private soldier. He says further that the non-commissioned chaplain would furnish a test of the sincerity and the graciousness of the service, and would increase its Christian influence.

AN EDUCATIONAL SURVEY made last summer by Allen Nevins, of Columbia University, and Benjamin Fine, of the **New York Times**, revealed the fact that credits in American history are not required for either admission to or graduation from many colleges and universities. In twenty-two states the teaching of American history is not required by law. This deficiency is held to be responsible for a low type of Americanism and an almost listless patriotism until war necessities fan it into a flame of passion rather than of understanding devotion.

* * *

PERIOD COSTUMES of the American people seem to reflect the intellectual and national preoccupations of such periods. The closing years of the eighteenth and the opening years of the nineteenth centuries show the influence of the French whose philosophy and friendship were factors in the American Revolution. The dress of the women of 1917-1918, reflects the war mood of the country in caps, belts and overcoats. Following the war a distinctly social interest is in evidence, and today America is again manifesting its war mood and interest.

* * *

THE LATE PRESIDENT WILSON said, "Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead." These great words were spoken as we were emerging from the shadows of World War I, and they are even more vital today, when we are in the throes of another great world struggle.

* * *

A COUNCIL OF THE CHURCHES OF CHRIST for all of North America was planned at a recent meeting of seven interfaith agencies meeting in Cleveland, Ohio. One hundred Protestant leaders representing sixty communions made up the group who seek to achieve the merger. Under the plan proposed member denominations will retain their own autonomy, and the council will conduct joint operations on which the majority agree. The first move, although not yet having the approval of the merger, seems to us to indicate that it is at present an all-Protestant coalition.

* * *

THE FAR EASTERNER is to be the name of a new tabloid size weekly newspaper to be launched in New York in January. It is being organized by several newspaper men who have earned the right to be considered authorities upon matters pertaining to the Far East—our friends and our enemies and the war zones of the Pacific. We do not understand that it will be either religious or missionary, but rather a periodical devoted to sustaining those who today are under attack by brutal and conscienceless enemies. Business offices are with Joshua B. Powers, Inc., 345 Madison Avenue, New York City, and the price $3 a year.

New Orleans
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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

WAR, RELIGION, REALISM

In the concluding sentences of a recent address which was broadcast to the people of the nation, former President Herbert Hoover used the words: "Idealism must have the balance wheel of realism." At the present moment, that seems to us to be particularly the need in much religious thinking and speaking. Many of us do not seem to realize that we are living in a world which, though having its ideal and spiritual aspects, is still essentially realistic in its nature; is founded upon hard realism.

We have in mind particularly a recent poll of ministers of the Presbyterian Church, U. S. A., regarding the Church and the war, and a release by the Fellowship of Reconciliation regarding the termination of the war now. One does not have to be a militarist, nor even an apologist for war as a method of international settlement, to feel that both of the items to which we have referred may show a lack of appreciation of the grim realities of the titantic struggle in which our country is engaged.

In the December issue of **The Presbyterian Tribune**, the editor summarizes the results of a poll of 800 ministers taken at random from the subscription list of the paper. Of the 800 ministers receiving card questionnaires, only 476 filled out the answers on the card. Of that number, 162 said that they had been pacifists before 1939, 304 never had been pacifists, and 10 failed to supply the answer to that question. Sixty-five, "a majority of them former pacifists," indicated a change of position.

Their present attitude toward the war appears in the answers to the question: Should the church throw its support behind the war effort "to defend religious freedom?" Here the tabulation seems to include both "cards" and letters. "Three hundred and twenty-three answered in the affirmative and 446 in the negative, and 30 did not reply." The form of that question was doubtless confusing to some, but the number opposed to supporting the war as a means of defending religious freedom is somewhat disconcerting. After allowances have been made for all misapprehension of the meaning of the question, it seems to us to misjudge the realism of the situation—to lose out of the audit the tragic experiences of religion and the churches in conquered lands.

In A Christmas Message, the Fellowship of Reconciliation prefaced a four-point demand for ending the war Now by a reference to Mr. Churchill's remark about his not having "become the King's First Minister in order to preside over the liquidation of the British Empire," the United States "collaboration with the avowedly Facist Admiral Darlan," and the "demotion of Sir Stafford Cripps," as indicating "the sinister nature of the forces that are shaping the pattern of the peace." It also alleges that our State Department "issued a Machiavellian explanation" of the Darlan incident. Summarized, the four points of the demand are: The War Must Stop—Now; Our government should offer to join with all peoples in building a peace growing out of repentance for and the universal repudiation of the policies which led to the war; the work of feeding, healing, and clothing the destitute and homeless should begin Now; and that Now men must be returned to their peace-time vocations.

We do not question the sincerity of the Fellowship, and it may have information which we do not have. At the present moment in the prosecution of the war, however, we see no justification for the procedure outlined. We wish that we might. It seems to us that to undertake a settlement with Europe and a large part of Asia in the grip of the Axis powers would be to invite disaster for Christian civilization. Nazi Germany and crafty Japan have raised issues which will have to be settled. For the sake of peace, we cannot afford to surrender the freedom of religion and the destiny of mankind.

WE CANNOT BLUEPRINT EXCEPTIONS

The editor of the Advocate does not hold himself responsible for blueprinting the exceptions to his editorial opinion. In the very nature of the case, that would be to make it personal by a negative process. We have no desire to do that, and no one should apply our words to those who do not properly come under the conditions of the case stated.

With reference to the failure to meet our chaplaincy quota, it should be obvious that any person who cannot meet the requirements prescribed by the War Department is **not** referred to. There are others whose applications have for various reasons not been approved. We do not publicize such for the sufficient reason that to do so might raise questions which, in fairness to such applicants, should not be raised.

In our recent editorial on the chaplaincy situation, w chose expressions mainly outside our territory so that every possibility of unfairness might be removed. On our desk we have just as definite material from our own territory, not all from the constituency of this paper. We have, for instance, a quotation from a young minister whose name and location we do not know, "God hasn't told me to go, and He hasn't told me not to go; so I shall do as I please." This comment from a good woman whose name we do not know; naming two ministers, she said: "They think they can stick where they are and drop into the best places when the war is over."

This paragraph is from a prominent minister in Alabama: "Many of us are already embarrassed because of the fact that our Church has fallen so far short of its quota of chaplains that Methodism is regarded in some circles as a hot-bed of so-called pacifism and the home of what is known as conscientious objectors." Also these sentences from an address by a chaplain of twenty-five years ago, at a Rotary luncheon: "As to selective service, there are four classes exempt—the physically unfit, the mentally unfit, clergymen, and conscientious objectors. I regret that the government exempts clergymen from military service." In the next paragraph, he said, "How a man can be a pacifist in our present struggle is beyond my comprehension."

These are not expressions from the church press. For the most part, the church editors are trying to help those who may be eligible for chaplaincy duty to understand the urgency of the situation, and we could not be true to those men nor to the Church if we should suppress the facts. Our appeal is to those who have been given special preference on the scores of age and preparation for what is confessedly a hard task, but by every implication a great opportunity for service that will count in the years to come. If those ministers who can qualify should fail the country in this trying hour, it will certainly increase the difficulties which will face the Church tomorrow, and those difficulties will be hard enough at best.

WE PRAYED

Capt. Eddie Rickenbacker's account of his and his crew's epic experiences in the limitless spaces of the South Pacific will surely be recorded as one of the world's great classics. It will inspire many theses and many sermons. Theirs was an experience the like of which few people in the world have undergone. Lee Carson, international news service, in giving the story to the public, makes this dramatic statement, "An hour after Captain Rickenbacker led his starving men in a prayer for life a gull swooped out of nowhere and landed unflinchingly on his head. Rickenbacker carefully grabbed the bird that gave him and his hollow-eyed crew their first food in a week." Men will explain this incident in many ways, but one fact remains—Capt. Rickenbacker and his men still live. He himself calls it a miracle of God.

B. P. Brooks

Who could have been where they were, have seen what they saw, suffered as they suffered, been saved as they were and not have had his faith rekindled?

Could they, night after night, as they floated on the open sea, with nothing else to do, look to the arched heavens above and say, "There is no God." Each star above would have reproached the darkness of their intellect. Upon them, as upon many another warfaring man, was impressed the great truth of all truths, that only God could have paved the heavens with clouds, and attuned, amid the clamor of the storms, the voice of thunders, and unchained the lightnings that flash in their gloom. They learned the fact of God in the whispering breeze and in the howling storm. They learned it on that vast ocean when its broad expanse was whitened with foam, and when its heaving waves rolled mountain-high, and when the dark-blue of heaven's vault was reflected with beauty on its tranquil bosom. The twinkling star, shedding its flickering rays so far above the reach of human ken, and the sun on its timeless march through space declared to them in unmistakable voice that there is a God. They prayed.

These men, through suffering, through meditation and prayer, will never doubt again. They know that man, possessed of a soul capable of enjoying the most exquisite pleasure or of enduring the most excruciating suffering, endowed with immortal capacities, and who is destined to live onward through the endless ages of eternity—must have his origin in a Being, infinite in wisdom, who reigns over all, who is the fountain of all life, the source of all light, from whom all blessings flow, and in whom all happiness centers.

TIME TO TAKE STOCK

By Dr. Henry T. Carley

During the past week I have been watching various and sundry business concerns "take stock." Practically everybody, from the boss to the office boy, has been busy, checking everything from the warerooms to the top shelf in the stores, including what's on the counters, under them, and in the show windows. Some kind of record has gone down in the stockbook of every item to be found. It's quite a job.

As I understand it, the storekeepers will compare what they have on hand now with what they had this time last year, check up on what they bought during the year, see how much cash they have on hand, and then figure out whether they have made or lost money—and if so, how much. It's an interesting process.

After seeing so much of it going on around me, just for fun I made a little inventory of my possessions. It looks something like this:

Fountain pens, 1; lead pencils, 1; Typewriters (in working condition), 1; shoes, two pairs (both half-soled); suits, summer and winter, 4 (the oldest one going on ten); fishing rods, 2; fishing poles, 2; reels, 2; artificial baits, 5; shotguns, 1; books, a shelf full; sermons, new (this year), 92; old ones, a barrelful; cash, 1 (dollar). There may be a few other items, but I can't think of them at the moment.

So you think I am a poor man, eh? Well, you are wrong. As a matter of fact, I am one of the richest men in the nation. (Thank God, I don't have to pay income tax on my real wealth!) I wouldn't swap what I actually possess for all the money in the vaults of the biggest bank in New York City.

I have my family and their love, and the love of kinfolks all the way from Michigan and Ohio to Mississippi. I have friends whose handclasp and cheering words I wouldn't give up for millions of dollars. I know some little children that always greet me with a smile and are not afraid when I'm around. There's not a dog in town that will run from me—and "Nicky" always wants me to give him a pat on the head. I belong to a church that has honored me above my deserts and that gives me a delightful place in which to work. I serve a congregation that pays my salary regularly, furnishes me a nice home to live in, and shows me and my family many kindnesses. I have a hope of heaven and the continuing care of a gracious God. So I'm rich enough.

Time to take stock—I hope you've had a good year.

THE FACTS OF OUR MISSIONARY SITUATION

By Bishop Arthur J. Moore

(Note: This is a statement made by Bishop Moore at the close of the annual meeting of the Board of Missions and Church Extension, in Cleveland, Ohio).

All periods in history are critical for the men and women who live in them. We need not repeat the trite phrases about the significance of our particular moment. There have been other serious times in the world's history—times when civilization seemed to be falling apart and doomed to extinction. In all such crises the world and the church not only survived but continued their forward march. I am not, therefore, a prophet of gloom. I look forward with confidence to the ultimate triumph of the things for which we stand as a nation and as a Christian church.

Nevertheless, we are in one of those times that test the faith of men. The tramp of armed millions and the thunder of deadly conflict resound around the earth. Our people have already sacrificed much and will sacrifice more. Many of our mission fields have been overrun by our enemies. Some of our missionaries have been withdrawn. Some have been thrown into prisons. Those who remain face unparalleled difficulties. Never before have the missionary leaders of Methodism faced a situation so full of difficulty and destiny.

As we Methodists survey the situation at home and abroad, five things seem to stand out in bold relief:

First is the tremendous scope of the operations of the Board of Missions and Church Extension of the Methodist Church. We have a missionary program such as was never before developed by any body of Protestant Christians.

Ours is a parish embracing fifty nations, of thousands of missionaries and nationals preaching in more than a hundred tongues, of a foreign membership greater than the total membership of most denominations, of more than six hundred schools, hospitals and other ministering institutions. Our purely missionary operations in the home field are even more extensive. We have 2,500 missionary churches and 250 schools, settlements, and similar institutions serving the neglected missions in every station in our Union and in our territorial possessions. The extent of this missionary service is almost staggering.

The second fact is that in spite of war our work goes on in every field. Nowhere has it broken down or collapsed. Naturally, it is handicapped in many places by the absence of missionaries, the restrictions and suffering entailed by war, and inability to transmit funds to workers. Nevertheless, Methodist churches are open, Methodist institutions are serving, Methodist preachers are proclaiming the gospel of Christ. Even in Germany and Japan, as well as in the crucified nations like China, Belgium, Poland, Czechoslovakia, and Norway, in the occupied fields of Burma, Malaya, and the Philippines this is true. Methodism marches on.

This is an amazing, indeed, it is a providential fact. We can scarcely grasp its significance. In the midst of a war, which has driven out our missionaries, destroyed our property, and engulfed our fields, our work stands. If our people in the homeland can be made to understand this, their defeatism and timidity will be turned to joy and courage.

Is this not proof of the wisdom of those who laid deep the foundations of our work: that the gospel we carried to the uttermost parts is no longer a foreign importation, but that it has struck its roots deep into the native soil and become indigenous to the life of the people? It is no longer something they have received from us; it is something they have achieved through their own experience of Christ. This is a glorious thing. Let us make a supreme effort during the coming year to tell this to all our people and interpret to them its significance.

The third fact to which attention must be drawn is the responsibility of the church here in America. We know something of the irreligion, the sin, the unchristian attitudes and practics which prevail on every hand, and we have long combatted them. But at this time the home field brings a new challenge, and to it we must devote ever-increasing thought, prayer, and effort.

America is now an armed camp. There is spiritual oversight, though inadequate, for our soldiers and sailors; but little or none for the millions of so-called defense workers newly mobilized in nearly all our larger centers. New communities have sprung up which will be permanent, while others will in the course of time disappear. Here is a field which we have scarcely touched. We must evangelize these neglected centers for the sake of the future.

We speak of this war as a global war. It is having and will have global results. Our attitudes will be global also. It was once said that this nation could not endure half slave and half free. Now we know that the world cannot be half good and half bad, half intelligent and half educated, half Christian and half pagan. If Christ is to be supreme anywhere, he must be supreme everywhere. This applies to our own democracy. The time has come when this country must really be evangelized in its attitudes and human relationships.

Not otherwise can we play our proper part in the post-war world. This land of ours must be Christianized not only for its own sake but for the sake of its influence in the future. Here is destined to be the main base of both Christian missions and political democracy and freedom, probably for a century to come. The influence we exert in the world will depend in no small degree on the character of our own social life.

There is no duty more pressing before us than that of restudying the whole problem of home missions, both as to the need and the method of meeting the needs. We must develop a new and better strategy and then proceed to apply it as never before. Our fathers "reformed the continent and spread scriptural holiness over these lands." Surely we can in our time meet the new issues in the same spirit of sacrificial determination which enabled those who came before us to plant Methodism firm and strong on this continent.

The fourth fact is one that should give serious concern to all those who have grasped the true nature of our holy faith. It relates to the financial situation. We are grateful indeed for an increase in our income from World Service receipts and we must strive for greater increases. But the fact is that in spite of occasional increases the general trend of our benevolent giving for twenty years has been downward. Some well-informed leader has said that a dozen years ago one of our constituent bodies had given for foreign missions alone nearly as much money as united Methodism now gives for all the World Service causes.

During this same period our giving for purely local causes has been constantly increasing. Our giving for ourselves has gone up; our giving for the evangelization of the world beyond ourselves has gone down. This is not the Christian way. This shows an increasing degree of isolationism and self-centered concentration on objects near at hand and of personal interest to us.

It is distressing that money should be withheld from the central cause of the whole Christian enterprise. But it is doubly distressing that such a spirit should grow in a church that calls itself Christian. As a service to the souls of our people, we must check this developing provincialism and increase the devotion of Methodists to the redemption of people beyond themselves and their neighborhoods.

The fifth outstanding fact of our present situation is that this war will eventually end, and we will then face problems and demands of overwhelming magnitude. There will be issues that only the church can meet.

There will be the pressing study of reconstructing our own work and helping to reconstruct the work of the so-called "orphaned missions." I have already said our work has not collapsed, and I repeat it now. But it has greatly suffered. It is easy to picture it at the close of this war. Many of our missionaries away from their posts. Many churches are destroyed and damaged. Our people are scattered, homeless and starving. Our institutions are suffering. Our territory is ravaged. All this relates to our own Methodist work, beyond which will be famine, disease, and agony on a wider scale than has been known in recent centuries. We must rebuild our own. And we must do our part in the general reconstruction of the world.

At the close of the last war the demand was so great that it called forth the Centenary movements, in the course of which our churches gave close to a hundred million dollars to serve this world. At the close of this war the demand will be much greater. Will we be ready to meet it? Will we be ready to gather the facts, develop the procedure, lead our people in a great redemptive crusade?

At the close of every war there is a disposition to relax and swing back to isolationism and self-centered materialism. This is true of the nations. This is what occurred at the end of the last war, and it goes far to explain the present war. There are people who think they discern public trends in that direction now. This may also be true of the church. The provincialism, the indifference to everybody and everything outside our own congregation, the anti-missionary attitude in large sections of our church—this all grew up after the end of World War I.

Will there be another such reaction now? Here is a sinister danger immediately before us! We must at any cost avoid it in the Methodist Church. And we cannot keep it out of the Methodist Church unless we keep it out of the nation. To do this will require all our wisdom, but the cause is worth it. This also is evangelism. For the Christianization of the last man in the last corner of the globe is of the essence of the gospel of Jesus Christ. And a provincialism, a selfish and anti-missionary attitude which prevents this would eventually destroy the Christian movement.

This, then, is the situation today. The

(Continued on page 12)

CONFERENCE NEWS AND PERSONALS

CLAIBORNE PARISH, LOUISIANA, VOTES DRY BY 8 TO 1

Homer, La., Dec. 9.—In a special election held in four wards of Claiborne parish Tuesday, citizens voted by overwhelming majority against continued sale of wine and beer. The wards in which are located the towns of Homer, Haynesville, Mahon and Arizona were affected. Haynesville's total against sale of liquor was estimated from unofficial returns at about eight to one. The town of Homer voted dry 366 to 87; Arizona 27 dry to 3 wet, and Mahon cast 20 votes, all against the continued sale of beer and wine.

—Lake Charles American.

WATER VALLEY WELCOMES NEW PREACHERS

Dear Advocate: We have been most warmly received here, and the good people of First church, Water Valley, have done many things since we came to show their generous spirit of welcome.

The people are happy to have Rev. T. H. Dorsey and his family make their home here. A general reception was given at the First Methodist church for Rev. A. S. Brisco, the Dorseys and the pastor and family.

A special "White Christmas" program was given last Sunday in which the 49 names of our soldier boys were read and Divine guidance asked for them.

Christmas day will be observed here as a day of prayer, on which the church auditorium will be warmed and remain open all day for prayer and meditation.

Kindly send us a list of subscribers and we shall look after the Advocate.

Sincerely,
E. H. CUNNINGHAM.

CHRISTMAS AT QUITMAN, MISS.

The regular Christmas services were observed at the Methodist church of Quitman, Sunday morning and evening.

The services were featured by musical programs under the direction of Mrs. T. M. Dabbs, choir director; and Mrs. Dabbs and the choir just outdid themselves at both services. There were other churches where there were more voices in the choir, but I am of the opinion there was not in all of our state, or denomination, a church where a more beautiful or impressive program was rendered. I have not the space to call attention to any particular person, or part, for the excellent work of Mrs. Dabbs and all the members of the choir deserve the appreciation of the church and the town for their part.

Among the other good things at the morning service, Bro. Clifford brought us one of his best sermons, and to say it was one of the best is saying a lot, for they are all good.

The evening service was one of the most impressive ever to be observed in our church, and just two or three things can be stressed:

During the service, Brother Clifford called to the altar Mrs. A. S. Mason, church treasurer; Mrs. T. M. Dabbs, choir director; Miss Sarah Weaver, leader of the Young People's Department; John W. McNeal, superintendent of the Sunday School, and J. D. Fatherree, chairman of the Board of Stewards, and presented them with appropriate gifts for their services.

Brother and Mrs. J. D. Ellis were called to the altar and by Brother Clifford presented, in the name of the church, with a small token of our appreciation of them.

The evening offering was taken, as Bro. Clifford said, "in colored style." Every one was invited to come to the altar, where the ladies had arranged a scene of the nativity, and lay their donations there. I venture to say every person in the large congregation either went, or sent, a donation, and as a result over $200 was added to the church treasury.

In every way it was a great day for Methodism and Christianity in our midst.

May we have many more like it, and may we all at this Christmas tide be more than ever thankful to Almighty God for His blessings.

J. D. FATHERREE,
Chairman, Board of Stewards.

BOOKS WANTED

Bishop W. C. Martin has asked us to try to find for him the following books:

The Life of Bishop Parker—Galloway.

Sermons by Rev. David Seth Doggett —J. E. Edwards

William Wallace Duncan, An Appreciation—J. C. Kilgo.

Bishop John Early—Child. John Branch Historical Papers, V. No. 4.

Any one having any or all of these books, and who is willing to part with them, may communicate with this office, or with Bishop Wm. C. Martin, 512 Omaha National Bank Bldg., Omaha, Neb. direct.

MRS. ROBERT CLARK DIES

Mrs. Mary Charlotte Clark, wife of Dr. Robert A. Clark, superintendent of the Paris district of the Memphis Methodist Conference, died early Tuesday morning, December 15, at Nobles Clinic in Paris, where she had been a patient for ten days, suffering from a deep cold and accompanying complications.

Funeral services were held at Union Avenue Methodist church, in Memphis, Wednesday afternoon, conducted by Dr. Homer Thompson, pastor of First Methodist church in Paris; Dr. C. C. Grimes, superintendent of the Memphis district, and Dr. John B. Horton, pastor of the Union Avenue church. Burial was in Memorial Park.

Mrs. Clark, daughter of the late Mr. and Mrs. O. C. Carr, was born 65 years ago in Pontotoc, Miss., where she spent her girlhood, and where she met and married Robert A. Clark, Methodist minister, more than 39 years ago. They spent much of their life in Tennessee, approximately 15 years of the time in Memphis, where Dr. Clark served pastorates.

Coming to Paris to reside in the fall of 1941, soon after her husband was appointed superintendent of the district, Mrs. Clark had endeared herself to all with whom she came in contact. She was a bright, happy Christian, always a welcomed guest in the homes of friends and gave generously of her hospitality to those who had visited in her home. She was a member of the First Methodist church in Paris.

Stricken with a deep cold two weeks ago, Mrs. Clark failed to respond to treatment, and was admitted to the hospital. Members of her family were called to her bedside when it was found that complications had arisen that made her condition grave.

With her during her illness were Mrs. H. B. Hall, of Paducah, and Rev. Bob Clark, pastor of the Raleigh Methodist church, son and daughter of Dr. and Mrs. Clark, and a brother of Mrs. Clark, Dr. I. P. Carr, of Clarksdale, Miss. Joined by Mr. Hall from Paducah, they accompanied Dr. Clark to Memphis for the funeral and burial services. Two other brothers survive Mrs. Clark, Mr. Lawrence Carr, of Pontotoc, and Dr. O. F. Carr, of Clarksdale, Miss.

Attending the funeral from Paris and the Paris district were Dr. and Mrs. Thompson, Rev. W. D. Burke, Rev. Harry Williams, and Rev. Roy Williams.

BISHOP WARD INTERNED—MISSIONARIES RELEASED

Secretary of State Cordell Hull has informed the Board of Missions and Church Extension of the Methodist Church that he has confirmed through official channels the newspaper accounts of the recent internment of Bishop Ralph A. Ward, of Chicago, Ill., in Shanghai. He says, however, that the Rev. William B. Burke, missionary in Sungkiang, Kutien, and the Rev. Dwight L. Sheretz, of Shanghai, who were interned by the Japanese at the same time as was Bishop Ward, have since been released and are now in Shanghai. It was expected, some weeks ago, that all three men would be returned

LUZIANNE
COFFEE
100% GOOD

to the United States on the next proposed trip of the "diplomatic ship" Gripsholm in return for Japanese nationals from America. Whether or not such exchange will be made is not now known.

MERIDIAN DISTRICT NEWS

During the week of December 14-19, Rev. J. L. Neill, district superintendent for this district, held group institutes for the purpose of arranging for the holding of Laymen's Days, and the Pre-Easter Evangelistic Campaign as suggested by Bishop J. L. Decell, for the Birmingham Area, and the Simultaneous Revivals to be held in this district in July, 1943.

The meeting for Newton and Neshoba counties was held at Decatur, for Kemper county, at DeKalb, for Clarke and Jasper counties, at Quitman, and for Lauderdale county, at Central church, Meridian.

All the pastors in each group were present at the meeting except the Lauderdale county group. Four of the pastors there were not present; one of whom was sick. Perhaps the others were prevented by hindrances over which they had no control.

The writer who is District Secretary of Evangelism, attended all the meetings; Rev. Guy Sigrest, pastor at Enterprise, who has done some very commendable extension work in rural districts, at the request of the district superintendent, attended all the meetings except the one at Central church, Meridian. Rev. I. H. Sells also attended all these meetings and arranged for Standard Training Schools.

The reports from the pastors show that there have been accessions to the church on almost all charges since Annual Conference; that pastors' salaries have been increased in most places, and most of the charges have increased their assumptions for Benevolences, and not a single charge has made a retrogressive step in apportionments. Central and East End, Meridian, and Philadelphia assumed the entire amount apportioned to them for Benevolences.

Decatur has paid its entire assessment for all connectional and district work except Benevolences and has paid one third of that. Philadelphia has paid one half its apportionment for Benevolences.

The people at Scooba are repairing and remodeling their church. The people at Linville on the Cleveland charge have dismantled the old church building, and are planning to build a new church at once. Plans have been approved by the District Church Building Committee and a large amount of the needed money has been collected. The people at McGowan chapel on the Pachuta charge, are now ready to let the contract to build a new church on the site where the old building was burned some months ago.

Brother Neill is very alert and very aggressive. Through his wise leadership, in the Conference year that has just ended, every charge in the district paid all assessments in full, and added 1,499 to the church rolls. 707 of which were on profession of faith. A School of Missions, and a Vacation Bible School were held on each charge. Some of the circuits observed Laymen's Day, and paid something to the Sanatorium, Memorial Mercy Home-Hospital, and the Red Cross.

Friday evening, December 18, the wives of the preachers in Meridian entertained their husbands with a turkey dinner at the Eighth Avenue Wesley House. A very beautiful Christmas tree adorned the dining hall. Brother Neill acted as Santa Claus, and every one present received a gift. Each of the preachers received some kind of musical instrument. They formed a band and rendered two very beautiful (?) instrumental selections.

Additional

I am sure that most of the readers of the New Orleans Christian Advocate know that the Commission on Evangelism of the Southeastern Jurisdiction of the Methodist Church has arranged with about one hundred radio stations within the bounds of the Jurisdiction to broadcast, on Thursday, December 31, a special Watch Night record containing a New Year Message by Bishop Arthur J. Moore, and music rendered by the Emory University quartet.

Mr. D. W. Gavin, owner and operator of station WCOC in Meridian, Miss., has kindly agreed to broadcast this record December 31, at 10:15 to 10:30 p.m. Brother Neill, our district superintendent, and I are notifying all the preachers in this district of the time, and suggesting that they arrange to use this number as part of their program for Watch Night service in the church or the home.

We urge that all, who can, attend and participate in some Watch Night service, and help to make it a real spiritual occasion, and suggest that those who cannot attend the Watch Night service, tune in and hear Bishop Moore's great address, and pray that 1943 may be a year of great progress in evangelistic work, and that many souls may be born into the kingdom of our Lord.

T. J. O'NEIL,
Dist. Sec. on Evangelism.

A GOOD LETTER AND A ROYAL FRIEND

Raymondville Texas, Dec. 21, 1942.

Dear Bro. Duren: I have a good notion to write you a great long letter and say anything I please. But I might interrupt your Christmas festivities, and besides that I have a new enterprise on foot myself and it requires every minute, hour, day, and week I have to accomplish that. It is something you never did in all your activities, but we have both been getting ready for it. I have about finished one-twelfth of it already and hope to finish before Christmas next year. If I make a success of it and you and Henry Carley want any suggestions I shall be glad to give what I have learned. I am undertaking to make an Octogenarian. They are rather unusual things and have both intricate and complicated parts. Then, too, great care must be given lest the things can not be used to any great advantage when made. So I am trying to make a real good one. If you will renew my subscription to the New Orleans Advocate, and continue your first-class editorial performance it will help me very materially. Do this and then hope for the best, assured of the great satisfaction in contemplation of my memorable feat! Happy Christmas.

BEN P. JACO.

NEWLY APPOINTED CHAPLAINS

ARMY

James Thoburn Bard, Baltimore, Maryland.
Mouzon Bass, Houston, Texas.
Cecil Gladstone Bell, Safety Harbor, Fla.
Karl Dee Burris, Skiatook, Okla.
Raymond Matthew Burton, Whitney, Tex.
George Wellington Chant, Warwick, New York.
Lavere Alvin Dodson, Moscow, Penn.
James Watts Gardner, McDonough, Ga.
William Leon Hattaway, Hawkins, Texas.
Thomas Reighton Jones, Williamsville, Ill.
Harley Ross McDaniel, Hillsboro, Texas.
Albert Hale Northrop, Goodland, Indiana.
Earl Carmack Parker, Belleview, Tenn.
Eugene Wesley Pilgrim, Perry, New York.
Edward Cedric Pope, Sandwich, Ill.
Wendel Franklin Rex, Ackley, Iowa.
Natt Harlan Scott, Croton, Vermont.
Richard Grant Sechrist, Nicholson, Penn.
Wallace Gerald Sorenson, Danville. New Jersey.
Warren Nathaniel Ware, Potosi, Missouri.
Jasper DeKalb Wilford, Obion, Tenn.
William Franklin Eaker, Lawndale, North Carolina.
James L. Jones, Dallas, Texas.
Robert Davis Jones, Norwood, New York.
Zelna Vincent Mason, Patrick Springs Virginia.
Raymond Eugene Musser, Atlanta, Ga.
Willard Bracy Smith, Texarkana, Ark.
Spencer L. Stockwell, Elkhart, Kansas.

DO WE PRAY FOR THOSE IN SERVICE

At a meeting of an Eastern Synod the other day a minister made a speech in which he inferred that the only Presbyterian ministers who give spiritual support through prayer and pastoral aid to the men and women in the armed forces are the ministers who believe that war is righteous and who were in favor of United States participation in the war long before Pearl Harbor.

Such an assumption or inference is unjust and untrue. Just because a minister or layman cannot reconcile the hate and destruction of war with the Christian gospel does not at all mean he loses his obligation or privilege of demonstrating his relationship, in Christ, to all his fellowmen. Ministers who are Christian pacifists realize that in their congregations are people who look upon the present war as being something like a holy crusade. They also know that some of their young men and women who abhor war have become participants in it because it seems to be a necessary evil. And, too, many pastors have in their constituency young men whose conscience has not permitted them to bear arms and who have gone to Civilian Public Service Camps or to prison rather than violate their consciences.

For all these groups—all equally children of God—the Christian will pray, whether he be minister or layman. Pacifist and non-pacifist Presbyterian ministers are writing letters, sending Bibles and Books of Common Worship to the soldiers, sailors, marines, nurses or "C.O's" who have gone from their parishes. In like manner all ministers ought to be praying for the men and women in the munitions factories who are forced to labor on the Lord's Day, that their thoughts may be turned toward the sanctuary at the hour of worship even though they may be necessarily absent—

"For what are men better than sheep or goats
That nourish blind life within the brain
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

—The Presbyterian Tribune.

PERSONAL NOTES AND INCIDENTS

Rev. Louis Hoffpauir reports a good beginning of the new year at Haynesville, La. The pastor has had a considerable raise in salary and everything indicates a good year in prospect.

Rev. M. L. McCormick begins his fourth year at Brookhaven, Miss., under the most favorable auspices and he is looking forward to another good year with the loyal and cooperative people of that splendid church.

Rev. J. E. Roberts has been at Chester, Miss., only one month, but he has found a cooperative people and has had a hearty welcome to his new field. He expects to make progress in his work during the year.

Christmas Eve found the superintendent and his helpers at the Methodist Home, Jackson, Miss., very busy. They were filling one hundred and eighty stockings on a rush order, and most of us know what that means.

Rev. A. L. Gilmore, formerly of the Mississippi and the Louisiana Conferences, is now pastor at Thomaston, Georgia, to which place he was moved from Thompson, Ga., at the recent session of the North Georgia Conference.

The death of Mrs. Robert A. Clark, reported elsewhere in this issue, will bring a sense of sorrow to the older Millsaps College men who have kept contact with Dr. Clark, a fellow-student at Millsaps College more than forty years ago.

Mrs. Syble Farr writes that she is moving from Houston, Miss., to Smithville, and she asked that the change of her Advocate address make connection with her moving. We deeply appreciate the general interest in having the Advocate changed to the new addresses of our friends who move to new locations.

In the South Central Jurisdiction, three thousand seven hundred and seventy-five churches are being served by eight hundred and forty supplies. Many of the supplies are retired men. The seriousness of the situation is in the fact that only one hundred young preachers were admitted on trial in the whole Jurisdiction.

Rev. R. E. Wasson says that at the first quarterly conference of the Black Hawk, Miss., charge the best report that has been made at any first conference during his pastorate there was made. Rev. W. S. McAlilly, of Sidon, presided. The pastor's salary and the Benevolence acceptances were increased, and he is expecting a good year.

MRS. BEVERLY C. BROWN PASSES

Mrs. Brown, wife of Mr. Beverly C. Brown, of New Orleans, died at her home on last Saturday morning following a protracted illness. Before her marriage she was Miss Hulda Barremore Smith of New Orleans. Besides her husband, who is a son of Dr. and Mrs. George S. Brown, she is survived by a son, Dr. Barremore B. Brown, engaged in chemical war work at Princeton, N. J., her mother and two sisters living in New Orleans, and a sister and two brothers living in Texas. The family are members of Rayne Memorial church, and Mr. Brown is widely known through his radio broadcasts. The funeral was delayed until Monday pending the arrival of Dr. Brown from Princeton, who had difficulty in securing transportation.

MINISTERS' WEEK PROGRAM, S. M. U.

The annual Ministers' Week at Southern Methodist University, Dallas, Texas, will be held January 25-28, 1943, at the McFarlin Memorial Auditorium. The program will include "Christianity's Fourth Front," by Dr. Ralph Sockman, which will be the Fondren Lectures. "Preaching in War Time" will be the theme of a series by Dean Henry Sloan Coffin, of Union Theological Seminary. "The Minister and His Bible" will be the subject of lectures by Dr. Costen J. Harrell, of West End Church, Nashville, Tenn.

CHRISTMAS AT TUPELO

The First Methodist church, Tupleo, Dr. W. A. Tyson, pastor, was filled to capacity December 20 at the morning hour for the Christmas sermon. The offering for the Methodist Children's Home, Jackson, Miss., exceeded $500, and is still coming in. This great church plans to send this good cause $100 per month this year.

The beautiful pageant, "The Light of Men," was presented at the First Methodist church, Tupelo, at 5 p.m., December 20, under the direction of Mrs. G. C. Sturdivant and Mrs. N. B. McGaughey, and a corps of able helpers. The building was packed to standing room, with many turned away.

REPORTER.

SOUTHERN ASSOCIATION OF COLLEGES AND SECONDARY SCHOOLS RECOGNIZES PRESIDENT SMITH OF MILLSAPS

At the session of the Southern Association of Colleges and Secondary Schools which met at Memphis, Tenn., December 1-5, President M. L. Smith of Millsaps College was chosen as one of thirty representatives on the "Commission of Institutions of Higher Education." These thirty men representing the colleges, universities and secondary schools holding membership in the Southern Association have a very great responsibility, in that it is their function to deal with matters pertaining to the members of the Association.

Naturally, the men chosen for this important and often delicate administrative responsibility must be men of sound judgment and irreproachable character. The selection of President Smith is, therefore, equally an honor to him and to Millsaps College, of which he is the administrative head.

ANOTHER MOTHER PLEADS FOR CHAPLAINS

Dear Dr. Duren: In last week's Advocate there were two articles on our Chaplains in our armed forces. My son, Roy, has been on a ship eight months without a Chaplain. When he first joined he was sent to Norfolk for six weeks training, then to the Great Lakes Training Station, and in both places there were Chaplains, and he said they were real pals. I even had a letter from one, Chaplain C. A. Neyman, U. S. N., telling me that my son attended the services. He needed this then, but how much more he needs it now!

Roy has always gone to church at home. He left Millsaps College at the beginning of his junior year, September, 1941, to join the Navy.

I send Sunday school books. the Upper Room, etc. The extra ones he gives the boys, and he writes that they are always glad to get them. He says he hopes some day before long to get back where he can go to church.

Where are our young preachers, and what are they waiting for!

Sincerely,
MRS. N. C. TRIPLETT.
Mashulaville, Miss.

METHODIST CHAPLAINS—A REPLY

Dear Dr. Duren: The writer read with interest and concern your editorial in the last issue of your paper, "Chaplain Enlistments Disappointing." He also noted a statement on the part of one of your Advocate readers, whereby attention was being called to the lack of chaplains (particularly in the Navy) and the need of meeting this situation immediately. In this week of the Chicago Christian Advocate there was an appeal, also, from a chaplain in the Navy, for help. These appeals certainly are not falling on deaf ears—ministers are hearing them and responding either positively or negatively; fathers and mothers of boys in the services are hearing these appeals, too, and they, too, are making their response, which shall, perhaps, be felt more definitely in the days to come than at the present moment.

There are a number of thoughts that I would like to express, if you will allow me to do so.

First, I think the facts of the case should be recognized. They are, as the writer sees them, the fact of the need of chaplains; Methodism is able to meet this need; and the growing pressure that the press and public agitation of this matter is placing upon the "young" preacher in the pulpit—at home.

Perhaps the first fact named needs less explanation than either of the other two. A great war is upon us—right or wrong, it's here, and there is little that any one can do about it now but to accept it. Out of this war a number of things are developing. and the least of which is certainly not the spiritual and physical suffering that we are all experiencing. No doubt, coming down to bed-rock, that the suffering of our boys who are carrying the actual brunt of the battle is more acute than any other. The fact of the need here is apparent.

It is also apparent, or should be, that the great Methodist church is ably equipped to meet its share of this need. Why it hasn't done so may not readily be made known. Regarding the church's failure to meet the situation, the writer would like to say that, to his personal knowledge, a number of young ministers of the Mississippi Conference have offered their services as chaplains, but, for the lack of educational qualifications, have not been accepted—the writer being among this number. If the need for chaplains in the service is so great, if those who, from an educational standpoint, qualify, do not feel that they should answer the challenge (and some have good and acceptable reasons for not doing so), then one of two things must be done: either permit those who will serve to do so, or refuse to meet the issue. Can the church, facing the future, afford to do this? Yes, the second fact remains—Methodism can meet the issue if it will, but it must will to do it.

Having said that much, the writer would like now to call attention to the main reason why he writes this letter. This increasing agitation for applicants to the chaplaincy is receiving the attention of both clergy and laity, as previously stated. I am particularly concerned with the effect that it may be having in the mind of the latter. I am wondering what the father and the mother of that boy who is in Africa, Australia, or on some battleship, is thinking. Perhaps they feel that maybe their boy is numbered among those without spiritual guidance. I wonder what their thoughts are—I wonder how they feel toward that preacher (and particularly if he is young) who breaks the Bread of Life to them on Sunday mornings. I am afraid that the church press is unwittingly creating undue pressure in many such instances, and if the press continues in an unqualified agitation of this matter this pressure will increase. Such will prove to be an injustice, and especially so in the instances where the preachers have offered their services but have not been acceptable, and, in some instances, for a rather "lame" reason. For instance, one applicant was turned down because of not having a B. A. degree, and all that he lacked of having same was six hours of Greek. Will the lack of six hours of Greek keep a man from administering to the spiritual need of another man? Thank God it will not keep a man out of heaven. My appeal is that the church press take knowledge of the full field. Secure the needed chaplains, but do not make harder or destroy the efforts of those who labor at home in the realization of the first.

I would not have you or anyone to feel that I am so keenly desirous of becoming a chaplain. I have offered my service for same and have been rejected. After reading the articles referred to in this letter, I again offered my services, but I am not "begging" to go. I am ready to stay—I am ready to go. Let's meet the challenge of this hour, but for the sake of the whole let's meet it in a way that will not hinder the work at home. And the challenge can be met, I reiterate, and by that method which is entirely Methodistic, if by no other way—appointments. Let's stop this agitation which, in the long run, may prove more harmful than beneficial.

Sincerely yours,
FRANK E. DEMENT, JR.

RESOLUTIONS, BY LOUISIANA ANTI-SALOON LEAGUE

WHEREAS, the Louisiana Anti-Saloon League has had a long and honorable career in the struggle against the traffic in alcoholic liquors in the State of Louisiana; and

WHEREAS, the change in the state of the public mind toward the liquor traffic and other allied evils has brought about a condition requiring a different and broader approach in combatting these evils; and

WHEREAS, this changed condition has made it necessary to bring into being an organization to carry on these efforts in a broader way than has been possible by the Louisiana Anti-Saloon League; and

WHEREAS, the Board of Directors of the Louisiana Anti-Saloon League has deemed it wise to disband this organization merging its efforts with those of the Louisiana Moral and Civic Foundation; and

WHEREAS, for the past fourteen years Dr. Leon W. Sloane has served the Louisiana Anti-Saloon League as State Superintendent, therefore be it

RESOLVED, that the Board of Directors of the Louisiana Anti-Saloon League hereby express to Dr. Sloane its high appreciation of his sacrificial efforts rendered in seeking to gain the objectives of this organization; and be it further

RESOLVED that a copy of these resolutions be spread upon the minutes of the final meeting of the Board of Directors of the Louisiana Anti-Saloon League, that one be furnished to Dr. Sloane, and one each to the Associated Press, the Baptist Messenger and the New Orleans Christian Advocate.

W. L. DOSS, JR.
J. D. GREY,
GLENN L. SNEED,
Committee.

CENTENARY PURCHASES DODD COLLEGE

The acquisition of Dodd college property by Centenary college is not only a very satisfactory settlement of a serious question, but is also a long step for the creation of a greater college for Northwest Louisiana. It will mean an expansion in educational facilities that will be very advantageous to young men and women of the Ark.-La.-Tex.

The acquired property will be perpetuated as "Dodd Campus of Centenary College."

To Provide Greater Facilities.

The acquisition of the property will provide facilities for immediate expansion for army and navy specialized training at Centenary and will after the war be converted into a first rate scientific department of the college. Plans are to use it in offering courses in chemurgy, scientific research, technical training of many kinds, business education and so forth.

At present it will provide excellent facilities for housing and training of specialists for army and navy service. . . .

Under the terms of the sale Centenary college assumes the refinancing of the property estimated at $105,000. Funds for this have been pledged by a generous Shreveport citizen who has requested that his identity not be disclosed.

The action which will insure the continuation of the property for Christian educational purposes, was hailed with approval from several quarters. Dr. M. E. Dodd, founder of Dodd college, while expressing disappointment that the college was not continued in operation by the Baptists, expressed pleasure that the college would continue for Christian educational purposes. Gratification was also expressed by Dr. Pierce Cline, president of Centenary, and Dr. W. H. Knight, secretary of the Baptist Convention. . . .

In connection with the transfer, Dr. Dodd sent the following letter to Dr. Cline:

Dr. Pierce Cline, President,
Centenary College,
Shreveport, La.

Dear Dr. Cline:

Now, that final disposition of the Dodd College properties has been made by the executive board of the Louisiana Baptist Convention in the transfer of these properties to Centenary college, I wish to say:

1. That, while deeply disappointed at the failure of my Baptist people to carry out their commitments with Shreveport citizens for the establishment and operation of a woman's college here, I am, at the same time, highly gratified over Centenary's having acquired the properties and the assurance that they will continue in the service of Christian education.

2. I believe you will find this to be the sentiment of practically all of the former Dodd college board of directors and members of M. E. Dodd foundation. One of the last acts of the board of directors was to pass a resolution requesting the executive board of the Louisiana Baptist Convention in seeking to dispose of the properties to give first claim to any individual, group, or, organization which would continue the use of the property in the interest of education in general, and Christian education in particular. As a member of the Louisiana Baptist Convention, I presented a resolution to this same effect to the convention board of the Louisiana Baptist Convention which the board unanimously adopted.

3. It was my feeling, and this was shared by others, that since these properties were provided by gifts intended to serve educational purposes that these gifts should be conserved to that end, if at all possible.

4. It was furthermore the conviction of those most concerned that, since practically all the money invested in these properties was given by Shreveport citizens that they should be conserved as a local enterprise for Christian service in the field of education. This, we are happy to know, will be done by transfer of the properties to Centenary.

5. This act is further pleasing to me, because it carries through at least in part, a program which you and I formulated three years ago for the combined use of Dodd college and Centenary college in a unified Christian education program, but which failed at that time because our plan apparently was not acceptable all the way around.

6. And now that Centenary acquires this beautiful campus and the classic buildings and first-class equipment, those of us who have given of our time, talents and money to this enterprise will have the satisfaction of knowing that these efforts have not been thrown away but will continue to serve their original purpose.

7. Let me say in conclusion, that I stand ready, and hereby offer my services to you and your associates to the extent of my ability for the furtherance of Christian education in our community. Please feel free to call on me for any service which I can render.

I can recall the first time I ever addressed a Centenary chapel service when there were 32 students. I have rejoiced in her advancement through the years and in the fellowship and understanding which I have enjoyed with her leaders. I hope and pray that the acquirement of these additional facilities will still further enlarge and advance the service of Centenary to our city, to the community round about, to the country and to God.

With all good wishes,

Cordially yours,
M. E. DODD.

—From news story, Shreveport Journal.

Be it remembered, Christ did not merely arise from the grave, then go away and leave the world to shift for itself. He is here, today and every day. Hitler may crucify him in Germany, Mussolini in Greece, Japan in Shanghai; but Christ, arisen anew, comes to every bloody battlefield, knocks at every bereaved door, speaks to every human heart—even the hardened hearts of generals and dictators—and announces, once more, his immortal Plan. . . "I am the Way and the Life. . . ."

—Daniel A. Poling.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

CHRISTMAS LETTER FROM MISS SARAH BENNETT

To the Women of the Mississippi Conference:

Transportation is such that I felt it too risky to send individual Christmas cards this year, and yet I cannot let the season pass without sending some word of greeting to you who are sharing with me in the work which I am trying to do.

This has been a full, rich year of experience for me personally, and a year of growth for our work here at Methodist Institute. Together let us rejoice for the privilege He has given, and at the same time pray for continued growth.

Many times I've thought of you as you've studied about Latin America this year. I wish I could help you to feel the friendliness of the Brazilians for the U. S. A. The number of people wishing to study English here is one of our most common evidences in this city, and also the fact that many parents seek out our primary school and kindergarten because they like American methods.

No one travels without some sort of identification as to nationality, and we are always treated with the greatest courtesy and friendliness when our nationality is known. American products are considered the best—these and many, many other things give evidence of the friendliness. Sometimes the attitude reminds me of a small brother or sister toward an older one, a sort of wondering admiration, and my constant prayer is that the "Big Brother" nation in this case, may be careful of the examples set and always be careful to do nothing that would destroy the faith and confidence of the younger.

As you listen to the ringing of the Christmas bells this year, remember the old legend which tells of the magic of the bells, because part of their magic is to make all men brothers. Once the music of the bells was part of the mysteries of heaven. Up there beyond the stars, they were the soul of sound—God's own harp. But they could not speak to the souls of men from their great height, so they came to earth, born in bronze. Ever since then, bells have been bridging distances, the differences that separate us, calling people together, closer to one another, nearer to God.

Wouldn't it be wonderful if all peoples of the world could hear the magic bells this Christmas? Surely we can do our part to start them ringing in the Americas.

From here to there—a kindly, sincere hope that this Christmas may more nearly approach the lovely, holy thing it should be for you and me.

Gratefully yours,

SARAH BENNETT.

RELIEF IN GREECE

By Floyd Shacklock

Reports have reached the desk of Bishop Herbert Welch, Chairman of the Methodist Committee for Overseas Relief, showing that conditions in Greece are simply appalling. It is said that some food is now to be sent there by the Germans but, judging from other experiences, not much is to be hoped for from that source. Some who know the situation by reliable messages fear that if other help is not given, nine-tenths of the people in that tormented nation will perish before spring. Disease and starvation are ravaging city and country alike. Children already have died by the tens of thousands.

Fortunately, it is possible to get help to Greece, even while it is occupied by its enemies. By agreement between the governments of Great Britain and the United States, the Greek War Relief Association is now able to ship wheat in Swedish ships from Canada, and assurance is given that food and medicines are reaching the people for whom they are intended and are not being used to benefit the occupying armies. The Near East Foundation has its Greek staff at work caring for homeless, crippled children, and taking preventative measures against the outbreak of epidemic diseases.

Best of all, the Central Bureau of Evangelical Churches of Europe, while cooperating with these other agencies, is sending powdered milk and dehydrated potatoes from Switzerland directly to Dr. Kalapothakes in Athens, by whom special attention is given to Christian sufferers. Four thousand crates a month are going in this way to save unnumbered lives.

Aid for these unfortunate victims of war is desperately needed now! The Christian heart of the Methodist Church is challenged to answer this appeal. Gifts may be sent for the work of any or all of these agencies through the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York, N. Y.

THE PASSING OF H. J. PITTS

Hiram J. Pitts, 81, resident of Oil City, La., for the past 30 years, affectionately called Daddy Pitts by all who knew him, passed to his reward Monday, December 14, 1942, at 9:45 p.m., at the home of one of his daughters, Mrs. Alex Rice, 701 Elmwood Avenue, Shreveport.

Mr. Pitts was one of the charter members of the Methodist church at Oil City in 1913. and was a devoted member, always striving to better conditions both spiritually and financially. He helped to build the present edifice in 1921, and it was due to his untiring efforts that the indebtedness was lifted and the church dedicated in 1926.

Mr. Pitts was chairman of the board of trustees during his active life, and for the past several years has been an honorary member of that body.

Funeral services were held at the church in Oil City on December 16 by the Rev. Marvin Cooley, newly-appointed pastor, interment following in the Mooringsport cemetery by the side of his wife, who preceded him in death in 1937. Besides the daughter mentioned, he is survived by another daughter, Mrs. Chas. Van Cleave, Kilgore, Tex.; two sons, I. H. Pitts, Port Lynn, Colo.; and S. E. Pitts, New Orleans; a half-brother, Rev. J. H. Glover, of Cabot, Ark.; a sister, Mrs. Matt McCubbins, Paris, Ark.; and twelve grandchildren, including one great grandchild.

The large assemblage at the church and cemetery, and the many beautiful flowers, attested the esteem in which he was held in the community in which he spent the latter years of his life.

Truly his spirit remains with us.

A FRIEND.

FOR SPIRITUAL VALUES

By Mrs. Irvin Rowland

Can a consecrated Christian seek first the same world advancement, recognition, and material gains that a non-Christian does? Did Jesus bend all his energies toward the making of money and achieving of fame along with his work? Assuredly not. He did not try to make a reputation for himself; rather he sought to achieve his purpose. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Then if our Savior put more stress on the accomplishment of his work on earth than on personal advancement for the world's recognition and honor, if he humbled himself to service, if he gave up his heavenly glory to take on the form of man, and if he made the supreme sacrifice for the salvation of men, can I call myself a faithful follower if my eyes slip from the cross of service and rest on fame and fortune?

The worldly man looks for pleasure and satisfaction in the things of the world, and, true enough, he has only fleeting moments of happiness, for never can he find materialistic satisfaction and peace. The Christian looks for his peace and happiness in spiritual values, in rich personal resources. No price is too great to pay for these, no task too lowly to perform, and no calling greater than that of practicing Christianity. We must live the good life and serve humanity not for the profit from money to be gained but for the spiritual riches to be enjoyed and shared.

Jesus lived so deeply and so mightily that he has become man's unquiet conscience, secret strength and sheltering home.

—George A. Buttrick

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

An Open Letter to all Secretaries of Young Women's and Girls' Work of Louisiana Conference Woman's Society of Christian Service

The Conference Secretary of Young Women's and Girls' Work is happy to be given this opportunity to extend New Year's greetings to all members of Louisiana Conference Woman's Society of Christian Service. To the secretaries of Young Women's and Girls' Work, I should like to say that I'm looking forward to receiving your fourth quarter's reports. An annual report must be made up soon, so let's try to be 100 per cent in reporting this time.

As we look back over this first full year of our work with the Youth of our church there is much that is definitely encouraging. Many of our young people attended summer schools and assemblies where the new plans for the missionary education of Methodist youth were taught. Many of them worked with Youth Caravans as they toured our conference; indeed, some of our own young people traveled with Youth Caravans in other states. There is a splendid spirit of enthusiasm and an increasing zeal for purposeful living among our young people. We are all aware that Christian youth are anxious to live more creatively and to make life count as never before.

It was heartening, indeed, to read an account of the recent Methodist Youth Convocation held in the month of September at Miami University in Oxford, Ohio. This was the first large nation-wide gathering of Methodist Youth since unification. There were more than 1,100 young people present. They, with their adult leaders, many of the returned missionaries and representatives of foreign countries, met together to think through some of the problems that are facing them today and to make plans for meeting them as far as they were able.

The missionary emphasis was strong throughout the meeting. They chose the theme, "For the Living of These Days," declaring as their purpose:

1. To consider the problems created for Christian Youth by the present world situation.
2. To discover the contribution we can make toward creating God's Kingdom of love and justice out of the confusion and chaos of the present moment.
3. To strengthen our fellowship for more effective service through the church to all mankind.
4. To seek the guidance and power of God which is so desperately needed for the living of these days. With such a serious and worthwhile purpose as this we know that these young people cannot fail in what they have undertaken.

And now let's consider our year's work with the young women and girls in the Louisiana Conference.

It is extremely difficult to get a clear-cut picture of the work, owing to the fact that the work with the young women and girls is involved in many phases of the general youth work of our church; that [illegible] to say, that as secretaries we share in the basic organization for missionary education in the local church by our membership in the joint committee, sometimes referred to as youth Committee. This, as you know, is an adult committee appointed by the pastor to direct the entire program of the Methodist Youth Fellowship. This committee is composed of a representative from the Church Board of Education, one from the Board of Missions and Church Extension, and one from the Woman's Society of Christian Service. Naturally, the Secretary of Young Women's and Girls' Work of the Woman's Society of Christian Service should represent that group on the joint committee.

The duties of this committee are as follows:

1. To appoint, with the consent of the Youth Council, the Adult Adviser to the World Fellowship Commission.
2. To act in an advisory capacity.
3. To channel missionary information.

The next step is to see that the membership of the youth department is divided into four working areas, or commissions:

1. Recreation.
2. Community Service.
3. Workshop and Evangelism.
4. World Friendship.

We know that many of you are working earnestly at this task that the Methodist Youth Fellowship may become a reality in your church. This must be done before we can organize our young women and girls into groups to study the work of our Woman's Division. These Interest Groups, as they are called, are an outgrowth of the World Friendship Commissions and a direct result of the growing interest in missions. Special program material is now available for these groups, "I Bind my Heart to the Galilean's Side." No finer piece of missionary material is to be had anywhere. As we seek to train our young women for future leadership, we have every right to expect a higher degree of excellence in our woman's work, far better than we have ever done. Let us always keep in mind that we are working now for the church of the future. This should be a great challenge to all of us.

Already thirteen groups have reported using this program material, and many are finding it excellent missionary material to use on Fourth Sunday, for morning or evening meetings.

Do not overlook the splendid missionary articles in **The Methodist Woman** and the **World Outlook**. If you will send a request to me, a full list of enrichment materials for World Friendship Commissions will be sent immediately. Page 32 of **The Methodist Woman** carries a complete list of materials needed for work with our young women and girls.

As the interest in missions grows, our young people will become aware of the needs of those about them and those around the world, and consequently will want to do something about them. They will be given this opportunity through their participation in the Methodist Youth Fund. Each boy and girl, each young man and young woman in the Youth Fellowship of the local church is asked to make a pledge to missions. At the end of each month this money is collected by the youth treasurer of the department and divided in half; one-half goes to World Comradeship, one-half is turned over to the local treasurer of the Woman's Society of Christian Service to be marked Youth Funds and sent on to the Conference treasurer. Did you know that during the year (1942) the youth of the Methodist church selected some twenty-six mission projects to which they wished to send their money? Ten of these projects are under the direction of the Woman's Division. These will share in the offering made to missions through the Methodist Youth Fund. See April issue of World Outlook for further information. Why not use the pictorial section from this issue to make a poster showing the young people of your church how their money is being used? We are happy to see our own MacDonell French Mission School listed among the institutions that will benefit from the Fund.

Our young women and girls are asked to send small boxes of supplies (such as toilet articles, shoe strings, soap, pillowcases, lengths of material to make children's dresses, etc.) to certain designated institutions. I hope that we can cooperate with the Department of Supplies in doing this. Further information will be sent upon request.

Surely we have come to a realization of the importance of our work; the task that lies ahead of us is great, but I feel sure that every secretary will do all that she can that our work may go forward.

Now that the plans and program have been prepared for us by our church, it is our responsibility as adult leaders of Youth Work to see that young people know the plan, and it is our responsibility to get them to share in it. We are primarily interested that there shall be developed among these young people a knowledge of and a sense of participation in the world mission of the church. Many of our great leaders today are saying that the church must have a voice in the planning of the peace. Vice-President Wallace has said recently, "The missionary program is a tremendous force in the building of a just and durable peace."

If there is any confusion as to the duties of your office as secretary of Young Women's and Girls' Work, let me direct your attention to "The Revised Guide," page 21-24, also the recommendations of the Planning Committee of Young Women and Girls at Annual Conference held in Ruston in April. A copy of these may be found in Conference Minutes, page 75.

And now may I join Miss Helen Johnson, our National Secretary, in urging you to keep ever before you the urgency of promoting the unified plan for the missionary education of Methodist youth in your local church." May we get off to a good start with the following persons on the job: The Joint Committee, an Adult Adviser to the Commission on World Friendship, the Youth treasurer of the Methodist Youth Fund, and the secretary of Young Women's and Girls' Work.

Sincerely,
MRS. E. A. SARTOR.

"I've just heard the worst piece of scandal!"

"I thought you had; you look so happy."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

(Copy for this page failed to reach us.—Editor).

MRS. IDA B. WISE SMITH SPEAKS OUT

"Programs of physical training and competitive sport which foster sound bodies and clean living are "essential to the strength and vitality of the nation," Mrs. Ida B. Wise Smith, president of the National W. C. T. U., said today.

At the same time, she attacked gambling in connection with horse racing as "a parasitical and immoral drain on our financial and moral resources."

Reaffirming the axiom that a sound mind in a sound body is essential to meeting life's challenges, she pointed out that where athletic programs are conducted intelligently youth develops its greatest effectiveness.

"The young man or woman who undergoes the systematic training required by a sound physical-training or competitive-sport program," she said, "knows that dissipation and self-indulgence are the greatest foes of strength, endurance and co-ordination. The athlete who has received a sound schooling in health as well as technique is the most stalwart opponent of liquor, tobacco and dissoluteness."

Physical fitness programs are the translation into active training of the hygiene and physiology taught in classrooms, she pointed out.

"The youngster who sees the benefits to athletic skill of clean living learns more effectively the message that is carried in books on health."

"Running horses to afford subjects for open gambling," she said, "is inimicable to all the principles of decency. Particularly during war-time, the loss of manpower, material and money involved is intolerable."

She pointed to the recent erection of a huge race track in New Jersey, using critical materials, transportation facilities and manpower, while housing projects for war workers were delayed, schools were denied materials for erecting needed additions, and a shipyard was stalled for lack of lumber.

"Only because it calls itself a 'sport' is horse racing permitted to continue," she declared. "It has no right to be considered along with the competitive health-building sports and the athletic training programs which rightfully are regarded as 'sports' by the public."

FORCES OF RIGHTEOUSNESS CALLED TO COLORS

January 17th Eventful Day

The united forces for righteousness and morality in the State of Louisiana are summoned to show their colors on January 17, which is being observed as "Louisiana Moral and Civic Foundation Day." On that Sunday, or the next Sunday to that day, all the pastors of the State are asked to deliver a ringing message to stress sobriety, law observance, and law enforcement. The people are urged to take a stand against all the evils connected with the gambling, liquor, white slavery, and all other vices which tend to lawlessness in our State.

Personal messages will go out next week to all pastors of the State whose addresses we have, urging them to present the claims of the new modernized, enlarged organization known as "The Louisiana Moral and Civic Foundation." On that day, in connection with the appeal, pastors are urged to secure members for the foundation, and secure as liberal offering as possible for the cause. It is hoped that a full-time director may be employed in the very near future, as soon as funds are available.

The liquor interests, the gambling syndicates, and all similar forces of unrighteousness are working, and have unlimited funds for disseminating their propaganda. The forces of righteousness are becoming aroused, and must unite if society is to be saved.

The new organization is a cooperative movement, and all forces of righteousness are invited to unite with us. The Anti-Saloon League of Louisiana by a vote of its board has merged its activities into the Louisiana Moral and Civic Foundation. Dr. Edgar Godbold, President of Louisiana College, is President of the Foundation. Rev. M. M. Snyder, 1019 Dante Street, New Orleans, is the treasurer. Any and all funds for the work should be sent immediately upon receipt thereof to him.

The hour has struck, the bugle call has sounded, people of God arise, take up arms! May January 17 be a day of victory.

J. D. GREY, Publicity Director.

CHINESE METHODISTS SPEAK TO AMERICA

(A statement made to the people of America by the Executive Board of the Central China Conference, Methodist Church, recently in session in Chungking, West China).

China resists and pushes forward. The first nation to meet armed aggression, she has never faltered in reconstruction. War-weary and bleeding, she is still unafraid. Confident in the loyalty of her friends, she courageously faces the future. In this hour of testing, both her national leaders and her youth turn for strength and guidance to spiritual realities.

"The church must furnish the soul for the new life movement," recently declared one of its directors.

"Only such religion as that of the Christian movement can give us the character and spirit that we need in this crucial hour," said a non-Christian provincial governor.

The former king of Hongkong's underworld escaped from that captured city to declare that only Christianity brings the security and satisfaction that the world has failed to provide.

The Methodist Church is striving earnestly to meet the challenge and opportunity today. United in heart and spirit, it is setting itself to move forward all along the line. Our membership has been impoverished, our congregations are scattered, half of our annual conferences are in occupied territory. Our church workers are bearing very heavy loads and receiving pitifully inadequate salaries.

Yet they joyously respond to the call of Christ and the Church. Under God they have set out on a five years' program of reconstruction. They earnestly desire that at its conclusion in 1947-48 the whole Church will join with them in celebrating with thanksgiving the centennial of Methodist work in China.

Signed: R. Y. Lo, chairman; Willaim Hsu, E. Pearce Hayes, secretaries; W. Y. Chen, Carleton Lacy, Bishops.

THE FACTS OF OUR MISSIONARY SITUATION

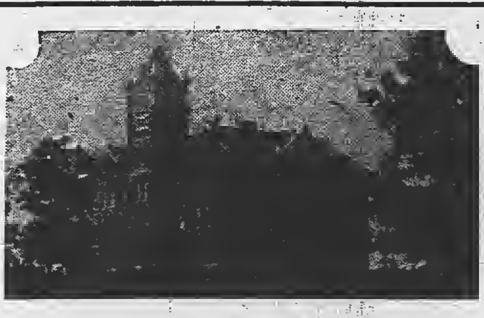
(Continued from page 5)

Methodist Church has developed the greatest missionary program ever set up in all the history of the Christian church. Our work has been so well established and our strategy has been so sound that Methodism is basically intact and operative everywhere, even in lands overrun by the enemy and from which all our missionaries have been evacuated. Therefore, with faith and not with fear we face the two-fold problem of the post-war world, the problem of relief and reconstruction of our work at home and abroad, and the impassioning of our church for an aggressive movement to bring in the Kingdom of God.

To follow Jesus Christ, therefore, in a time like this, is to face the future not only without despair, but with an undecaying hope in the heart. The church must have its institutions, its ministers, its teachers, its sacraments, and its rites; but in the end these will all fail unless the whole body of men and women who claim Christ as Lord move with measured, unhastening, but irresistible advance in the way he leads.

The church was cradled in conflict. The world of today desperately needs a church full of faith and courage, for it is undergoing changes so rapidly and of a nature so far-reaching as to stagger and bewilder. All of us are tempted at times to despair and conclude that the battle is lost, but our fears grow out of forgetfulness. Christ lives, and his promise that the gates of hell shall not prevail against his church abides. There is no fear of failure in his heart, and there can be no place for fear in the hearts of those who seek to help him bring the world back to goodness and to God.

A tremendous responsibility rests on the citizens of America in preparing youth to be leaders of the future. The Church, and in it, the Sunday school, is one of the institutions that must shoulder these duties, and it has and is continuing to inculcate in the young people of our country the fundamental principles of morality, honesty, and integrity.—John Edgar Hoover, Director F. B. I., U. S. Dept. of Justice, Washington, D. C.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

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PREPARING FOR THE NEW YEAR

By Charles O. Ransford

We all want to begin the new year in a good spirit and begin right. Most people make resolutions. Many others make promises. Only a dull and indifferent person takes no thought for the calendar changes. All seriously-minded persons mark the rapid passage of time. The diligent man "catches the day at its dawning," and "buys up the opportunity."

Life is intense. Time is very precious. The neglected moments can never be recalled. A very marked difference in men is in the way they use their time. A successful business man said, "He was always on the spot." Another said, "He was always five minutes ahead of time." Jesus said, "Watch, therefore, for ye know not what hour your Lord doth come."

To be prepared is the first advantage in the use of time. Then one is ready in whatever hour duty calls. The most tragic hour the American Navy has known was December 7, 1941, when everybody seemed off guard at Pearl Harbor. Nobody had watched. Nobody was prepared.

If we would begin right we must be prepared. We must know what is ahead of us and get ready. No man should more carefully guard his time than a Methodist preacher. John Wesley knew the value of time. He never had an idle moment.

He put in the Discipline these admonitions: "Will you observe the following directions? Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time. Neither spend any more time at any one place than is strictly necessary. Be punctual. Do everything exactly at the time." These questions must be answered by every candidate for the ministry. Unless a young preacher answers them affirmatively and gives evidence of an intention to keep his vows, he cannot be received into our ministry.

Our times are making most serious demands on all ministers. Candidates for the ministry are few. Thousands have volunteered for service as chaplains in military service. All our laymen are engaged in some kind of war work. Our wives and mothers have also joined them. All our young men have been conscripted for service. Every congregation has lost many valuable workers. Our very best leaders have been taken. Every congregation has given its best to war work. The loss of workers compels more services from all ministers and church workers.

No sincere minister will be derelict in duty. He will take heed to himself, and all the flock over which the Holy Spirit hath made him an overseer.

In prayer the godly man will prepare himself to begin his work in a good spirit and in the right way. He will be an example to his congregation. He will have the assurance of the presence of his God. He will have peace with God and favor with men.

HYMN SOCIETY FINDS THREE NEW HYMNS

By W. W. Reid

Three new hymns have been added to the usable body of Christian poetry and song as a result of a nation-wide contest for new high standard hymns, conducted by the Hymn Society of America in connection with the celebration of the Society's twentieth anniversary. The anniversary was celebrated in New York City on Sunday and Monday, November 15 and 16, with a series of events, at which the following were the principal speakers and leaders: Dean Howard Chandler Robbins, the Rev. Philip S. Watters, Dr. William Pierson Merrill, Dr. Robert W. Searles, Prof. Seth Bingham, Dr. Henry Hallam Tweedie, Dr. John Haynes Holmes, Carl F. Price, Dr. Henry Wilder Foote, and Dr. Reginald L. McAll.

Dr. Thomas Curtis Clark, of Chicago, poet and editor, won the prize of $50 for "a hymn of the Christian faith in a time of distress." A similar prize for "a hymn of personal Christian dedication" was divided between Miss Katharine L. Aller, of Mount Vernon, N. Y., and Dr. Hugh Thomson Kerr, of Pittsburgh, former moderator of the Presbyterian General Assembly, both of whose hymns were judged of equal value. No award was made for "a hymn reaffirming the world-wide mission of Christianity," the judges deciding that no hymn in the group was up to the Society's standards. More than 1,000 manuscripts were submitted in the three categories of the contest. These hymns are copyrighted by the Hymn Society of America, and requests for permission to reproduce them should be addressed to the secretary, Dr. Reginald L. McAll, 2268 Sedgwick Avenue, New York City.

Dr. Clark's hymn is as follows:

"Thou Father of us all,
On Thy great name we call,
And seek Thy Light.
Hear Thou the hymn of praise
We to Thy glory raise.
Keep us through all the days
In truth and right.

"Upon Thy Word we stand
And ask throughout our land
Its swift increase.
Till sin shall rule no more,
Till Christ, from shore to shore,
Be hailed forever more,
The Prince of Peace.

"Let strife no longer be,
But all in love agree,
In Christ made one,
That all the world may know,
Where'er Thy Word shall go,
The life Thou would'st bestow
Through Thine own Son."

Miss Aller's words (for which the tune "Aurelia" is suggested) were as follows:

"O Thou, the Way eternal,
Disclose to pilgrim eyes
The lure of far horizons
The light of lifted skies.
May consecration's ardor
Unchanged and fadeless be,
And through the dawn or darkness
Still may we follow Thee.

"O Thou, the Truth eternal,
Illumine every heart,
Release from doubt and error,
Reveal the Light Thou art.
The radiance of Thy presence
Shall make us wholly free.
This glorious truth possessing,
Still may we learn of Thee.

"O Thou, the Life eternal,
Invade our lives, we pray;
Live Thou in all our living,
Inform anew each day,
Flow like a broadening river,
Enrich our lives, that we,
Fullness on fullness knowing,
May ever live in Thee."

Dr. Kerr's hymn reads:

"Come, Thou my Light, that I may see
Thy truth divine, Thy love so free,
Dispel the clouds of doubt and sin,
And let the face of God shine in.

"Come, Thou my Life, that I may be
Made one in living faith with Thee.
Renew my will and make it Thine,
Thou living Source of life divine.

"Come, Thou my Guide, that I may know
The way my seeking soul should go;
And never from Thee let me stray,
Thyself the Life, the Truth, the Way.

"Come, Thou, my King, and I will make
My heart a shrine for Thy dear sake;
Until this earthly life of mine
Shall be forever wholly Thine."

(Hymns copyrighted.)

"Death is not the end; it is only a new beginning. Death is not the master of the house; he is only the porter at the King's lodge, appointed to open the gate and let in the King's guests into the realm of eternal day. And so shall we ever be with the Lord.

The range of our three-score years and ten is not the limit of our life. Our life is not a land-locked lake enclosed within the shore lines of seventy years. It is an arm of the sea. And so we must build for those larger waters. We are immortal! How, then, shall we live today in prospect of eternal tomorrow?—J. H. Jowett.

STATEMENT OF THE COUNCIL OF BISHOPS OF THE METHODIST CHURCH WITH REFERENCE TO CORRECTION OF LIQUOR AND VICE CONDITIONS

Adopted in Cleveland, Ohio, December 9, 1942

The Council of Bishops of the Methodist Church has received a statement from a Conference of Interdenominational leaders from more than a dozen of our stronger communions, which was unanimously adopted at a meeting in Baltimore, November 19, and hereby submits it to the Church with the earnest request that our pastors and people heartily cooperate with our sister churches in aggressive action to meet the **genuine emergency which the nation faces because of the exceedingly unsatisfactory conditions with respect to liquor and vice which exists across the nation in connection with our war effort.**

We believe that the nation must be willing to discipline itself more rigidly and sacrificially forego habits and practices which undermine physical efficiency and decrease moral and spiritual vitality if we are to achieve success in this present conflict.

We appeal to our pastors and churches continually to emphasize temperance and virtue in teaching and practice, not only as a Christian duty but **as a patriotic obligation** in this time of national peril.

We strongly **recommend a covenant-making or pledge-signing crusaade in every church,** in all age groups, by which young and old will agree to abstain from the use of alcoholic beverages. We believe such a crusade will promote moral and spiritual power, physical efficiency, increased productivity in industry, a decrease in accidents, and a very great saving of money and materials now wasted in the production and consumption of alcoholic beverages.

We request the pastors and members of our local churches to cooperate in every practical way with governmental efforts, local, state and national, to minimize the evils attendant upon the sale and use of liquor and for the suppression of vice.

We urge our people in every church to exercise the right of petition to the President, to the members of Congress, to State executives, and to representatives in State legislatures (most of which will convene in the early part of 1943), **asking these officials to consider these** subjects and take **such** administrative and legislative action as will in their judgment **minimize the evils of liquor and vice.**

We recommend an appeal to Congress for the enactment of legislation, similar to that which obtained during the period of actual hostilities in the first World War..

Honorable Newton D. Baker, then Secretary of War, declared that this legislation was practical and efficient.

Honorable Josephus Daniels, then Secretary of the Navy, was likewise strongly in favor of this legislation and has recently written a letter to Congress strongly urging similar legislation for the present emergency.

We also recommend that the petitions sent to Congress by our pastors and people shall petition Congress to **empower the** President, as was done in the first World **War, to establish such zones around coal mines, ship yards, and plants engaged in the production of war materials, within which liquor shall not be sold for the duration of the war, as may, in the judgment of the Chief Executive,** be necessary or advisable for the better promotion of temperance as an aid to the successful prosecution of the war.

This is not an attempt, direct or indirect, to secure national prohibition, but it is a special effort to meet the very unsatisfactory conditions which we are now facing in connection with beverage alcohol as it affects the efficiency of the national effort in this emergency.

We plead for the enthusiastic and general cooperation of our pastors and people in this interdenominational movement.

MEN'S BIBLE CLASS, MILLSAPS MEMORIAL CHURCH

We, the members of the Men's Bible Class of Millsaps Memorial church, Jackson, Miss., pause on this the 6th day of December, 1942, to honor the memory of our late teacher, Mr. E. C. Robin, whose departure from this life was a great loss to our class and church, to his church, Galloway Memorial Methodist church, and to the religious life of our entire community.

We feel his presence in spirit lingering with us so vividly that we can hardly realize that he is absent.

Mr. Robin for ten years had served this class faithfully and well, always at an inconvenience to himself and depriving himself of attendance at his own Sunday school and church service at Galloway Memorial church, where he continued his membership until the time of his decease.

We know that Mr. Robin's influence will live as long as anyone who knew him lives. We all feel that it was a great privilege to have known him.

Mr. Robin possessed a rare character and was at all times courageous in his thoughts and actions with reference to right and wrong, and could always be found on the side of whatever is right.

We feel that in his passing our class has lost one of its noblest friends and supporters and one of its most earnest and faithful workers.

We feel that we cannot fail to express to his family our sincere sympathy in their bereavement.

MEN'S BIBLE CLASS,
Millsaps Memorial Church.
R. H. FISACKERLY, President
A. M. TODD, Secretary.

RESOLUTIONS

Whereas, God, in his infinite wisdom, has called from our midst our faithful friend and brother, Benjamin Robert Kuykendall, and,

Whereas, we realize we must not question the acts of Providence, yet we mourn the passing of one who for so many years lent us his wise counsel and able leadership, and,

Whereas, his life was such a blessing to us all; therefore, be it

Resolved, that we, the members of the Drew Methodist church school, do take this means of expressing our deep appreciation of his worth;

That we consider his life an inestimable example of every Christian virtue, thinking first of his fellowman, regardless of race or creed, obeying every Christian mandate in his own daily life, and serving the Lord through his duties in the church.

That as superintendent of our church school for twenty-four years, he was ever faithful to his duties, always administering to us with wisdom and understanding, and guiding with rare intelligence.

That, in his passing, our church and community have lost a man whose place can never be filled, and

That the memory of his Christ-like life will ever be a noble benediction to all he served, and

That a copy of these resolutions be sent to his beloved wife and companion, to the Drew Leader, to the New Orleans Christian Advocate, and that a copy be placed on the permanent record of the Drew Methodist Church School.

Signed:
MRS. J. E. LOTT,
MRS. G. C. WOFFORD,
Committee.

WISE OR OTHERWISE

By Rev. Jas. H. Felts

We fool ourselves more often than we fool others.

Blessed is the man who can suffer privation with a smile.

He complained that he had no shoes until he met a man who had no feet.

Telling people how to be happy despite unhappy circumstances is easy for the well-fed and well-paid preacher.

We preachers object to "being demoted." What about "demoting" a congregation?

If you measure a man by his salary, business volume, or social standing, you must use an imaginary yardstick.

An amphibious preacher is one who serves well wherever he may be sent.

If you hear a man "yapping" like a little dog chasing a rabbit do not be disturbed. He is training for a radio soap or patent medicine announcer.

And if you hear a man yelling like an Indian chief entering battle keep a steady nerve; he is a Texas radio "spealer" offering superlative values to a gullible public.

Not life itself counts so much as the courage to live it wisely and well.

There are few more useless institutions in this country than night clubs. Most of them are definitely destructive.

"I can't say to a girl, git rid of your money and I will marry you. I can git rid of her money after marriage." Andy.

It seems easier to ration gasoline to save rubber than to ration whiskey to save men.

True or false? Churches are more often demoted than are preachers.

"I see they're using alcohol to make tires now instead of whiskey."

"I see. The effect has changed from reeling to rolling."

—Pathfinder.

"They say that paper can be used to keep a person warm."

"Yes, I had a mortgage that kept me sweating for twenty years."

—Pathfinder.

Diner—"You charged me twice as much for this steak as you used to."

Proprietor—"I have to. The price of steak has gone up."

Diner—"But the steak is smaller than it used to be, too."

Proprietor—"Of course. The scarcity of beef, you know."

—Pathfinder.